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**Presbyterian Church
In the United States**

**PART I
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with Directory and Appendix**

**May 22-30, 1979
Kansas City, Missouri**

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ONE-HUNDRED-NINETEENTH GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE UNITED STATES

PART I
DIRECTORY
of General Assembly Boards, Agencies and Committees
JOURNAL
With an Appendix

The reports of boards and agencies, formerly printed separately as Part III, are included in the Appendix

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PRESBYTERY OF KANSAS CITY-UNION
Kansas City, Missouri
May 22-30, 1979

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1969.	Rev. R. Matthew Lynn	The Southwest	Mobile
1970.	Rev. William A. Benfield, Jr.	Kanawha	Memphis

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1974.	Rev. Lawrence W. Bottoms	Atlanta ..... Louisville
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1977.	Rev. Harvard A. Anderson	St. Johns ..... Nashville
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1935-1959	(Acting 1935-36) *Rev. E. C. Scott
1959-1973	Rev. James A. Millard, Jr. Th.D.
1973	Rev. James E. Andrews

*Deceased

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Rev. William G. McAtee (1)
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*Addresses of ministers on agencies and committees will be found in Part II in alphabetical list of ministers, pp. 277-347.

List of lay persons on Assembly agencies with addresses is printed in this Directory, pp. 22.

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Rev. Andrew A. Jumper, Jr.	Rev. R. W. Jablonowski	Rev. Calvin E. Houston

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Ethel Fields (2)	N. Joyce Punch (1)	Sally Lodge Henderson (1)
Johnetta F. Marshall (1)	Marian Vanderbilt (2)	Gibson P. Stroupe (1)
Rebecca Reyes (1)	Beulah Paul (2)	(Vacancy to be filled by Synod of North Carolina)
J. Allen Smith (1)	Muriel Hart (1)	
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Libby Dunlap, International Mission
Colleen Shannon-Thornberry, Corporate and Social Mission
Diane Tennis, Court Partnership Services
Linda Knight, Central Support Services

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_____*Chairperson*

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Rev. William H. Jones (1)	Mr. Randolph Ratliff (2)	Robert Imotichey (1)
Dr. Harry K. Kim (1)	Mr. Don Tims (2)	Elias Ramirez (1)
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Mrs. Dorothy Stephens (1)	Ms. Lillie M. Williams (2)	Rev. Lawrence A. Wood (1)

Staff: Dr. Otis Turner

Advisory Member: Stated Clerk of the General Assembly

The Historical Foundation of the Presbyterian and Reformed Churches, Inc.

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Telephone: 704/669-7061

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Dr. Ruth D. See, *Research Historian*
Miss Lannae Graham, *Archivist*
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Dr. Haywood Strickland (1)	Dr. Hugh Vincent (1)	Rev. John B. Trotti (1)

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Rev. Rachel Henderlite
Dr. Jorge Lara-Braud
Dr. Lena B. Prewitt
Ms. Pamela Rucker
Rev. Robert B. Smith
Rev. Lewis L. Wilkins, Jr.

Alternates

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Rev. Walter A. Bennett
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Rev. Irvin Elligan, Jr.
Rev. Talmadge Haynes
Rev. Lewis H. Lancaster, Jr.
Rev. Snowden McKinnon
Mrs. James V. Sampselle
Rev. David W. A. Taylor

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Mrs. Charles T. Beaird
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Rev. Charles E. S. Kraemer
Rev. William S. McLean
Dr. J. McDowell Richards
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Rev. Robert B. Smith
Mr. Abraham Torres
Ms. Patricia Gill Turner
Ms. Sidney West
Rev. Jane Krauss Jackson

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Ms. Patsy Granger
Rev. William H. Jones

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Mr. A. J. Coleman

4. Committee on Church Property

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Raymer F. Maguier, Jr. (Synod of Florida)
Robert C. Stackhouse (Synod of the Virginias)
Also: *The Moderator:* Rev. Albert C. Winn
The Stated Clerk: Rev. James E. Andrews

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Mr. J. H. M. Henderson
Dr. Lee Henderson
Rev. John Kuykendall
Rev. John B. Rogers, Jr.
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Mr. Ray A. Killian
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Mrs. Marion F. Reynolds	Rev. Lewis H. Lancaster, Jr.

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Rev. George B. Telford	Rev. David W. A. Taylor
Ms. Allie L. Weeden	

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Whose Terms Expire in 1983

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Whose Terms Expire in 1985

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Rev. Howard H. Gordon	Rev. M. Thomas Norwood, Jr.

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341 Ponce de Leon Avenue, N.E., Atlanta, Georgia 30308
Telephone: 404/873-1531

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Rev. George R. Wright, *Assistant to the Executive Secretary*
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*Ralph B. Gonzalez (1) FL
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William Wilson (1) RR

*at-large members

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Byron Jackson, Leader Development
Mary Jean McFadyen, Church Officer and Educational Leader Development and Shared Approaches
Marvin Simmers, Editor, Adult Material
Henrietta Wilkinson, Curriculum Resources and Interpretation

Evangelism and Church Development

Elias Hardge, Jr., Office of Evangelism and Church Development
James Vande Berg, Congregational and Church Development
L. Rita Dixon, Minority Church Education
Bing Kong Han, Evangelism and Membership Growth

Women's Work

Lois Stover
Lillian Weaver

Joint Office of Worship

Harold M. Daniels

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As of July 1, 1979

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Pyung Soo and Sung Gyun Chung
(International Associates)
Herbert and Page Codington
Dawkins and Carolyn Hodges
(Volunteers)
Ted and Sharon Kuhn
Scott and Melanie Smith
Kaye Wilson (Volunteer)
Mieko Yoshino
(International Associate)
Patty Young (Youth in Mission)

BELGIUM
Alastair and Nancy Scougal

BRAZIL
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Frank and Hope Arnold
Doug and Sheila Barrick
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HONDURAS
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Winton and Kitty Enloe
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Janie McDaniel (Contract Associate)
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Sylvia Boyer (Contract Associate)
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Burton and Eleanor Butman
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John and Aline Chun
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The remuneration to the missionary from the Mission Board is not seen to be a salary commensurate with the missionary's professional skills and/or his or her contribution to the mission of the Church. It is rather a living allowance designd to cover the major living expenses of the missionary in order that he or she may be free to participate fully in that mission.

The living allowance for missionaries is determined each year by the Division of International Mission, taking into consideration the average PCUS minister's salary. For 1978, the gross living allowance base for a missionary couple was $16,300. Single persons received 65% of the couples base living allowance. A cost of living factor for each country is applied in January and July of each year.

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Black Presbyterian Leadership Caucus

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The Black Presbyterian Leadership Caucus is an independent organization of black members of the Presbyterian Church in the United States. Its officers and Executive Committee are elected by its own members. Its program is to enlarge the work of the Presbyterian Church in the United States with blacks in its area. The General Assembly has requested an annual report on program and finances to be submitted to the General Assembly through the Mission Board.

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*Dr. Link represents the United Presbyterian Church, U.S.A.

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Nix, Roscoe R., 11601 LeBaron Terr., Silver Springs, MD 20902 ... Assembly Operations
Odum, Mr. Robert, P.O. Box 78, Waycross, GA 31501 ..... Mission Board
Parrigin, Elizabeth E., 400 Conley Ave.,
Columbia, MO 65201 ..... Ch. Prop., Judicial Commission
Paul, Mrs. Beulah, 1615 May - Apt. 5, Wichita, KS 67213 ..... Women's Concerns
Perrin, Thomas R., P.O. Box 957, Lake City, SC 29560 ..... Annuities & Relief
Pond, Nancy, 5600 Brite Dr., Bethesda, MD 20034 ..... Chaplains & Military
Porter, Mr. Richard, Rt. 1, Box 1A, Germantown, NC 27019 ..... Montreat
Prewitt, Dr. Lena B., P.O. Box 5237, University, AL 35486 ..... COCU
Pride, Herman, 2066 Queensroad Ave., Jackson, MS 39213 ..... BPLC
Punch, Ms. N. Joyce, 2711 Bringhurst St., Houston, TX 77026 ..... Women's Concerns
Quattlebaum, Mr. David A., 217 E. Coffee St., Greenville,
SC 29602 ..... Judicial Commission
Ramirez, Elias, 4807 Caroline, Houston, TX 77026 .... Church & Race, National Council
Ratliff, Randolph, 212 N. St. Paul St., Room 726, Dallas, TX 75201 ..... Church & Race
Reynolds, Mrs. Marion F., 11329 Chef Menteur Hwy., New Orleans, LA 70128 .... WCC
Richardson, Mrs. W. M., 1819 S. Chilton, Tyler, TX 75701 ..... Annuities & Relief
Rimple, Dr. H. McDonald, 1051 Deer Path Rd.,
Whitpain, PA 19422 ..... Theology & Culture
Robinson, Mrs. Helen H., P.O. Box 1162, Pembroke, NC 28372 ..... Church & Race
Robinson, Mrs. Louise, 4457 Blackbeard Rd., Virginia Beach, VA 23455 .. Mission Board
Roccaforte, Ms. Lillian L., 11707 Country Club PL, Tampa, FL 33612 ... Church & Race
Rollins, Mrs. Thelma, 841 Bethune Dr., Orlando, FL 32805 ..... BPLC
Rucker, Ms. Pamela, 1417 Grant Dr., Huntington, WV 25704 ..... COCU
Rule, Herbert, III, 5920 Grandview, Little Rock, AR 72207 ..... Montreat
Sampselle, Mrs. James V., 9 Stratford Rd., Newport News, VA 23601 ..... COCU
Sargent, Frank, 4166 Valley View Dr., Ashland, KY 41101 .... Ordination Examinations
Schissler, Mrs. Richard P., 5314 Bordley Dr., Houston, TX 77027 .... Pres. Schl. Chr. Ed.
Scruggs, Mrs. Helen, Rt. 3, Box 138, Waterford, MS 38685 ..... BPLC
Simmons, Deedie, 8133 Ft. Carolina Rd.,
Jacksonville, FL 32211 ..... Pres. Schl. Chris. Ed., Com. Pres. Union
Smith, Martha, Elon College, Elon College, NC 27244 ..... Higher Education
Smith, Mr. E. Lee, Jr., 40th Fl., First Nat'l Bank Bldg., Dallas,
TX 75202 ..... Judicial Commission
Sprunt, Mrs. Melvina H., 111 Rose Hill Circle, Stanton, VA 24401 .... Annuities & Relief
Stackhouse, Robert C., 1400 Va. Nat'l Bank Bldg., Norfolk, VA 23510 ... Com. Ch. Prop.
Stephens, Mrs. Dorothy, 1721-14th Ave. S., Nashville, TN 37212 ..... Church & Race
Stewart, Dr. Betty, 7089 Boone Dr., Baton Rouge, LA 70803 ..... Assembly Operations
Stinson, Dr. Harold N., Stillman College, Tuscaloosa, AL 35401 ..... Higher Education
Storey, Mr. John M., 1102 Ocean Dr., Corpus Christi, TX 78404 ..... Annuities & Relief
Straughan, Jane, 72 DeHaven Drive, Richmond, VA 23229 ..... Mission Board
Strickland, Dr. Haywood, 159 Forrest Ave., N.E., Suite 514,
Atlanta, GA 30303 ..... Historical Foundation
Tanner, Ray U., P.O. Box 549, Jackson, TN 38301 ..... Annuities & Relief

Taylor, Mr. Charlie, 3630 Loma Dr., Odessa, TX 79762 ..... Mission Board
Thomas, Clarence, Stillman College, Tuscaloosa, AL 35401 ..... Theological Education
Thomas, James W., Suite 1516, 2 Turtle Creek Village, Dallas, TX 75219 ..... Steward. Accum. Resources
Thompson, Ms. Alice C., 3808 Seminary Ave., Richmond, VA 23227 Historical Foundation
Tims, Don, 611 East Kentucky, Tishomingo, OK 73406 ..... Church & Race
Tolbert, W. D., 15635 N.W. 157th Street Rd., Miami, FL 33054 ..... BPLC
Torres, Mr. Abraham, P.O. Box 606, Manchaca, TX 78652 ..... Com. Pres. Union
Trickey, Dr. Samuel, Univ. of Florida, Gainesville, FL ..... Church & Race
Turner, Patricia Ann, 1821 Lynn, Pampa, TX 79065 ..... Higher Education
Turner, Ms. Patricia Gill, 907 6th St., S.W., Apt. 316-C, Washington, DC 20024 ..... Com. Pres. Union
Vanderbilt, Miki, 511 S.E. 3rd St., Ocala, FL 32670 ..... Women's Concerns
Vardeman, Mr. F. Burt, 3064 Silvapine Trail, Atlanta, GA 30345 ..... Funding & Lodgment
Vaughn, Dr. Silas M., Montreat, NC 28757 ..... Mission Board
Vella, Raymond, 103 Oak Dr., San Antonio, TX 78228 ..... Mission Board
Vernon, Ben. T., 1714 Maryland Ave., Charlotte, NC 28209 ..... Presbyterian Foundation
Vincent, Dr. Hugh, 2623 S. Main, Anderson, SC 29621 ..... Historical Foundation
Walker, Mrs. Idella, P.O. Box 594, Eastman, GA 31023 ..... Mission Board
Watlington, John F., Jr., P.O. Box 3099, Winston-Salem, NC 27102 ..... Presbyterian Foundation
Watts, Mrs. Ann, 504 Ridge Top Road, Richmond, VA 23229 ..... Ordination Exams
Weeden, Ms. Allie L., 1721 'S' St., N.W., Washington, DC 20009 ..... National Council
West, Jeanne, 10298 Briar Forest Cir., Houston, TX 77042 ..... Women's Concern
West, Sidney, 2215 Highland Rd., Batesville, AR 72501 ..... Com. Pres. Union
White, Ms. Phyllis, Cavalier Dr., Huntington, WV 25701 ..... Pres. Schl. Chr. Ed.
Whitelow, Merritt Eugene, St., 1627 Glenridge Rd., Greensboro, NC 27405 ..... Chaplains & Military
Williams, Lillie M., 1180 N.W. 50th St., Miami, FL 33127 ..... BPLC, Church & Race
Williamson, J. Gaston, 720 W. Third St., Little Rock, AR 72201 ..... Com. Ch. Prop.
Wilson, Mr. William, 1707 Westway, McAllen, TX 78501 ..... Mission Board
Woods, Ms. Kate H., Route 2, Nicholasville, KY 40356 ..... Mission Board
Wright, John P., American Nat'l Bank, Chattanooga, TN 37402 ..... Presbyterian Foundation
Wynne, Mr. Toddie Lee, Jr., 4100 First Nat'l Bank Bldg., Dallas, TX 75202 ..... Presbyterian Foundation
Young, W. Terry, Shoney's South Inc., 3119 Freedom Dr., Charlotte, NC 28208 ..... Annuities & Relief

GLOSSARY OF TERMS AND ABBREVIATIONS

1. BCO — Book of Church Order
2. BPLC — Black Presbyterian Leadership Caucus
3. CAO — Committee on Assembly Operations
4. CASM — Corporate and Social Mission
5. COCAR — Council on Church and Race
6. COCU — Ad Interim Committee on the Consultation of Church Union
7. COWC — Committee on Women's Concerns
8. DIM — Division of International Mission
9. ECT — Ecumenical Coordinating Team
10. GAMB — General Assembly Mission Board
11. MDS — Materials Distribution Service
12. NCCC — National Council of Churches of Christ
13. OGA — Office of the General Assembly
14. ORE — Office of Review and Evaluation
15. PCUS — Presbyterian Church in the United States
16. PSCE — Presbyterian School of Christian Education
17. S.R. — Standing Rules of the General Assembly
18. UPCUSA — United Presbyterian Church in the United States of America
19. WARC — World Alliance of Reformed Churches
20. WCC — World Council of Churches

JOURNAL OF THE 119TH SESSION OF THE GENERAL ASSEMBLY

MINUTES

FIRST DAY — TUESDAY

May 22, 1979—8:00 P.M.

Commissioners to the 119th General Assembly of the Presbyterian Church in the United States and to the 191st General Assembly of the United Presbyterian Church in the United States of America, together with Advisory Participants, friends and visitors, assembled in the Municipal Auditorium, Kansas City, Missouri, at 8:00 P.M. to participate in the opening worship service and the celebration of the Sacrament of the Lord's Supper. Moderators Sara B. Moseley and William P. Lytle convened the Assemblies for that purpose, presided and preached a dialogue sermon. Others participating in the service were Ruling Elder Patricia Metcalf, Vice Moderator of the 190th General Assembly of the UPCUSA; Dr. John D. Moseley, Chancellor, Austin College, Sherman, Texas and husband of Moderator Sara B. Moseley; Ms. Norma Hernandez, Student, Thomas Jefferson High School and Member, Madison Square United Presbyterian Church, San Antonio, Texas; Rev. William T. Lytle, retired minister, Pittsburgh, Pennsylvania and father of Moderator William P. Lytle; Ruling Elder Rena Sampson, Oka Achukma United Presbyterian Church, Broken Bow, Oklahoma; Ms. Kary Wilshusen, Student, PSCE and Seminary Advisory Participant, Presbytery del Salvador; Ruling Elder William P. Thompson, Stated Clerk of the General Assembly, UPCUSA; Rev. James E. Andrews, Stated Clerk of the General Assembly, PCUS; Dr. Isaac Crosby, Professor, Stevens College, Columbia, Missouri; Rev. Patricia A. McClurg, Administrative Director, General Assembly Mission Board, PCUS; Rev. Rafael Sanchez, Executive Presbyter, Alamo Presbytery; Rev. Robert F. Jones, Pastor, First United Presbyterian Church, Fort Worth, Texas.

Music was provided by the combined choirs of the Presbyterian Churches of Kansas City Union Presbytery and instrumentalists from the Conservatory of Music, University of Missouri at Kansas City. The Director of Music was Dallas Draper, Director of Music, The Village Presbyterian Church, Prairie Village, Kansas. Organist was Mrs. LaVergne Friday, Organist, The Village Presbyterian Church, Prairie Village, Kansas.

During the worship service, silent prayers were offered for those ministers of the PCUS and UPCUSA who have died since the last General Assemblies.

MINISTERIAL NECROLOGY

The reports from the Presbyteries indicate that the following ministers have died since the last meeting of the General Assembly. (See Minutes, Part II for Necrology based on the calendar year.)

NAME	DATE	AGE	PRESBYTERY
Barber, Ernest L.	October 20, 1978	85	Orange
Barton, Max C.	July 28, 1978	90	Covenant
Bright, Stanley	January 23, 1979	95	Arkansas-U
Bynum, N. B.	March 10, 1978	97	Arkansas-U
Cantrell, James S.	July 1, 1978	67	Birmingham
Caulk, Virgil P.	December 22, 1978	70	Missouri-U
Cunningham, Thomas McH.	February 27, 1979	92	Grace-U
Dyer, Thomas	January 26, 1978	89	Kansas City-U
Flinn, Richard O., Jr.	August 13, 1978	71	Atlanta
Fowle, James L.	November 13, 1978	81	Knoxville
Franklin, C. McCoy	March 27, 1979	89	Knoxville
Hodges, Bob S.	December 10, 1978	80	Holston
Hoffman, Fred W.	January 11, 1979	89	Knoxville
Hollister, J. Hillman	November 27, 1978	96	National Capital-U
Jaeger, Harry J., Jr.	January 16, 1979	60	National Capital-U
James, H. Grady	July 14, 1978	68	Oklahoma
Johnson, Richard K.	May 1, 1979	56	Kansas City-U
Kincaid, Frank McG.	December 22, 1978	75	Piedmont
King, William T.	January 14, 1979	63	Piedmont
Klerekoper, Frederick G.	January 24, 1979	70	del Salvador
Leach, Frederick H.	July 4, 1978	76	Norfolk
Lineback, Egbert G.	June 20, 1978	62	St. Johns
Love, Murray E.	November 10, 1978	68	Wilmington
MacLeod, Joseph B.	May 2, 1979	53	Concord
Maxwell, Glenn	February 27, 1979	74	Kansas City-U
McRight, Daniel A.	August 26, 1978	'77	Concord
Moffett, Alfred N.	August 9, 1978	76	Athens
Newcomb, Robert S.	October 30, 1978	47	Greenbrier
Nunnery, Ruth K.	February 10, 1979	52	Greenbrier
Osman, John	June 12, 1978	71	South Carolina
Page, Edward N.	April 4, 1979	30	Norfolk
Passiglia, Walter B.	February 13, 1979	74	Westminster
Peters, Joel A.	December 10, 1978	48	Tres Rios
Poe, Eugene P.	January 30, 1979	54	Mecklenburg
Pos, Walter H.	September 15, 1975 (not previously reported)	67	Westminster
Ramirez, Antonio	June 30, 1978	75	Kansas City-U
Ritter, Clement	September 16, 1978	80	Transylvania-U
Russell, Henry E.	March 26, 1979	69	Memphis
Smith, Carlos M.	October 16, 1978	26	Central Mississippi
Smith, Walton L.	May 2, 1979	87	Middle Tennessee
Spears, Joseph L.	June 13, 1978	80	Brazos
Van Putten, James D.	September 14, 1978	79	Kansas City-U
Wallace, Robert T.	March 4, 1979	97	Florida
Whitley, Roy F.	August 3, 1978	75	Mecklenburg
Wilburn, James R.	September 1, 1978	54	Central Mississippi
Young, Frank R.	June 22, 1978	85	Covenant

SECOND DAY — WEDNESDAY

May 23, 1979—8:30 A.M.

The Commissioners met for worship at 8:30 A.M. Liturgist was Rev. Frank A. Brooks, Jr. Joseph C. McLelland, Dean of Religious Studies, McGill University, Montreal, Canada, was preacher for the joint worship services for this year's Assemblies. Organist was Ms. Carlene Neihart, Director of Music and Organist, Central Presbyterian Church, Kansas City.

The Moderator convened the morning session. Rev. Richard A. Braun voiced the prayer.

The Stated Clerk announced that 397 Commissioners of a possible 404 were enrolled and that a quorum was present.

The final enrollment of Commissioners, followed by the names of Advisory Participants, is recorded as follows:

ROLL

1. SYNOD OF FLORIDA

Presbyteries	*Ministers*	*Ruling Elders*
Everglades	W. Ivan Hoy	Fred A. Lutz
	Jose R. Rivera	Frank H. Miller
	J. Calvin Rose	Richard G. Murray
	Stephen Sapp	Vernon O. Paul, Jr.
Florida	Albert S. Hoyer	Mrs. Mildred R. Francis
	Ralph E. McCaskill, Jr.	R. Mershon Sawyer
St. Johns	William F. Lee	Arthur W. Anderson
	Charles F. Scott	Mrs. Nancy Hollis Dillard
	Paul W. Stauning	Mrs. Irene George
	Francis M. Womack, Jr.	Ernest W. Hunt
	H. Ray Woody	Mrs. Anita R. Thress
Suwannee	Frederick O. Bonkovsky	A. D. DuBose
	James S. Lowry	Mrs. Ardith W. Highleyman
	Frank C. Preston	Mrs. Deedie Simmons
	J. Gary Waller	Mrs. Mary Steddom
Westminster	Richard W. Caldwell	Mrs. Lois Desmond
	George M. Cooley	Mrs. Virginia Figenbaum
	Cameron R. Harkness	Harry J. Frain
	C. William Hull	John Losee
	James T. Richardson	Martin Mills
	Lewis Earl Trotter	Mrs. Donald Orr
	Robert H. Walkup	Lawrence R. Stewart, Jr.

2. SYNOD OF MID-AMERICA

John Calvin-U	Jack S. Hart	Marvin Green
	Stuart R. Schimpf	John D. Wolf
Kansas City-U	Thomas G. Melton	Thelma Appleby
	William E. Murphy	Jan Bloomingdale
	John H. Patton	Edward M. Gordon
	C. Merrill Proudfoot	Mrs. Helen M. Hedenberg
	Douglas Sprouse	Rose Pippin
Missouri-U	Rudolph W. Beard	Mrs. Velma McDonald
	Jerry M. Hilton	Mrs. Mildred Six

Southeast Missouri	Roy W. Hicks	Harley D. Brixey
	L. Vern Trueblood	Mrs. R. J. Houser

3. SYNOD OF MID-SOUTH

Birmingham	Thomas C. Duncan	Mrs. Marilyn A. Gross
	Harold L. Thomas	Kenneth Wier
Central Mississippi	Gerald A. Little	Mrs. Joan B. Bailey
	James N. McGuire	Dick B. Whitehead
Holston	Charles Williams	Joe A. Lusk
	Donald E. Wood	Mrs. Mary Ann Smith
John Knox	Charles R. McCain	W. H. Albritton
	Keeran C. Willis	Miss Pauline Ganus
Knoxville	T. C. Bailey	E. Wyman McCall
	Roger K. Gulick	B. Ray Thompson, Jr.
	Ronald Ragon	Charles M. Zeiser
Louisville-U	J. Roy Sharpe	Gerald Beavers
	Daniel O. Whallon	Mrs. Ruth B. Eubank
	James B. Wilbanks	Mrs. Dorothy Hansen
Memphis	Ernest H. Mellor	Richard Green
	William E. Shenk	Mrs. Betty Ellison
	Henry B. Strock, Jr.	Mrs. Frances R. Pultz
	Carl Walters, Jr.	J. G. Tyson
Middle Tennessee	Perry H. Biddle, Jr.	T. Mack Blackburn
	John E. Kaufman	R. Hutton Brown, Jr.
	Charles L. Moffatt	David S. Huggins, Jr.
Mobile	William D. Hart	Mrs. Martha Tissington
	Edwin G. Thomas	O. B. Tuggle
North Alabama	John W. Johnston	Burton Case
	Wayne P. Todd	Raymond A. Sundback
St. Andrew	E. Stanley Smathers	Robert W. Elliott
	James B. Stanford, III	W. Marion McGough
South Mississippi	Joe W. Rigsby	Neill Jeffrey
	Roy R. Riviere	Robert St. John
Transylvania U	Alan J. McCraine	Mrs. Opal B. Eversole
	Albert E. Pierson	William M. Bigham, Jr.
Western Kentucky-U	Thomas D. Kennedy	Mrs. Thelma Baker

4. SYNOD OF NORTH CAROLINA

Albemarle	Allen G. Hamann	Joe B. Brewer, Jr.
	John Murphy Smith	Mrs. Winnie Wood
Asheville	Ronald Lewis Odum	Jack G. Scroggs
	Leroy V. Secrest	Mrs. Winnie B. Vinson
Concord	Paul H. Felker	John M. Cheek
	George D. Jackson	Hugh L. Farrior
	R. David Kaylor	Mrs. Helen Louise Grenfell
	Joseph B. Kirkland, Jr.	Alvis L. McAlexander
	Clements E. Lamberth, Jr.	George R. McColl
	S. Edwin Lewis	Miss Elizabeth Phillips
	George K. Preston, III	Ms. Becky A. Stasavich
	R. Flay Riddle	Charles L. Wilson
Fayetteville	Marion H. Currie	Mrs. Rose Johnson
	Stewart E. Ellis	W. Albert McCormick, Jr.
	John C. Ropp	Harry S. McMillan
	David W. Schulherr	John F. Sticht
	Thomas K. Spence, Jr.	Mrs. Julian H. Wright

Mecklenburg	Robert O. Freeman	Miss Doris J. Brown
	Warner L. Hall	Mrs. Gloria O. Bryson
	James H. McKinnon, Jr.	Harold P. Hope, Jr.
	Margaret Barnes Peery	Ray A. Killian
	Zachary T. Piephoff, Jr.	Jerry W. Neal
	John A. Wilkerson, Jr.	Donald M. Rogers
	Edward C. Wilson	Howard S. White
Orange	Warren C. Brannon	Mrs. Shirley Buchan Blanks
	Samuel R. Hope	A. Pierson Hassell, Jr.
	Tim Kimrey	Mrs. Rebekah W. Jennings
	Norman M. MacDowell	Mrs. Faye Narron
	Robert F. Park	Mrs. Jane Davis Rourk
	Robert Q. Pierce	Henry M. Tickle
	Steven R. Shoemaker	Mrs. Isabelle Wiley
	Paul D. Woodall, Jr.	Ms. Annie Lee Young
Wilmington	Robert C. Bankhead	Charles W. Brown
	Kenneth K. Davis	Mrs. Kate P. Ross
	Jesse M. Parks	Wesley Thomas

5. SYNOD OF RED RIVER

Arkansas-U	Frank A. Brooks, Jr.	Dr. Roberta D. Brown
	Edward H. Smith	William H. Heard
Brazos	Jim T. Ainsworth	Ms. Marian Ames
	Ben H. Bateman	Ms. Mildred Atkinson
	Paul R. Debenport	Nelson Bourne
	James W. Gunn	Ms. Oouida Dorr
	J. Olen Kennell	Gordan Musgrove
	William C. Poe	Ms. Disa Marie Nelson
	Joseph O. Rand, Jr.	G. Patrick Payne
del Salvador	A. Keith Huggins	James D. Baskin, Jr.
	Sostenes Infante	David B. Fitz
	J. Carter King, III	Mrs. Margaret Gregg
	W. Frank McElroy, Jr.	Harry Hamilton
	Joe M. Owen	Mrs. Myrl M. Hart
	Joseph C. Wright	Mrs. Lucia L. Reyes
Grace-U	Richard A. Braun	Mrs. Jo Brown
	Edwin S. Cole	John L. Cockrill
	John W. Cunningham	Ms. Jackie DeSalme
	Robert Donnell McCall	Mrs. Marion Goehring
	C. William McNatt	Jack I. Jones
	David E. Stringer	Daniel W. Klein
Oklahoma	James B. Wagner	Leonard D. Murphy
Palo Duro-U	Val Fowler	Mrs. Howard J. Aldrich
	Thomas E. Pass	James R. McCasland
Pines	Charles W. Brown	Mrs. James R. Bemis
	James H. Daughdrill, Jr.	Herb Gorum
	George H. Walker	John M. Guice
South Louisiana	Jerrold Lee Brooks	David Hackney
	D. Breckinridge Castleman	Mrs. Lydia McCracken
	Merwyn S. Johnson	Fred Mehle
	Jay K. Rabuck	Grover R. Silvius
Tres Rios	Gordon S. Bowie	Paul D. Bearden
	Robert B. Lewis	Robert B. Gaines

6. SYNOD OF THE SOUTHEAST

Athens	James E. Bowden	Karl K. Anderson
	Henry Neill Segrest, Jr.	Mrs. June Flowers
Atlanta	Joseph W. Berry, Jr.	Mrs. Doris Bridges
	Harry B. Beverly	Graham H. Hicks, Jr.
	R. Foster Edwards	Mrs. Ruth B. Hinton
	Cook W. Freeman	Mrs. Alberta Kinnard
	Joseph S. Harvard	Douglas G. MacRae
	Charles I. Mann, Jr.	Dr. Lila Bonner Miller
	Richard A. Ray	Richard Watkins
	Joe W. Sandifer, Jr.	Frank D. Widincamp
	Glenn W. Small, Jr.	W. Lewis Wyatt
Augusta-Macon	Franklin B. Clark, Jr.	Chester R. Fentriss
	Hal C. Keller	William H. Glover
Bethel	J. R. McSpadden	Roy McCarter
	Robert H. Teed	Roy Sapp
Charleston	J. Phillips Noble	Edward L. Hay
	Ridley G. Smith	Mrs. Martha Lou McCord
Cherokee	Fred Boozer	Mrs. Shirley H. Crockett
	Thomas A. Stallworth	George L. Vaughan
Congaree	Cecil D. Brearley, Jr.	T. J. Bissett
	Jerrold Burnside	Francis M. Burriss
	P. David Reynolds	Carl F. Ewan, Jr.
Harmony	Samuel T. Lipsey	Stanley B. Inman
	David B. Seabrook	H. H. Keith
Pee Dee	Richard S. Andrews	Harry W. Gibbons
	Warren M. Wardlaw	Henry L. Sneed, Jr.
Piedmont	S. Wylie Hogue, Jr.	James C. Brice, Jr.
	Arthur M. Lindsay	Louis W. Jackson
	John C. Livingston	Edward H. McCoy
	James A. Nisbet	Ernest W. Morrow
Savannah	Lawton Daugherty	Delma E. Presley
	Daniel B. Lott	Mrs. Sara C. Shafe
South Carolina	Wilbur R. Parvin	M. Hampton Hunter, Jr.
	Charles H. Sides, Jr.	William J. Park
Southwest Georgia	Homer L. Kimmons	Harry T. Jones
	J. Miller Liston	T. Bonner Stewart

7. SYNOD OF THE VIRGINIAS

Blue Ridge	Jack W. Heinzleman	E. Ernest Burch
	John B. Rice	Mrs. Jane Elliott
	James Rohne	Mrs. Caroline Franck
	Jerry Dexter Taylor	Dr. Beatrice M. Mills
Greenbrier	Edwin N. Grigsby	Paul W. McCreight
	Vaughn Earl Hartsell	Mrs. Hallie M. Pritt
	Calvin S. Rice	James K. Rock
	William W. Westlund	H. Herchiel Sims
Hanover	D. Clyde Bartges	Walther B. Fidler
	N. C. Kirkland	Morton H. Lancaster
	Ross Mackenzie	Paul Meitz
	Forrest D. Sheets	Mrs. Marion T. Yobs
	Albert C. Winn	
Highlands	J. F. Austin	R. Lee Chambliss
	Philip M. Cory	Lacie J. Hale
	Murphy D. Miller	John R. Hildebrand

	H. Fleet Powell, Jr.	C. W. Stull
	H. Middleton Raynal	Frank H. White
National Capital-U	John V. Carlson	Ms. Althea M. Burns
	Joseph F. Condro	Mrs. Elinor K. Butt
	Douglas T. Ibach	Mrs. Judith P. Getreu
	Robert H. McClure, Jr.	Mrs. Helen S. Jervis
	George E. Taylor	Richard H. Wells
Norfolk	Andrew R. Bird, Jr.	Mrs. Ruth Anne Champion
	Fletcher C. Hutcheson	Mrs. Marie F. Howell
	John S. McMullen	Mrs. Phyllis J. Jackson
	William M. Plonk	Donald R. Steele
	H. L. Wilson, Jr.	Jerry N. Thompson
Shenandoah	Richard E. Bethune	Mrs. Harold Barr
	William R. Goodman, Jr.	Mardre Bell
	L. Randolph Harrison	J. Carlyle Huffman
	James M. Hovland	Roy W. Perry
	Charles D. Symons, Jr.	Thurman G. Phares

Advisory Participants

1. SYNOD OF FLORIDA

Presbyteries	*Youth*	*Ethnic Minority*
Everglades	Miss Paula M. Smikle	
Florida	Miss Patti Ingraham	
St. Johns	Miss Donna Greenhalgh	William A. Wheeler
Suwannee	Miss Ann Savage	
Westminster	Bruce G. Wismer	

2. SYNOD OF MID-AMERICA

John Calvin-U	Arthur W. Blume, IV	
Kansas City-U		Earnest Crumble, Jr.
Missouri-U	Donald R. Huston	
Southeast Missouri	William S. Port	

3. SYNOD OF MID-SOUTH

Birmingham	Ms. Wanda G. Johnson	
	Ms. Kathy Larson	
	Miss Tamara Sexton	
Central Mississippi	Miss Donna G. Breeland	
Holston	Miss Grace Griscom	
John Knox	Miss Felita T. Williams	
Knoxville	Ms. Linda Ellen White	Izear Stafford Tyous, Jr.
Louisville-U	William S. Johnson	
Memphis	Ms. Julia Wellford Allen	Marvin K. L. Ching
	Edgar Hawkins III	
	Richard Leggett	
Middle Tennessee	Charles M. Wingard	
Mobile	Michael L. Chaudron	
	Ms. Cynthia Griffin	
North Alabama	Ms. Cathy Burns	
	Miss Beverly Miller	
St. Andrew	Miss Nancy Curry	Ms. Maude Coleman
	Mark Mauldin	
South Mississippi	Victor R. Jones, Jr.	

Transylvania-U	Miss Mikal Ann Miller	
Western Kentucky-U	Miss Susan Windes	

4. SYNOD OF NORTH CAROLINA

Albemarle	Miss Jill Cutler	
Asheville	Miss Tammy Anderson	
Concord	Ms. Laura Brooking Lewis	
Fayetteville		David Gatewood
Mecklenburg	Miss Valeria Richards	Donald Leon Harris
	John B. Tucker	
Orange	Miss Teressa Wilson	

5. SYNOD OF RED RIVER

Arkansas-U	Charles L. Campbell	Johnny B. Johnson
	Stephen W. Plunkett	
	Rob Smith	
Brazos	Ms. Vicki Luquette	
del Salvador	Israel Garcia	Raymond Vela
	Miss Kary Ann Wilshusen	
Grace-U	Miss Lisa SoRelle	Rev. Snowden I. McKinnon
Oklahoma	Douglas C. Braaten	
Palo Duro-U	Miss Risa Rigler	Lydia Trickey
Pines	Clifton Ford	
South Louisiana	Jeff McHugh	
Tres Rios	Miss Roxanna Augesen	

6. SYNOD OF THE SOUTHEAST

Athens	Ms. Nina Sanders	
Atlanta	Miss Jacqueline Moody	
	Miss Abril Ramos	
Augusta-Macon	George Rinker	Luther Coleman
	Michael Walker	
Charleston	John Van Aalst	
Cherokee	William Pender	
	Miss Cari Lynn Finney	
Congaree	Yong Il Choi	Rev. Sun Bai Kim
	Miss Carol Glenn	
Harmony	Miss Louise Duffie	
Pee Dee	Richard M. Andrews	
Piedmont	Deck Guess	
Savannah	Miss Mimi Mayberry	
South Carolina	Ms. Margaret Susan White	

7. SYNOD OF THE VIRGINIAS

Blue Ridge	G. Alan Crawford	
Greenbrier	Miss Jan Long	
	Gary C. Walker	
Highlands	Ms. Portia Cauthen	
National Cap-Union	Ms. Bronwen Woodson	
Norfolk	Miss Cara Jane Burton	
	Miss Cassandra L. Newby	
Shenandoah	Ms. Linda M. Higgs	

Ecumenical Participants

Church	*Name*
Church of the Brethren	Ms. Wanda Button
Church of God, Inc. (Anderson, Ind.)	Rev. James Earl Massey
Evangelical Church of Lesotho	Rev. John M. Diaho
National Council of Community Churches	Rev. A. Edward Bell
United Church of Christ	Ms. Dorothy Berry
Orthodox Church in America	Rev. Leonid Kishkovsky
Southern Baptism Convention	Dr. C. B. Hastings

BRIEFING OF COMMISSIONERS

Mrs. Ruth Hatcher, Chairperson, Provisional Program Committee, assisted by Rev. John McLeod, Chairperson, Committee on Assembly Operations, Rev. Flynn Long, Jr., Associate Stated Clerk, Rev. James E. Andrews, Stated Clerk, and Mr. Henry Howard, Audio-visuals, briefed the Commissioners on the organization and procedures of this meeting of the General Assembly.

INTRODUCTIONS

Rev. E. D. Witherspoon, Jr., of the Board of Annuities and Relief, was introduced as the Recording Clerk. Rev. Flynn V. Long, Jr., Associate Stated Clerk, was also introduced.

ELECTION OF ASSISTANT CLERKS AND TELLERS

The following Commissioners were nominated by the Stated Clerk and elected to serve as Assistant Clerks and Tellers for this meeting of the General Assembly: Rev. Richard S. Andrews, Pee Dee; Mr. T. Mack Blackburn, Middle Tennessee; Rev. Cecil D. Brearley, Jr., Congaree; Ms. Doris Jean Brown, Mecklenburg; Ms. Althea M. Burns, National Capital-Union; Ms. Jackie DeSalme, Grace-Union; Rev. W. Ivan Hoy, Everglades; Rev. Charles R. McCain, John Knox; Mr. E. Wyman McCall, Knoxville; Mrs. Hallie M. Pritt, Greenbrier; Mrs. Joan Bailey, Central Mississippi; Rev. Merrill Proudfoot, Kansas City-Union. Mr. Ewen Crunk was also elected an Assistant Clerk.

INTRODUCTION OF PAGES

Students from the four theological seminaries and the Presbyterian School of Christian Education were introduced by the Stated Clerk. It was announced that they would serve as pages during the Assembly. They are as follows: Austin Presbyterian Theological Seminary, Mr. Lewis C. Allen, Mr. George M. Wortham; Columbia Theological Seminary, Ms. Becky Taylor, Mr. Hugh Hamilton; Louisville Presbyterian Theological Seminary, Mr. John Liddle, Mr. James Gray; Union Theological Seminary, Ms. Katherine R. Morton, Mr. Fred A. Davie, Jr.; Presbyterian School of Christian Education, Mr. E. Bruce Harvey, Jr., Ms. Lauren A. Jones.

Each was thanked for offering to serve the needs of the Assembly during its session.

DOCKET

Mrs. Mary Steddom, Chairperson, Standing Committee on Bills and Overtures, presented the Docket for this meeting of the Assembly, which **was adopted, as amended.**

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Mrs. Mary Steddom, Chairperson, presented the Report of the Standing Committee on Bills and Overtures. The Supplemental Report of the Provisional Reference Committee **was adopted,** as follows:

a. That the committee structure be altered for this General Assembly, in accordance with Standing Rule 7.1.2. The Standing Committee on Church Catholic to be divided into Church Catholic I and Church Catholic II, in order to provide for joint consideration with a committee of the United Presbyterian Assembly of matters relating to Presbyterian reunion. The Standing Committee on Operating Expense Funding to be merged with the Standing Committee on Mission Board Funding and Budgets, in order to provide a single place for consideration of all budget matters.

b. Due to an error in permitting a different procedure for exchanging Ecumenical Representatives with UPCUSA, and in order to make the practices of both Assemblies identical, your Committee recommends that all Commissioners of this Assembly be designated as Ecumenical Representatives, and that the Moderator be designated the spokesperson for the PCUS in matters relating to Ecumenical Representation.

The following matters were referred to as indicated:

COMMUNICATIONS

Communications which were received were referred as indicated on page 109.

COMMUNICATIONS TO THE 119TH GENERAL ASSEMBLY

79-1. From the Presbyterian Church in Ireland:

I thank you for your reply received to my earlier letter to you, with its accompanying document prepared by our Inter-Church Relations Board concerning the World Council of Churches' Programme to Combat Racism and, more particularly, the use of the associated Special Fund. We very much appreciate the interest and concern indicated by so many of our correspondents from different Churches and countries, as well as those arguments which they advanced in support of the World Council of Churches generally, urging indeed that we should continue to play our part in and contribute our point of view to the life of the Council.

At a crowded special meeting of our General Assembly, held here on November 21st, the whole issue was debated for many hours with great seriousness and depth of feeling, which reflected the widespread distress to be found among our Church members and their doubts about whether the World Council of Churches' organisation was not already so far committed to particular theological and political attitudes and policies with which we so disagreed as to make it difficult for us honestly to continue in active membership.

A number of resolutions, as set out on the accompanying sheet, were adopted with the overwhelming support of the representatives assembled from our congregations throughout this island. On the issue of our Church's membership of the World Council of Churches, however, an amendment to the resolution originally proposed by our Inter-Church Relations Board was adopted by the personal votes of 561 Assembly members to 393 votes against. This "suspended" our Church's membership of the Council forthwith, in the terms indicated. For the present this is a temporary measure; and the question of a more permanent withdrawal of membership remains, in all probability, to be taken up at our regular Assembly meetings in 1979 and 1980.

A. J. Weir,
Clerk of Assembly

RESOLUTION ADOPTED AT A SPECIAL MEETING OF THE GENERAL ASSEMBLY
THE PRESBYTERIAN CHURCH IN IRELAND
BELFAST — NOVEMBER 21st, 1978

RESOLVED:

That the Inter-Church Relations Board be commended for the actions so far taken to express the concern of our Church over the operations of the Programme to Combat Racism and grants made from the Special Fund.

That the General Assembly unequivocally affirm that Racism of any colour, is an offence against God the Father, Creator of us all, against the universal Gospel of His Son our Saviour, Jesus Christ, and against the communion of the Holy Spirit. It is both cause and proferred excuse for great evils in the world in which, like so many others, we have had a part; and of hidden temptations even yet, which we often masked behind self-righteous protestations.

That Presbyteries be asked to suggest, before 15th March, 1979, how our Church might take action to oppose racism in the world and that their suggestions be considered by an ad hoc Committee which could bring concrete proposals to the June, 1979, Assembly.

That the following be appointed to the ad hoc Racism Committee — Moderator, Clerk of Assembly, Rev. Dr. J.W. Morrow (Convener). Revs. Robert Dickinson, John Dunlop, Samuel Hutchinson, D.W. Lapsley, S.W. McClintock, I.S. McDowell, I.A. McKay, J.R. Savage, Cyril Young; Mrs. J.B. Hodgins, Mrs. A. Martin, Miss Hazel McClenaghan, Messrs. John Henderson, Stewart McCullough, Angus McPherson, T.S. Mooney, William Rutherford and one overseas resident to be appointed by Moderator and Clerk.

That the General Assembly acknowledge that the World Council of Churches concern to combat racism is, in principle, thoroughly justified; and that all Christians should be committed to the cause, both in their own society and throughout the world. Yet the Assembly most emphastically consider that the operation of the Council's particular "Programme to Combat Racism" and especially of the associated Special Fund is open to serious criticism for genuine Christian reasons; they condemn grants given as gestures of solidarity to political groups especially when these groups are engaged in military operations in Southern Africa; and, insofar as these express a broader policy reflecting on the whole character of the World Council of Churches, they call for an urgent and thorough reappraisal of the Programme to Combat Racism and the use of the Special Fund.

That the General Assembly in expressing its concern about the evils of racism would also emphasize that racism is not the only evil in the world but one of many with which the Churches must be concerned including the imprisonment and killing of political dissidents, the restriction of religious freedom as well as the fostering of class hatred. (by 561 votes to 393) That the General Assembly suspend our Church's membership of the World Council of Churches until the Assembly of June, 1979, with the possibility of renewing that suspension if the Assembly then accept appropriate notices of motion for 1980, and suspension being taken to mean:—

(1) The non-participation of representatives of our Church in World Council of Churches affairs, but with participation in W.C.C. sponsored specialist conferences and the continuation of discussion with the representatives of the W.C.C., on the issues raised by our Church, by the Inter-Church Relations Board delegation, and

(2) The withholding of all further payments for the support of W.C.C. operations, and the sending directly to beneficiaries, grants and payments which have been channelled through the W.C.C.

That the General Assembly urge the Central Committee of the World Council of Churches to initiate a process whereby a statement may be produced, similar to the "Toronto Declaration" on doctrinal matters, which will recognise the political, economic and ethical pluralism that exists within the membership; and also will analyse the extent, if any, to which a member Church is automatically involved in any specific action of the Council.

79-2. From the Presbyterian Church of Mexico:

(Translated from Spanish) September 19, 1978

My dear Brothers in Christ:

I always give thanks to God for all of you and for the Grace of God that has been given to you in Jesus Christ. I. Cor. 1:4.

The General Assembly of the Presbyterian Church of Mexico, in its regular meeting of July 12-18, 1978, considered its relationship with the cooperating churches of the United States of North America.

It was agreed that we maintain an official relationship with those cooperating churches that participated in the provision of the document "A New Relation in Mission", of 1971; and also a special commission has been set up to develop the guidelines for our relations.

We thank the Lord for the help our church has received since its foundation. We would like very much to exchange future thoughts with you about our future relationship.

"The Light in the Shadows Shines"
John 1:5
Presbyter Juan Garcia Martinez, Sr.

79-3. From the Synod of the Southeast:

The following two persons have been nominated officially by their Presbyteries to the General Assembly's Mission Board; Class of 1982. These two nominees will replace Mrs. Albert Kleckner and Mr. Richard H. MacMillan, Jr.

Pee Dee Presbytery:
Dr. Myers H. Hicks
540 Azalea Lane
Florence, S.C. 29501

Southwest Georgia Presbytery:
The Rev. H. Harrison Morgan
P.O. Box 3322
Albany, Ga. 31706

James A. Nisbet
Stated Clerk

79-4. From the Presbyterian Church in Taiwan:

Dear Brothers and Sisters in the Lord,

The establishing of diplomatic relations between the United States and Communist China was not unexpected, but it has made us all feel very sad.

At this point, when our country is facing such difficulties, we must all rely on the steadfast faith and courage which come to us from God and strive together to protect the security and freedom of Taiwan.

Let us pray that God will give us sincere and open hearts so that, no matter whether we are high or low, no matter which province we come from or which party we belong to, we may all work together to preserve the existence of Taiwan.

Let us pray that God will give the leaders of our country wise judgment in the present and the courage necessary to lead the whole nation to face reality and find a new and effective way to guarantee the freedom and security of our people.

Let us pray earnestly that God will continue to guide our country and lead us towards a more democratic, more equal, more free and more just society. In the present difficult circumstances may every one of our citizens be able to participate in political action to save our country; that held together by our common identity we may further the goal of gaining greater international respect.

We believe that if our government and people can face the present realities and bring about a political reformation, our anger and sorrow will be transformed into strength and awareness of our own responsibilities; self-reliance will replace useless recriminations and despair; and if we work together to build a society founded on democracy and the rule of law then God will certainly open up a bright road in front of us.

WENG Hsiu Kung,
Moderator
KAO Chun Ming,
General Secretary

79-5. From the Committee on Women's Concerns:

At its September meeting, the Committee on Women's Concerns voted to request clarification from the Permanent Judicial Commission of *The Book of Church Order* 9-2 as it relates to the decision in the case of Renee Huie et al versus the Synod of the Southeast. That is, what are the actions "by word" that would "tend to degrade or deny to women their rights to full status as church officers" and hence constitute a violation of BCO 9-2.

In behalf of the Committee on Women's Concerns I am conveying this request to you for referral to the Permanent Judicial Commission (BCO 20-2).

Sidney West
Chairperson

79-6. From the Synod of North Carolina:

In accordance with the well taught procedures of your office, this letter is written to re-confirm that the following named persons have been elected in the prescribed manner to serve in the positions indicated:

Mission Board, Class of 1982

Rev. Edward F. Johnston, Jr. (2)
Box 801
Clinton, North Carolina 28328

Rev. Samuel Rainey Hope (1)
305 East Main Street
Durham, North Carolina 27701

Mr. W. Lamont Brown (1)
7 Horseshoe Road
Southern Pines, North Carolina 28387

Vernol Robert Jansen, Jr.
General Secretary

79-7. From the Observers to the National Association of Evangelicals:

In response to the action of the 1978 General Assembly, we, the undersigned, were appointed by the Ecumenical Coordinating Team to attend as observers to the 37th Annual Convention of the National Association of Evangelicals, held in Orlando, Florida, March 6-8, 1979. We attended the Convention, and submit to the General Assembly the following report.

There are 39 denominations listed as members of the NAE, together with individual congregations from 32 denominations (including our own), and some 200 evangelical associations, organizations, and schools.

The wide variety of member denominations can be seen by listing those with membership of over 70,000: The Assemblies of God, the Church of God (Cleveland, Tennessee), Christian and Mission-

ary Alliance, Pentecostal Church of God of America, Inc., Baptist General Conference, the Wesleyan Church, International Church of the Four-Square Gosepl, Pentecostal Holiness Church, Inc., and the Evangelical Free Church of America.

Approximately 850 persons registered for the convention, under the theme: "Jesus Christ Now (More Than Ever)". The three evening speakers were Dr. Warren Webster (General Director, Conservative Baptist Foreign Mission Society, Wheaton, Illinois), and Dr. Paul Smith (Pastor of the Peoples Church, Toronto, Canada).

Some of the workshops held twice a day were very rewarding: Ron Sider on "Lifestyle, Justice and World Hunger"; John Perkins (Jackson, Mississippi) on "The Welfare Mentality and the Black Community", Dr. Paul Freed (Trans World Radio) on "The Challenge of China" (one-quarter of the world's population). Their World Relief Commission is beginning to play a significant role in the resettlement of refugees. Their Foreign Mission Association works with 76 Foreign Mission Boards sending out 9,000 missionaries.

Carl Lindquist, President of Bethel College and Seminary (Baptist General Convention), continues as President of NAE, as does the 1st Vice-President Bishop J. Floy Williams, completing two-year terms. The Rev. Cortez Cooper, pastor of the First Presbyterian Church, Nashville, Tennessee, was elected to the Board of Administration. A position paper on the convention theme was adopted, in which NAE called its people "to far higher levels of commitment to evangelistic outreach", recognizing that "of the world's four billion people 2.9 billion are yet to be reached", and that at home 80 million people "claim no relationship with any Christian group", and another "60 million, who claim affiliation with Christian churches, are inactive". Also a resolution was adopted estimating that the increased standard deduction for income tax purposes has cost charitable organizations five billion dollars since 1970, and supporting legislation to "allow all taxpayers to deduct charitable contributions 'above the line', whether or not they itemize their other deductions".

Other resolutions adopted: *Man and Woman* reaffirming a 1971 resolution opposing abortion on demand and "interpretations of equal rights which are contrary to those specific and complementary functions based upon sex differences in the Biblical order"; *Religious Freedom,* pertaining to recent rulings by the Commissioner of Internal Revenue which "erode the freedom of religious rights guaranteed by the First Amendment" and are "being used to the detriment of eleemosynary institutions in the enforcement of public policy unrelated to the collection of taxes"; *Taiwan,* invoking the conscience of the world to respect the rights of people of Taiwan, the Congress of the U.S. to support preservation of Taiwanese human rights and protect American citizens in Taiwan, and calling for prayer in solution of Taiwanese liberation; and *Threat of War,* urging "the government to exercise reasonable restraint in production and use of its military capability and to encourage other nations to do the same".

Your observers recommend:

1. **That the General Assembly continue to send Observers to the Annual Convention of the National Association of Evangelicals in 1980;**

2. **That, because the 1980 convention will be held in Los Angeles, California, thereby incurring increased travel expense for the Observers from this church, the General Assembly appoint only two authorized Observers in 1980;**

3. **That the Observers be appointed in the same manner as are all other Ecumenical Representatives of this church, namely by the Ecumenical Coordinating Team.**

Catherine Wright
J. Sherrard Rice

79-8. From the Presbytery of Atlanta:

The following communication was approved for presentation to the General Assembly at the Called Meeting of Atlanta Presbytery on Tuesday, November 14th, 1978 at our Memorial Drive Church:

"That Atlanta Presbytery convey to the 119th General Assembly its conviction that in implementing the Report of the Montreat Missions Consultation the statements of the 118th General Assembly concerning specific sections of that report should be considered as integral to and inseparable from that document."

Wm. A. Adams
Executive Presbyter

79-9. From Donald K. Campbell, Staff Associate, Office of Professional Development:

I have had brought to my attention today a question of the proper interpretation of the *Book of Church Order* 24-5 and its impact on the requirements in *Book of Church Order* 24-3 and 24-4 which deal with the reception of a Candidate for the Ministry.

I would like to ask for an interpretation of how these sections should be used in connection with each other.

Donald K. Campbell, *Staff Associate*
Office of Professional Development

79-10. From the NCCC Governing Board:

RESOLUTION ON KAMPUCHEA
Adopted by the NCCC Governing Board, November 2, 1978

Reports from a wide variety of observers, including some inclined to be supportive of the Kampuchea (formerly Cambodia) government, lead to the conclusion that the people of that nation today are victims of a calculated policy of regimentation and repression perhaps unmatched in modern times. Though estimated figures vary widely, many people have been executed by the government. Countless others have died of disease, malnutrition and exhaustion. Hundreds of thousands have fled across the borders into Thailand and Vietnam.

Past policies of the United States have contributed to the current situation in Kampuchea. During the years of the Vietnam War, United States bombardment of that nation and United States support for reactionary government leaders contributed to the alienation of much of the population from potentially democratic institutions and encouraged extremist elements to surface with new strength. As citizens of the United States, we do not come to the present situation with clean hands, but neither can we escape the moral imperative to condemn certain actions and policies of the present Kampuchea government. Even as many deplored the actions of our government during the Vietnam War which extended the war to Cambodia, we now deplore the deliberate tragedy forced on the people of Kampuchea by its government.

The extermination of large segments of the Kampuchean people is not simply the internal affair of Kampuchea but must be viewed as a legitimate concern of the world community. The attempt to bring about fundamental change in society through the systematic use of brutality can not be condoned.

The tragedy is compounded by Kampuchea's isolation from the world at large. Though it has maintained its membership in the United Nations, diplomatic and trade relationships are limited to very few countries, principally the People's Republic of China. In the light of the massive suffering in Kampuchea today, Christians must address this situation, even though channels for significant response are few. Though response may be limited, the Governing Board of the NCCCUSA resolves:

1. To acknowledge our complicity in, and to repent for, actions of the United States government and of the Christian churches of this nation which in any way have contributed to today's suffering in Kampuchea, and to call on Christian churches throughout the United States to pray for the people of Kampuchea and for the people of the United States, seeking God's guidance for next steps that will bring about peace, justice and respect for human rights in our nations.

2. To call on United States churches to engage in sustained study, with the assistance of whatever information might be obtained from colleague bodies such as the World Council of Churches and the Christian Conference of Asia, as well as from nongovernmental bodies that research human rights concerns, to seek a fuller understanding of the Kampuchea situation and to share this understanding and information with the public at large. The Southern Asia office of the Division of Overseas Ministries shall provide its services to facilitate this study process in every way possible.

3. To contact churches and ecumenical bodies in other countries, particularly those in countries which maintain formal relationships with Kampuchea, seeking their guidance and suggestions as to ways in which the world Christian community might work together towards a greater respect for human rights in Kampuchea.

4. To urge Church World Service and the service agencies of member denominations to provide any assistance possible to refugees that have fled Kampuchea, particularly into Thailand and Vietnam, using all available channels which might be provided by the governments of Thailand and Vietnam or through the channels provided by the United Nations High Commissioner for Refugees.

5. To urge the United States Congress to authorize the Attorney General to grant parole status to Kampuchean refugees, now seeking admission to the United States.

6. To urge the United States government to increase the U.S. contribution to the United Nations High Commissioner for Refugees for the purpose of work on behalf of Kampuchean refugees.

7. To commend the United States government for submitting documentation on the current Kampuchea situation to the United Nations Human Rights Commission, and to call on the United States Secretary of State to

a) express publicly grave concern for current tragic denials of human rights in Kampuchea;
b) endeavor through diplomatic negotiations to secure a commitment from the People's

Republic of China to use its influence towards greater respect for human rights in Kampuchea; and

c) instruct the United States Ambassador to the United Nations to use whatever diplomatic channels may be available to secure the support of world opinion for actions leading to an improvement in the Kampuchea situation.

Policy Base:

"Human Rights," adopted by the Governing Board, December 6, 1963.

"The Churches and Immigration Concerns," adopted by the Governing Board, February 24, 1965.

79-11. From the NCCC Governing Board:

RESOLUTION ON "REGULATION OF CHARITABLE SOLICITATIONS"
Adopted by the NCCC Governing Board November 2, 1978

Whereas: Numerous states and municipalities have undertaken to regulate charitable solicitations within their borders; and

Whereas: Such regulations are often overbroad and vague in their definitions and requirements; and

Whereas: Such regulations are designed to differentiate legitimate charities from charlatans without providing adequate exemptions for religious appeals, in which civil authorities are not equipped to distinguish faith from fraud; and,

Whereas: Charitable solicitations by churches are not only a means of raising voluntary financial contributions from interested contributors but a means of promulgating religious views and concerns; and

Whereas: The increasing proliferation of requirements for registration (often involving registration fees of up to $50. per year) and onerous reporting of income, expenditures, major contributors, chief officers and other information increases the cost of undertaking such appeals and severely diminishes the remainder available for assisting the needy beneficiaries; and

Whereas: Such statutes often encumber the civil authorities with the responsibility for unconstitutionally determining what is a "religious" purpose and what is not;

Therefore, be it resolved: That the Governing Board of the NCCC considers such statutes purporting to regulate the charitable soliciations undertaken by churches* to be beyond the duty proper to civil authorities and restrictive of the free exercise of religion; and that it urges churches and other religious organizations to resist such statutes and to seek to have them determined to be unconstitutional, and that it urges churches and other religious organizations to obviate the necessity for such regulations by preparing full and audited reports of their receipts and expenditures and making them available to all members and contributors upon request without waiting for civil intervention.

Policy Base: "Tax Exemption of Churches," adopted by the General Board of the NCCC, 2 May 1969.

79-12. From the NCCC Governing Board:

RESOLUTION ON MIDDLE EAST PEACE EFFORT
Adopted by the NCCC Governing Board, November 3, 1978

Recent developments in the search for peace in the Middle East at Camp David and subsequently have been welcomed by some with warm praise and great rejoicing. Others have been more cautious, pointing to the limitations of the agreements and their vagueness on key issues. Meanwhile, continued fighting and bloodshed in Lebanon hinder hopes for peace in the area.

Reflecting on these events, the Governing Board of the National Council of the Churches of Christ in the U.S.A., meeting in New York, November 2-4, 1978:

Praises God that the Camp David negotiations took place within the context of a common call to prayer, addressed to the Muslim, Jewish, and Christian religious communities;

Welcomes the movement toward peace represented in the negotiations and agreements at Camp David, Maryland, concluded on September 18, 1978;

Anticipates further accords moving toward stability and peace in the area, particularly the early negotiation of an Egyptian-Israeli peace treaty;

Recognizes that an Egyptian-Israel peace agreement substantially removes the option of war in the Middle East in that the two strongest military powers in the area resolve to settle differences

* The term "church" as used here is intended to include "churches, conventions or associations of churches."

through peaceful means, enhancing the sense of security of both parties but especially that of Israel in not having to face the threat of a two-front war;

Celebrates the role of Egypt, and especially the initiatives of its president in the creative search for peace in the area;

Rejoices with Israel in feeling that its dream of peace and deliverance might be realized and the threat of annihilation diminished;

Concurs with Presidents Carter and Sadat and Prime Minister Begin that peace is not simply the absence of war, but that peace and justice must be held in positions of equal importance;

Recalls that the National Council of Churches has identified as essential to peace and justice in the Middle East the mutual recognition by Israel and the Palestinians of the right of the other party to self-determination, and commends Israel for taking an important step forward in signing the Framework Agreement which offers promise because it stipulates that the negotiations will deal with issues essential to lasting peace, including;

1. "basing negotiations on all provisions and principles of U.N. Security Council resolution 242";
2. "the legitimate rights of the Palestinian people and their just requirements";
3. "the resolution of the Palestinian problem in all its aspects".

These provisions address themselves to the right of all peoples and states in the area to live in peace within secure and recognized borders, and reaffirms the principle of the inadmissibility of the acquisition of territory by force. Applauds President Carter for making the United States a full partner in the negotiations and for his steadfast efforts to help bring about a comprehensive, just and lasting peace in the Middle East and especially encourages him in his pursuit of this vital objective to broaden the context of the peace discussions to include the recognized representatives of the Palestinian people in order to enable them to become full parties in the peace process.

Expresses the hope that Arab states other than Egypt will soon agree to participate fully and openly in the search for peace.

Calls on member churches of the NCCC to pledge their prayerful support and encouragement in this effort;

Expresses continued anxiety and concern that the unresolved issues in the Middle East conflict threaten the precarious cease-fire in Lebanon, and that until these issues are resolved, the unity, independence, and territorial integrity of Lebanon will continue to be in jeopardy;

Pledges the prayers and support of the NCCC to the life and witness of our sister churches in the Middle East and to their corporate life through the Middle East Council of Churches during these difficult times; and

Requests the President and General Secretary of the NCCC to communicate this resolution to President Carter, to members of Congress and to the Middle East Council of Churches.

Attachments:

1. The Framework of Peace in the Middle East
2. Framework for the Conclusion of a Peace Treaty between Egypt and Israel

Policy Base: "On the Crisis in the Middle East" adopted by the General Board, NCCC, May 2, 1969.

79-13. From the NCCC Governing Board:

"FORMULA FOR ACTION: ENDORSEMENT OF THE NESTLE' BOYCOTT"
Adopted by the NCCC Governing Board, November 3, 1978

Whereas breast milk, a natural food resource of considerable economic value to nations, is the ideal food for infants, containing the correct balance of nutrients and providing antibodies capable of fighting off infections present in the environment; and

Whereas responsible medical research has shown that the substitution of commercial infant formula for breast milk in areas of the world where poverty, illiteracy, impure water and inadequate sanitation prevail has resulted in infant malnutrituion, illness, brain damage, and death; and

Whereas the promotion practices of infant formula and milk companies encourage women to abandon the natural resource of breast feeding in favor of expensive commercial preparations and feeding bottles; and

Whereas the decline in breast feeding represents a threat to the lives and health of poor infants and an economic loss to their families and countries; and

Whereas Nestle's S.A., a transnational corporation based in Switzerland, controls over one-third of the world's infant formula market but is immune from shareholder action by concerned groups in this country because its stock is not traded on the U.S. market; and

Whereas direct appeals to Nestle' to change its sales promotion of infant formula in developing nations have, for the most part, been futile, and

Whereas the policy statement of the National Council of Churches entitled "Human Hunger and the World Food Crisis" mandates us to encourage policies which enable all nations to become self sufficient in food production and which "move to re-orient the enormous and growing powers of transnational corporation's, disciplining their activities in ways which will contribute to the general welfare of humankind";* and

Whereas numerous religious and other groups are participating in a boycott against Nestle', its products, its subsidiaries and their products and services, as a means of protesting the corporation's attempts to shift mothers in the developing world from breast feeding to the use of the corporation's infant formula;

Therefore Be It Resolved That the Governing Board of the National Council of Churches hereby:

1) *Calls on Nestle' S.A.* to cease promoting its infant formula in areas where social and economic conditions are such that the use of formula is apt to damage the health and well-being of infants; and

2) *Endorses the international boycott* against Nestle' S.A., its products, its subsidiaries, and their products and services until such time that Nestle's marketing policies and practices are changed and the boycott lifted; and

3) *Calls upon the member communions* to study this issue as it affects the mission of the Church and take whatever actions they deem wise; and

4) *Instructs the Divisions, Commissions and related agencies of the NCCC* to observe the boycott and to determine how they can effectively support the goals of the boycott; and

5) *Calls on all Christians* and other persons of good will to participate in the boycott against Nestle' *as a means of expressing their concern for the health and well-being of poor infants; and*

6) Calls on the United States government, in its development assistance programs at home and abroad, to encourage breast feeding and to refuse to support the promotion of infant formula in areas where social and economic conditions may prohibit its safe use by the general population.

7) *Requests its Executive Committee* to monitor the results of the boycott and to recommend appropriate action regarding continuance or termination of NCCC support for the boycott to the Governing Board at its meeting in May 1979.

79-14. From the NCCC Governing Board:

RESOLUTION FOR CONTINUATION OF SUPPORT FOR STATES WHICH HAVE RATIFIED THE
EQUAL RIGHTS AMENDMENT
Adopted by the NCCC Governing Board, November 3, 1978

Whereas, The General Board of the National Council of Churches of Christ in June, 1963, adopted a Policy Statement on the Status of Women; and

Whereas, The Governing Board of the National Council of Churches on March 6, 1975, unanimously adopted "A Resolution on the Equal Rights Amendment" urging "Prompt adoption by other states in order that the Amendment may be ratified during 1975"; and

Whereas, Since that time only one state (Indiana) has ratified the ERA while it has been defeated in the other six states which voted on it in 1977-1978*; and

Whereas, On May 6, 1977 the NCCC Governing Board adopted a Resolution in Support of States which have Ratified the Equal Rights Amendment, the effect of which willl expire in March 1979; and

Whereas, Ratification by an additional three states before June 30, 1982, is necessary in order for the Amendment to become law;

Now, Therefore Be It Resolved:

(1) That the National Council of Churches Governing Board continues to commend those states which have already ratified the Equal Rights Amendment and all those working for ratification, and urges the other fifteen states to ratify the ERA as soon as possible; and

(2) That the National Council of Churches of Christ in the U.S.A., including its several units, shall continue to hold national meetings only in those states which have ratified the Equal Rights Amendment, until it is ratified or until the new Congressionally extended deadline of June 30, 1982.

(3) That the Governing Board commends similar action to member denominations of the NCCC and requests denominations taking similar action to record these actions with the General Secretary at their earliest convenience; and

* Sec. VII, No. 4, part. 2

(4) That this action shall be conveyed to the Governors, state legislators, chambers of commerce, convention bureaus, mayors' associations and hotel/restaurant associations in those states which have not ratified the Equal Rights Amendment; and to the church and secular press.

Policy Base: "Human Rights", Adopted by the General Assembly, December 6, 1963; "Status of Women, Adopted by the General Board, June, 1963; "The Church as Purchaser of Goods and Services", Adopted by the General Board, September, 1968

79-15. From the NCCC Governing Board:

RESOLUTION ON HAITIAN REFUGEES
Adopted by the NCCC Governing Board, November 2, 1978

Whereas the Governing Board of the National Council of Churches of Christ in the U.S.A. in its "Resolution in Support of Haitian Refugees" of February 28, 1974, expressed its profound disquiet for what appears to be a fundamental violation of U.S. due process of law; and

Whereas the Immigration and Naturalization Service (INS, Department of Justice, in November, 1977, conceded (1) the right to full evidentiary hearings on asylum claims for exclusion proceedings, (2) release without bond for those still in detention, and (3) temporary work authorization for all Haitian asylum claimants; and

Whereas in contravention to these concessions, the INS Miami District Office has: (1) withdrawn all work authorizations, (2) conducted exclusion and deportation hearings at the rate of 150 per day precluding legal counsel in many cases, (3) refused access not only to lawyers but to resident Haitians and priests to the court waiting rooms where they had been advising the Haitians of their right to counsel and (4) are returning newly arrived Haitians to Haiti without benefit of legal counsel under pretext of obtaining voluntary departure agreements;

Therefore Be It Resolved that the Governing Board of the National Council of Churches of Christ in the U.S.A. hereby:

1. Directs the General Secretary to express to the President of the United States, the Attorney General, the Secretary of State and the appropriate members of the Congress, the urgent need for:

   (a) an immediate moratorium on the Haitian refugee hearings, which are being conducted at such an expanded rate that adequate legal defense is not possible, and on the deportations and "voluntary departures" prior to adequate hearings and access to legal counsel;
   (b) the granting of parole for the purpose of political asylum to those Haitian asylum applicants currently resident in the United States; and
   (c) the guarantee of due process for those Haitians who come in the future.

2. Calls upon its member communions to:

   (a) make similar statements of concern in view of the likelihood that only through a collective expression of public protest will these violations be corrected; and
   (b) file supporting statements for the official complaint being filed by the Division of Overseas Ministries of the National Council of Churches of Christ in the U.S.A. with the Inter-American Human Rights Commission of the Organization of American States regarding these violations of the human rights of Haitian refugees by the United States.

79-16. From the Synod of the Mid-South:

At its 1978 meeting, the Synod of the Mid-South elected the following persons for nomination to the *Class of 1982* on the General Assembly Mission Board:

Rev. William H. Kryder (North Alabama)
Box 2105
Anniston, AL 36201

Mrs. Doris Carson (Western Kentucky-Union)
3338 Hermitage Dr.
Kingsport, TN 37664

Albert H. Freundt, Jr.
Stated Clerk

* As of October 1, 1978, the non-ratifying states are: Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah and Virginia.

79-17. From the Synod of Florida:

This is to give you official notice of nominees to the General Assembly Mission Board from the Synod of Florida for the *Class of 1982.*

The Presbytery of Florida has nominated *Mr. Craig Mills* to replace E. Lee Stoffel, formerly of Jacksonville. Mr. Mills is a business consultant who also teaches occasional courses in business administration and management. He is semi-retired, having formerly served for some years as director of the Florida Division of Rehabilitation. He is an elder in the First Presbyterian Church, Tallahassee, and currently serves the Presbytery of Florida as a trustee. He served Presbytery in 1977 as a member of its Review and Evaluation Team and in 1976 was a member of the search committee for a Presbytery Executive. His address is 206 South Sinclair Drive, Tallahassee, FL 32303. Additional information about Mr. Mills can be secured from J. H. Johnston, Stated Clerk of Florida Presbytery.

The Presbytery of Suwannee has nominated *Martha Holman,* 1637 Beach Avenue, Atlantic Beach, FL 32233 to the General Assembly Mission Board to replace James C. Robinson of Orlando. Ms Holman is a certified Director of Christian Education who has served several churches and was with the staff of the old Board of Christian Education. She is a ruling elder in the Trinity Presbyterian Church, Jacksonville, serves that Presbytery on its Division of Leader Development and heads the Presbytery Committee on Youth Ministries. Two years ago she was a commissioner from the Presbytery of Suwannee to the General Assembly. She is currently employed as an educational consultant for four small churches in the presbytery. Additional information about Ms Holman can be obtained from D. O. McInnis, Stated Clerk of Suwannee Presbytery.

Robert P. Douglass
Stated Clerk

79-18. From the Synod of the Mid-South:

At the meeting of the Steering Committee of the Synod of the Mid-South, I was advised that I needed to place in nomination a representative on the Permanent Committee on Ordination Examinations. Accordingly, I hereby place in nomination the Reverend W. W. Williamson, Jr. to serve a second term on this committee.

Wm. P. Donan
Moderator

79-19. From the World Council of Churches:

Dialogue with People of Living Faiths and Ideologies
GUIDELINES RECOMMENDED TO THE CHURCHES
FOR STUDY AND ACTION

> From the experiences of Christians in dialogue with people of living faiths and ideologies and from the statement of the Central Committee on "Dialogue in Community" it is evident that dialogue has become urgent for many Christians today. The *Guidelines* which follow are built upon the Christian convictions expressed in the first two parts of this statement; the statement and the guidelines should be read together.

It is Christian faith in the Triune God — Creator of all humankind, Redeemer in Jesus Christ, revealing and renewing Spirit — which calls us Christians to human relationship with our many neighbours. Such relationship includes dialogue: witnessing to our deepest convictions and listening to those of our neighbours. It is Christian faith which sets us free to be open to the faiths of others, to risk, to trust and to be vulnerable. In dialogue, conviction and openness are held in balance.

In a world in which Christians have many neighbours, dialogue is not only an activity of meetings and conferences, it is also a way of living out Christian faith in relationship and commitment to those neighbours with whom Christians share towns, cities, nations, and the earth as a whole. Dialogue is a style of living in relationship with neighbours. This in no way replaces or limits our Christian obligation to witness, as partners enter into dialogue with their respective commitments.

These guidelines are offered to member churches of the WCC and to individual congregations in awareness of the great diversity of situations in which they find themselves. The neighbours with whom Christians enter into relationship in dialogue may be partners in common social, economic and political crises and quests; companions in scholarly work, or intellectual and spiritual exploration; or, literally, the people next door. In some places, Christians and the church as an institution are in positions of power and influence, and their neighbours are without power. In other places it is the Christians who are the powerless. There are also situations of tension and conflict where

dialogue may not be possible or opportunities very limited. In many places people of different living faiths interact not only with each other, but also with people of various ideologies, though sometimes it is difficult to make a clear cut distinction between religions and ideologies, for there are religious dimensions of ideologies and ideological dimensions of religions, Christianity included. The emergence of new religious groups in many countries has brought new dimensions and tensions to inter-religious relationships. With all this diversity in mind, the following guidelines are commended to member churches for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation.

LEARNING AND UNDERSTANDING IN DIALOGUE

1. *Churches should seek ways in which Christian communities can enter into dialogue with their neighbours of different faiths and ideologies.*
They should also discover ways of responding to similar initiatives by their neighbours in the community.

2. *Dialogues should normally be planned together.*
When planned together with partners of other living faiths or ideological convictions they may well focus on particular issues: theological or religious, political or social.

3. *Partners in Dialogue should take stock of the religious, cultural and ideological diversity of their local situation.*
Only by being alert both to the particular areas of tension and discrimination and to the particular opportunities for conversation and cooperation in their own context will Christians and their neighbours be able to create the conditions for dialogue. They should be especially alert to infringements of the basic human rights of religious, cultural or ideological minority groups.

4. *Partners in dialogue should be free to "define themselves".*
One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the neighbours' self-understanding enables Christians better to obey the commandment not to bear false witness against their neighbours, whether those neighbours be of long established religious, cultural or ideological traditions or members of new religious groups. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows.

5. *Dialogue should generate educational efforts in the community.*
In many cases, Christians utilizing the experience of dialogue, must take the initiative in education in order to restore the distorted image of the neighbours that may already exist in their communities and to advance Christian understanding of people of other living faiths and ideologies.
Even in those situations where Christians do not live in close contact with people of the various religious, cultural and ideological traditions, they should take seriously the responsibility to study and to learn about these other traditions.
Member churches should consider what action they can take in the following educational areas:

   (i) Teaching programmes in schools, colleges, and adult education systems to enhance the understanding of the cultural, religious and ideological traditions of humankind; such programme should, wherever possible, invite adherents of those traditions to make their contribution.

   (ii) Teaching programmes in theological seminaries and colleges to prepare Christian ministers with the training and sensitivity necessary for inter-religious dialogue.

   (iii) Positive relationships with programmes in university departments and other institutes of high learning which are concerned with the academic duty of religion.

   (iv) The review of material used and teachings customarily given in courses of instruction at all levels in the churches, including at theological colleges and seminaries, with a

view of eliminating anything which encourages fanaticism and insensitivity to people of other faiths and ideologies.

(v) The development of church school materials for the study of people of other faiths and ideologies.

(vi) The provision of courses for people who may be sent to serve in other cultures or who may travel as tourists in such cultures to promote their greater understanding and sensitivity.

(vii) Responsible reaction to school text books and media presentations which may prejudice the image of the neighbour.

(viii) The creative use of the media, radio, television etc., wherever possible in order to reach a wider audience in efforts to expand understanding of people of other faiths and ideologies.

SHARING AND LIVING TOGETHER IN DIALOGUE

6. *Dialogue is most vital when its participants actually share their lives together.*
It is in existing communities where families meet as neighbours and children play together that spontaneous dialogue develops. Where people of different faiths and ideologies share common activities, intellectual interests, and spiritual quests, dialogue can be related to the whole of life and can become a style of living-in-relationship. The person who asks a neighbour of another faith to explain the meaning of a custom or festival has actually taken the first step in dialogue.
Of course, dialogue between long-term neighbours may be frustrated by deeply engrained suspicions, and men and women will have to reckon not only with the communities they seek but also with the barriers between their present communities.

7. *Dialogue should be pursued by sharing in common enterprises in community.*
Common activities and experiences are the most fruitful setting for dialogue on issues of faith, ideology and action. It is in the search for a just community of humankind that Christians and their neighbours will be able to help each other break out of cultural, educational, political, and social isolation in order to realize a more participatory society. It may well be that in particular settings such common enterprises will generate interreligious committees or organizations to facilitate this kind of dialogue-in-action.

8. *Partners in dialogue should be aware of their ideological commitments.*
Dialogue should help to reveal and to understand the ideological components of religions in particular situations. When Christians find themselves in communities with neighbours of other living faiths they may have common or diverse ideological convictions. In such situations partners need to be sensitive to both religious and ideological dimensions of the ongoing dialogue. Where ideological convictions, the dialogue will at least expose shared contributions in a common search for the provisional goals of a better human community. Here dialogue may begin as a kind of "internal dialogue" seeking to bring to explicit reflection and discussion, issues in the encounter of the Gospel with ideological factors in various communities where Christians find themselves and with the ideological assumptions of Christians themselves.

9. *Partners in dialogue should be aware of cultural loyalties.*
Dialogue and sensitivity to neighbours need to be developed in the area of relating Christian faith to cultures. This applies especially to those places where traditional and popular culture has been unduly despised and rejected by the churches. A culture should not be romanticized or made into a false absolute but it may often challenge and enrich the expression of the Christian faith. After careful interpretation and discrimination local cultures may make meaningful contributions in symbols and liturgy, social structures, relations, patterns of healing, art, architecture and music, dance and drama, poetry and literature.

10. *Dialogue will raise the question of sharing in celebrations, rituals, worship and meditation.*
Human communities draw together, express, and renew themselves in ritual and worship, and dialogue presumes an attitude of respect for the ritual expressions of the neighbours' community. Dialogue at times includes extending and accepting invitations to visit each other as guests and observers in family and community rituals, ceremonies, and festivals. Such occasions provide excellent opportunities to enhance the mutual understanding of neighbours.

Working together in common projects and activities or visiting in homes and at festivals will eventually raise the very difficult and important question of fuller sharing in common prayer, worship or meditation. This is one of the areas of dialogue which is most controversial and most in need of further exploration.

Whether or not any such activities are undertaken, dialogue partners will want to face squarely the issues raised, sensitive to one another's integrity and fully realizing the assumptions and implications of what is done or not done.

PLANNING FOR DIALOGUE

11. *Dialogue should be planned and undertaken ecumenically, wherever possible.*
Member churches should move forward in planning for dialogue in cooperation with one another. This may well mean that regional and local councils of churches will have a separate commission on Dialogue.

12. *Planning for Dialogue will necessitate regional and local guidelines.*
As the member churches of the WCC consider, test and evaluate these guidelines they will need to work out for themselves and with their specific partners in dialogue statements and guidelines for their own use in particular situations. The WCC can best assist the member churches in their specific dialogues by itself concentrating upon the world-wide features of the Christian dialogue with people of particular religions and ideologies. The WCC, for this purpose, will gather appropriate consultations at the world level.

13. *Dialogue can be helped by selective participation in world interreligious meetings and organizations.*
There are now many organizations linking world religions and seeking to enable them to cooperate for various purposes, such as the struggle for peace and justice in the community and among the nations. Christians involved in dialogue need to be selective in their participation in the meetings arranged by such organizations. Christian representatives should guard the mutual recognition of and respect for the integrity of each faith. On occasion it may be necessary for Christians to make clear that their participation does not necessarily signify acceptance of the underlying assumptions of a particular meeting or organization. Christians will normally avoid being identified with alliances against other religions or against ideologies as such. The WCC will be willing to provide consultants — observers for selected meetings of this kind but will not at present take a direct official part in the organizational structure of world inter-religious organisations.

To enter into dialogue requires an opening of the mind and heart to others. It is an undertaking which requires risk as well as a deep sense of vocation. It is impossible without sensitivity to the richly varied life of humankind. This opening, this risk, this vocation, this sensitivity are at the heart of the ecumenical movement and in the deepest currents of the life of the Churches. It is therefore with a commitment to the importance of dialogue for the member churches of the WCC that the Central Committee offers this Statement and these Guidelines to the churches.

79-20. From the World Council of Churches:

INTERNATIONAL YEAR OF THE CHILD AND THE WORLD COUNCIL OF CHURCHES

1. The Central Committee of the WCC is conscious of the fact that its deliberations at Kingston, Jamaica, coincide with the beginning of the United Nations International Year of the Child.

2. After having already emphasized the WCC's continued concern both for the ministry with and advocacy for children as set forth in the document "The World Council of Churches and the International Year of the Child" (endorsed by the Executive Committee, Zurich, 1978), the Central Committee affirms at this moment its commitment to the children of this world, to their gifts and hopes, their needs and rights.

3. It calls upon its member churches to manifest their conviction that Jesus Christ is the closest ally of the children for whom he has promised the kingdom of God (cf. Mark 10:13ff).

4. In affirming the full and equal membership of children in the Christian community the churches are called "to provide the possibilities for children to live in trust, in a communion of open command fulfilling relationships, and in trustworthiness, in a creative use and development of their potentialities for the good of all. Like their Lord, they must be enabled to grow and become strong in wisdom and in grace, self-giving love" (The General Secretary in his Christmas message 1978).

5. The gospel informs our belief that children are the most hopeful signs and paradigms of God's unconditional love and promise for all of us. "Let the children come to me and do not hinder them; for to such belongs the kingdom of heaven" (Mt. 19:14). We dare not fail in accepting and supporting "the little ones" to whom our Lord has given such honour and grace.

6. The urgency of this task is paramount in view of the fact that the story of the children's woes and sufferings in today's world is endless. They are the first to suffer wherever the dignity of human beings is violated, be it by war, racial discrimination, by forced migration or the breakdown of family and community life, the impact of which is experienced in varying degrees in all continents. A staggering proportion of the child population in the developing countries suffers from malnutrition and starvation, lack of health care and education facilities. In the more affluent countries children suffer in other ways, in part because of the impact of excessive materialism.

7. We owe to our children a world which sustains a truly human life. It is *now* that all churches joining together in ecumenical fellowship are called to help that the children may grow in loving and caring relationships towards a future that holds promise and dignity.

79-21. From the World Council of Churches:

The Central Committee of the World Council of Churches calls the attention of the churches to the facts about recent developments which have worsened the already tragic situation in Southern Africa.

In *South Africa*

1. The change of leadership in South Africa has coincided with a further hardening of its internal policies and its positions vis-a-vis the international community.

2. The systematic repression of the black people has continued unabated. In addition to the banning of several black organizations and black leaders and others fighting apartheid, legal organizations are under increasing surveillance and open attack from the government.

3. Arrests, detentions, torture and deaths in detention have continued; the use of detention without trial, most often accompanied by torture, has become an institutionalized way of intimidating black leadership.

4. The proposed transfer of 20,000 blacks from Crossroads near Capetown and the raids on the camps in Crossroads have highlighted again the continuation of a policy brutally carried out by the South African Government for the separation and break-up of black families.

5. The scandal about the misappropriation of public funds has brought to light the ways in which the South African Government has sought to influence the media especially in the West.

6. A draft bill on education has been proposed which would seek to silence students, teachers and parents, while ignoring such basic issues as rigid segregation in education and the vast disparity in expenditures for black and white education systems.

7. The sinister policy of carving out "bantustans" continues to be implemented as a major way for the apartheid system to deny blacks full citizenship in the Republic of South Africa.

8. The Western nations have substantially increased their economic involvement in Southern Africa as a whole and in South Africa in particular. There are more foreign controlled firms in South Africa now than there were two years ago. Some Western firms have reduced their South African involvement but sales to South Africa by British, West German, Japanese and French firms have all increased substantially.

9. International interests in South Africa have become more crucial and determined as a result of developments in countries like Iran and the very high level of gold prices.

10. Recent developments have increased the threat that the situation poses to world peace.

In *Zimbabwe*

1. The "internal settlement" of March 1978 has kept the illegal racist minority regime in effective control giving it a veto on real change.

2. The draft constitution and the proposal for a "national unity" government have further modified the "internal settlement" strengthening the provisions for the perpetuation of white minority power and privileges.

3. Violence has escalated on all sides of the conflict resulting in the deaths of many innocent civilians.

4. Massive attacks have been made by the Rhodesian forces on Zambia and Mozambique.

5. The negotiations on the basis of the Anglo-American proposals have reached a stalemate as a result of secret manoeuvering of the major powers involved and the substantial and unacceptable modification of the plan itself.

6. The report of the Bingham Committee appointed by the British Government has exposed the manner in which the sanctions imposed by the United Nations on Rhodesia have been flagrantly violated.

In *Namibia*

1. Elections have been held by the South African Government in open defiance of the United Nations.

2. Intimidation and deception were practised in the registration of voters; important leaders of the South West Africa People's Organisation were arrested on the eve of the elections; people were coerced and intimidated in voting and a virtual lack of secrecy prevailed in many polling stations.

3. The so-called "Constituent Assembly" has laid down impossible conditions for United Nations-supervised elections as reported (end of support to SWAPO, South African troops to remain in full force, stationing of UN troops in Namibia as well as in Angola).

4. Violence has escalated on all sides resulting in the deaths of many innocent civilians.

5. A massive raid was made by South African troops into Angola which resulted in the killing of a large number of people.

6. The Democratic Turnhalle Alliance which has won the "election" stands for a policy according to which each racial group, including the whites, will have its "traditional area", a policy amounting to "bantustanisation". The DTA has received considerable support from some Western sources.

RECOMMENDATIONS

The Central Committee

Draws the special attention of the churches to the suffering of the increasing number of refugees, the majority of them being children and young people, moving across national borders in Southern Africa and of those displaced within these borders.

Commends to the member churches the "Background Paper on Southern Africa" (Document No. 17 of the Central Committee) which clearly restates some major theological convictions, concern for mission and ethical issues underlying the special attention given to Southern Africa, provides information on the WCC's and member churches' involvement in Southern Africa and raises some of the issues and dilemmas.

Calls upon member churches to support current international efforts for mandatory economic sanctions against South Africa, implementation of the United Nations plan in Namibia and a negotiated settlement in Zimbabwe.

Calls upon member churches to examine critically and expose their nations' economic and military involvement in Southern Africa, calling for disinvestment and cessation of bank loans, especially in the context of increasing economic activities of Western nations in Southern Africa and new evidence of breaking of sanctions against Rhodesia.

Renews its expression of solidarity and fellowship with those Christians and churches in Southern Africa who under very difficult circumstances, oppose apartheid and racism and their accompanying forms of injustice and provide aid to the victims.

Appeals with new urgency to those Christians and churches within these situations who either remain silent in the face of injustice or seek, in a misguided way, to provide theological justification for racism, to open their eyes and hearts to those who hunger and thirst for justice.

Commends the appeal by CICARWS for US $5 million for Southern Africa to respond to the present Southern African situation through a "comprehensive, coordinated and flexible programme which will serve the needs of all people affected, displaced persons, refugees, victims of the war and oppression".

Reiterates its support for the struggles for self-determination and liberation in Southern Africa and endorses the humanitarian aid given through the Special Fund of the Programme to Combat Racism to the liberation movements.

Requests the Commission of the Churches on International Affairs and the Programme to Combat Racism to provide to the member churches background information on new developments in Southern Africa with critical assessment of situations, on a regular basis.

And encourages member churches to make constantly intercessions for all the peoples of Southern Africa, recognizing that injustice prevailing in this area poses one of the gravest threats to world peace.

BACKGROUND PAPER ON SOUTHERN AFRICA

INTRODUCTION

The Historical Context—A Reminder

> "Racism is a sin against God and against fellow human beings. It is contrary to the justice and the love of God revealed in Jesus Christ. It destroys the human dignity of both the racist and the victim. When practised by Christians it denies the very faith we profess and undoes the credibility of the Church and its witness to Jesus christ. Therefore, we condemn racism in all its forms inside and outside the Church."[1]

This unambiguous statement of the Fifth Assembly of the WCC marks the climax of similar pronouncements over the last five decades. To recall a few examples: J. H. Oldham's book *Christianity and the Race Problem* (1924), the statement by the International Missionary Council meeting in Jerusalem (1928), the Conference on Church, State and Community in Oxford (1937), the WCC Assemblies in Amsterdam (1948) and Evanston (1954), the findings of the consultations in Cottesloe (1960) Mindolo (1964). Following the New Delhi Assembly (1961) a Secretariat on Racial and Ethnic Relations was set up which presented a first attempt to act together as churches in the field of race relations.

To be sure, there were ecumenical programmes to support the victims of racial injustice, but the distance between exhortations and affirmations on one hand and significant action and involvement was felt to be widening. "The repeated failure by churches to participate in the struggle for racial justice became painfully clear."[2] Racially oppressed peoples began to take their destiny in their own hands, realizing that only they could effectively liberate themselves. In their struggle for visible manifestations of their equality and dignity as members of the human family, Christians have gained and expressed a sharpened awareness that Christ died and rose again to restore sinful humanity to the wholeness and integrity of God's children and heirs of his reign.

It is well known that the Fourth Assembly in Uppsala (1968) and the Nottinghill Consultation (1969) paved the way for the Programme to Combat Racism. The Central Committee meeting in the same year in Canterbury shaped this Programme which represents a new stage in the WCC's stand against racism by initiating a programme of study *and* action, by integrating practical support with conscientization. The Special Fund was designed to administer grants to liberation movements and movements of oppressed racial or ethnic minorities striving to achieve equal rights and opportunities. The grants were given directly to these movements as an expression of confidence and solidarity. They were therefore not expected to account for the spending of the funds although it was made clear that this money was to be used for humanitarian purposes only. To our knowledge they have respected this confidence.

It was clear from the beginning that racism is a world problem. There is an invidious tendency in human beings to subjugate others on the basis of claims of ethnic, racial or cultural superiority. But it became also equally notorious that the racism of *white peoples* was the most dangerous and powerful phenomenon that needed to be combatted more urgently than any other form of racism or ethnocentrism. The Central Committee in Canterbury said:

> "It is the coincidence . . . of an accumulation of wealth and power in the hands of the white peoples, following upon their historical and economic progress during the past 400 years, which is the reason for a focus on the various forms of *white* racism in the different parts of the world. People of different colour suffer from this racism in all continents."[3]

By implication, concentration on Southern Africa became mandatory; for it is in that region that the system of *apartheid* has become the pervasive, institutionalized and legalized instrument of "ordering" society. It serves to guarantee the wealth and power of the white minority at the expense of the black and "coloured" majority. Apartheid is a system of injustice that provokes the uncompromising protest of the human community. Moreover, since it claims to defend "Christian civilization" and continues to receive the backing of some churches, it presents itself as an offence of the gravest sort to the Christian conscience. What is at stake is not merely the political or social integrity of the Church, but the integrity and credibility of the Christian faith based on God's revelation in the Holy Scriptures. Therefore, the PCR was bound to be a focus of heated controversy from its inception.[4]

The Central Committee has regularly evaluated and clarified the aims and principles of the PCR and its Special Fund. The 1971 meeting in Addis Ababa and the 1974 meeting in Berlin (West) are

of special relevance.[5] The criteria for the Special Fund were reviewed and endorsed by the Central Committee meeting in Geneva in 1976.[6]

PART I: THEOLOGICAL CONVICTIONS AND ETHICAL ISSUES

1. *Theological Convictions*

A Total Mission

The brief historical reminder has already touched upon what is central to the Christian faith. Put succinctly, salvation is the *total* involvement of God in the world. There is no sphere of life, with which human being, as individuals, as community or as nation, have to wrestle that is not related to God. Jesus Christ is this total involvement of God. In his life, suffering, cross and resurrection, all humanity with its agonies and struggles is judged, liberated and redeemed. It is this Christ who has called us as Christians to follow him in God's continuing work of creation and recreation.

This was essentially the fundamental emphasis of the Commission on World Mission and Evangelism when it met in Bangkok (January 1973) on the theme "Salvation Today". Its convictions were stated as follows:

> "The salvation which Christ brought, and in which we participate, offers a comprehensive wholeness in this divided life. We understand salvation as newness of life—the unfolding of true humanity in the fulness of God (Col. 2:9). It is salvation of the soul and the body, of the individual and society, mankind and 'the groaning creation'. (Rom. 8:19). As evil works both in personal life and in exploitative social structures which humiliate humankind, so God's justice manifests itself both in the justification of the sinner and in social and political justice . . . Therefore we see the struggles for economic justice, political freedom and cultural renewal as elements in the total liberation of the world through the mission of God."[7]

If this is what God's salvation is about, then the mission to which the Church is called must be a *total* mission reflecting God's own total mission—a mission which does not only preach the good news to the poor and the oppressed but which also creates conditions in which poverty, opperssion and injustice are eradicated.

How deep-rooted such a basic conviction is in Christian consciousness is seen in the fact that it is clearly and forcefully expressed again and again by Christians and churches. The continuing preoccupation of the World Council of Churches with the totality of God's mission again is summed up by the Commission of World Mission and Evangelism when it states the following points in its preparatory document for its 1980 Assembly "Your Kingdom Come":

> Central is God's intervening for *justice* in favour of the oppressed against the wicked. God's action for justice includes his call to his people to be just;
> Central is God's intervention for *liberation* of the prisoners . . .
> Central is God's intervention in order to bring *satisfaction of basic needs* (healing the sick, feeding the hungry!);
> Central is God's special affection towards the migrants, the widows, the orphans, the *poor*.[8]

Note the word "central". If these things are central to God's mission in the world, must they not also be central to the mission of the Church? It follows that if we fail to practice the mission of the Church in relation to struggles for liberation in the world today, we fall short of participating fully in the mission of God.

Collective Sin and Corporate Repentance

The awareness that the world needs to be liberated from captivity, oppression and injustice exercised in various forms of economic exploitation, political authoritarianism, sexism and, above all, racism, obliges Christians to examine their own practises and those of the churches they represent.

In this self-examination it becomes painfully clear that we are part of the systems which exploit the poor and the oppressed. Particularly in the area of racism, we have to admit that we are part of structures which permit racism to become entrenched in all areas of life. Racism is therefore not a sin committed by certain individuals in certain countries alone, but a "collective" sin committed by all. The paper "Racism in Theology and Theology Against Racism", the report of a 1975 consultation sponsored by the PCR and the Faith and Order Commission, speaks of this collective sin:

> 'The term 'collective sin' is appropriate because it indicates that racism has so permeated the churches and societies in which they are set that it has become part of the structure of ordinary life. People have become accustomed to patterns of neglect of and contempt for others, of injustice and prejudice, of degradation and exploitation. In the same way, churches have come to take for granted separation along lines of colour—This demonic pervasiveness of racism compels us to speak of collective sin—We are thrown together in a solidarity of sin."[9]

The Report goes on to say: "A racist society exists because there is sufficient consensus based on racist presuppositions . . . Institutional racism is the structural aspect of our collective sin."[10] Acknowledgement of racism as an expression of collective human sin makes it impossible for Christians to be indifferent to the sins of racism in its diverse forms.

If racism is a collective sin, it calls for collective repentance. We must repent individually of the sins of racism, but this is not enough. We must also repent as a church, a community, or a society. For this reason, the same Report emphasizes that "we dare not brand racism as sin without at once responding to it with real and practical penitence".[11] Repentance is thus a call to change our attitude, behaviour and practice as well as our mind. This was the message of John the Baptist to his audience. To tax-gatherers he said: "Exact no more than the assessment." To soldiers he warned: "No bullying; no blackmail; make do with your pay!" (Luke 3: 11-14) As is clearly indicated in the historical reminder, the PCR is an expression of how Christians and churches try to put their collective repentance into practice. It has emerged as a result and Christians repenting of their part in the sin of structural and institutional racism which has condemned vast numbers of people to poverty, discrimination and injustice.

Discipleship and Disciplined Life

PCR is an attempt to implement one of the basic mandates required by Christian discipleship as the result of this corporate repentance. What is needed is not only determination to preach against racism, but a commitment to remove the causes of racism. The credibility of the churches is obviously at stake here. For how can the churches speak of unity and communion in Jesus Christ when they tolerate and accept divisions in church and society on racial grounds? Take, once again, a statement from "Racism in Theology and Theology against Racism".

> ". . . we seek a new discipleship in the sacraments of Baptism and the Eucharist. Through Baptism every person is made part of the Christian community, and this inclusiveness of our corporate identity in Christ must be taken literally. In the same way the Eucharist is the celebration of oneness in Christ and it is rendered incredible where it is not lived out in a consistent and committed practice of solidarity between black and white, between races and sexes."[12]

Such a statement makes it clear that racism contradicts the very core of Christian faith and its practice. In short, it is an attack on the Christian faith. Thus, the authenticity of Christian faith is seriously threatened when the Church tolerates both covert and overt forms of racism in its midst and in society. To combat racism is therefore a discipleship required of the churches as they seek to become an "authentic" sign of the body of Christ and a "credible" instrument for the unity of humankind.

The discipleship which binds the practice of Christian faith and the fight against racism was also strongly expressed by the Lutheran World Federation at its 6th Assembly in Dar-es-Salaam in 1977. On that occasion the LWF said:

> "Under normal circumstances, Christians may have different opinions in political questions. However, political and social systems may become so perverted and oppressive that it is consistent with the confession to reject them and to work for changes. We especially appeal to our white member churches in Southern Africa to recognize that the situation in Southern Africa constitutes a *status confessionis*. This means that, on the basis of faith and in order to manifest the unity of the Church, churches would publicly and unequivocally reject the existing apartheid system."[13]

This forceful declaration indicates that racism is not merely a challenge to humanity as a whole. It is also a challenge to the confession of faith, namely, to the very core of what it means to be the Church. To fight racism is thus itself an act of confessing the faith.

Hope in the Reign of God

Christian hope in the reign of God is definitely related to the eradication of that racism which corrupts human community and dehumanizes humanity. The abolition of racism does not of course constitute the whole of the reign of God, but the latter is unthinkable without the former. Accordingly, the statement on "Giving account of the hope that is in us" made by the Faith and Order Commission meeting in Accra, Ghana, in 1974, raises the following questions:

> "In racial conflicts involving us today we cannot but find our faith challenged and tested. What do we really mean when we say in Christ is neither Jew nor Greek? What is the content of our message of hope when we become deeply caught in the conflict and struggle on account of our different racial background?"[14]

There is abundant evidence that Christians and churches have confronted these questions with honesty, wisdom and courage. PCR is a part of this corporate search on the part of the churches to face the challenge and test of hope in the reign of God.

Four years after its meeting in Accra, the Faith and Order Commission, responding to accounts of Christian hope from various parts of the world, issued "A Common Account of Hope" at its meeting in Bangalore, India, in August 1978. In that statement the Commission deplores the evils of our world in the following words:

> "Our common hope is threatened by assaults on human dignity. Statistics for programmes, stereotypes for discrimination, slaves, victims, or simply the forgotten—human persons and human possibilities are everywhere threatened today. Individual human rights are violated by arbitrary arrest and 'disappearances' . . . But social human rights are likewise violated by denial of food, housing, jobs, education and health care, compounded by racism and sexism . . ."[15]

There is thus no illusion about the state of the world. Hope seen in this kind of world context, however, does not relapse into despair. Rather it accepts the challenges, fully aware of the dangers involved. So the statement goes on to assert that hope is a risk, that to hope is to risk:

> "To live in hope is to risk struggle. We are denied the privilege of being 'neither hot nor cold', of adopting a pseudo neutrality that covertly supports those in power. To struggle is to take sides openly, saying 'yes' to some at the cost of saying 'no' to others. If patient endurance is all that is possible, that too can be a form of protest. We can afford to fail, since God can use our failure in the fulfilment of his purposes. Hope embraces the risk of struggle."[16]

It is evident that this is a far cry from a faith expressed in abstract and non-committal terms. A statement such as this tells how faith can give hope to those in despair when it experiences the agony of struggle in the ambiguous realities of life and world. Undergirded by such faith and hope, the PCR thrusts itself into the situations of racial conflicts, believing that through such involvement the churches may manifest God's solidarity with suffering humanity. On account of such conviction, Christians and churches can afford to take a risk of faith and hope in struggle against racism, submitting themselves fully to God's guidance as they face the inevitable ethical dilemmas in a situation of conflict.

2. *Ethical Issues*

General Considerations

The previous chapter is a reminder of various voices which confirm again and again the inseparable relationship of words and deeds, of faith and acts of faith, of confession and discipleship. One can here speak of a profound, non-negotiable agreement within the ecumenical community. The Nairobi Assembly expressed this conviction very clearly through the Report of Section I:

> *"Confessing Christ and being converted to his discipleship belong inseparably together . . .* Without clear confession of Christ our discipleship cannot be recognized; without costly discipleship people will hesitate to believe our confession. The costs of discipleship, e.g. becoming a stranger among one's own people, being despised because of the Gospel, persecuted because of resistance to oppressive powers, and imprisoned because of love for the poor and lost—are bearable in face of the costly love of God, revealed in the passion of Christ."[17]

That this conviction is undergirding the WCC's PCR can and should not be put to question. This does not mean, however, that all churches and Christians can or indeed should agree on the practical ethical implications which arise out of the Christian involvement in the affairs of the world.

To be sure, if there is consensus on the essential relationship of Christian faith and faithful action, there is also consensus that the faithful action of the Christian community must manifest itself in ministries of peace based on justice, equality and human dignity. The overriding concern must be to aim at peaceful and peace-producing resolutions of conflicts and to assist in the creating of social and political structures which sustain just and participatory relationships.

A further concern to be taken into consideration is the fact that any involvement in social and political matters creates and necessitates relationships with other forces operating in the same fields. This implies cooperation with some and critical distance to others. It will generally be the case that these other forces work on the basis of principles, goals and ideological options which do only in part coincide with Christian principles and options. Christian social and political ethics are subject to the claims of God's reign which can never be fully grasped by historical realizations of peace and justice. Hence there can never be an unreserved identification with any system of society or ideological claim. Yet it must be of vital interest to the Christian community to help in whatever

ways possible to minimize the conflicts between competing claims and rival ideological systems. In this attempt it needs to take into account that the Churches are themselves involved in, and part of, these conflicts. The global interdependence of humankind is such that its sustainable survival depends on the harmonious cooperation of all. It will be helpful to recall the statement made by the DFI consultation in Chiang Mai/Thailand, (1977):

> "Because of the divisive role to which all religions and ideologies are so easily prone, we believe that they are each called to look upon themselves anew, so as to contribute from their resources to the good of the community of humankind in its wholeness. Thinking of the challenge to our Christian faith we were reminded both of the danger of saying "peace, peace" where there is no peace and of Jesus' words in the Sermon on the Mount: 'Happy are those who work for peace: God will call them His children' (Matt. 5:9). As workers for peace, liberation, and justice, the way to which often makes conflict necessary and reconciliation costly, we feel ourselves called to share with others in the community of humankind in search for new experiences in the evolution of our communities, where we may affirm our interdependence as much as respect for our distinctive identities. The vision of a worldwide 'community of communities' commended itself to us as a means of seeking community in a pluralistic world. The vision is not one of homogenous unity or totalitarian uniformity, but is for Christians related to the kingly rule of God over all human communities."[18]

Particular Issues: Violence—Non-violence

The reference to some of the general considerations was necessary to provide a framework for the immediate ethical issues which arose in the context of PCR. The first one to surface was the issue of violence and non-violence. The discussion centered around questions like this: May Christians and churches align themselves with, or support in whatever way, a violent struggle including military action? Based on the common commitment to struggle for social and political justice, the debate arose about permissible ethical options.

The Central Committee meeting Addis Ababa 1971 wrestled with these issues. It stated:

> "It (the Central Committee) believes that the churches must always stand for the liberation of the oppressed and of victims of violent measures which deny basic human rights. It calls attention to the fact that violence is in many cases inherent in the maintenance of the status quo. Nevertheless, the WCC does not and cannot identify itself completely with any political movement, nor does it pass judgment on those victims of racism who are driven to violence as the only way left to them to redress grievances and so open the way for a new and more just social order."[19]

The Central Committee also initiated a study on "Violence, Non-Violence and the Struggle for Social Justice" which it discussed at its meeting in Geneva in 2073.[20] The Report makes it clear that the Christian community has no other way of approaching these problems than by admitting its involvement in violent structures and organizations. There is no neutral position. It says:

> "As Christians we must resist the evil of structured violence . . . We agree . . . that the goal of resistance to unjust and illegitimate power should not be the destruction of an enemy but a more just order within which different groups and powers agree to live in peace reconciled to each other . . . We also agree in recognizing that no human institution or movement is without sin. Those who uphold the powers that be as well as those who attack them bear their various measure of guilt for the evils of society. We who live by the forgiveness of our sins must translate this into a humble awareness of the judgment of God, a full sense of identity with the oppressed and an ongoing responsibility towards the enemies we fight . . ."[21]

Within this context the Report emphasizes the search for, and use of, non-violent actions. It reads:

> "We are convinced however of three things:
> a) There are some forms of violence in which Christians may not participate and which the churches must condemn. There are violent causes—the conquest of one people by another or the deliberate oppression of one class or race by another—which offend divine justice. There are violent means of struggle—torture in all forms, the holding of innocent hostages and the deliberate indiscriminate killing of innocent non-combattants, for example—which destroy the soul of the perpetrator as surely as the life and health of the victim.
> b) We are convinced that far too little attention has been given by the Church and by resistance movements to the methods and techniques of non-violence, in the struggle for a just society. There are vast possibilities for preventing violence and bloodshed and for miti-

gating violent conflicts already in progress, by the systematic use of forms of struggle which aim at the conversion and not the destruction of the opponent and which use means which do not foreclose the possibility of a positive relationship with him. Non-violent action represents relatively unexploreed territory: initiatives being taken by various groups and individuals to help the exploration happen deserve the strongest possible support from the WCC and the churches.

c) We reject, however, some facile assumptions about non-violence which have been current in the recent debate. Non-violent action is highly political. It may be extremely controversial. It is not free of the compromise and ambiguity which accompany any attempt to embody a love-based ethic in a world of power and counter-power, and it is not necessarily bloodless."[22]

The Central Committee endorsed this option. In subsequent years efforts have been undertaken to employ a variety of non-violent measures in combatting racism of which the struggle against investments in, and bank loans to, Southern Africa are most noteworthy.[23] However, the concluding paragraph of the Report remains valid. It says:

"The most important question, however, is not raised by any one of these groups to any other, but by all of them together to the whole Church. Certainly the fact that some Christians are acting violently for justice and peace whilst others are acting nonviolently is a problem. But the greatest problem is that most of those who name Christ as Lord are not consciously acting on the matter at all. It is vital, therefore, that the widespread concern about violence and non-violence should not obscure but rather highlight the larger challenge to which the ecumenical movement in recent years has given increasingly clear expression. This is the challenge to all Christians to become wiser and more courageous in translating their commitment to Jesus Christ into specific social and political engagement for social justice; and in this sphere to find their place as servants of the servant Lord with people of other beliefs concerned with human freedom and fulfilment."[24]

PCR as part of the search for a just, participatory and sustainable society

In recent years it has become increasingly clear that the task of combatting racism forms part of the larger struggle for a sustainable world in justice and participation. The international banking relationships with Southern Africa referred to above are an example of the fact that the struggle against apartheid inevitably leads to a clearer recognition of the global interdependence of economic, military and political powers. The Fifth Assembly has initiated study processes designed to help the ecumenical community to come to terms with these unprecedented issues. Mention must be made of the studies on "Militarism and Disarmament," "Transnational Corporation," "The New International Economic Order," and the "Just, Participatory and Sustainable Society." Although the work has not been concluded, it becomes already obvious that concerted work on "political ethics" is required.[25]

PART II: THE WCC'S AND MEMBER CHURCHES' INVOLVEMENT IN SOUTHERN AFRICA

These basic convictions find expression in what the churches, acting individually and together through their World Council, are trying to do in response to the Southern Africa situation. Faith, the Nairobi Assembly affirmed, requires faithfulness in very concrete terms.

"Southern Africa deserves continued priority in the churches' combined efforts because of the churches' own involvement in the area and because of the legal enforcement of racism there. African delegates brought forcefully before us the need of churches to practice what they preach. What is at stake is the faithfulness to the fullness of the message entrusted to the Church."[26]

As indicated at the beginning of this document, the ecumenical movement has for decades been concerned about racism in general and the Southern African situation in particular. The birth of the Programme to Combat Racism in 1969, however, marked an intensification of this concern, so that it is appropriate to focus on the period 1970-78 to identify the main ways in which the WCC overall is involved programmatically in this region.

Member churches and their agencies have, on a bilateral basis, been involved in a very substantial way in supporting programmes and projects in Southern Africa. Unfortunately, there is no full account of their activities available. Only a few aspects can therefore be reported. Also, no attempt is made here to take account of the ways in which churches in Southern Africa itself, have in fact engaged their life and witness in proclaiming the faith and in standing against oppression.

1. *Personal Contact*

Personal links have been maintained and, despite difficulties, strengthened. Member churches in Southern Africa are represented in the decision-making bodies of the World Council and in many of its commissions, working groups and consultations. Relationships continue with the region's national Christian Councils, other Christian groups and some non-member churches. Even where obstacles inhibit personal contacts, sustained intercession for the churches of Southern Africa—and, on their part, for the wider ecumenical family—has testified to the durability of the trust and mutual caring that has developed through the years. Yet the obstacles have been real. In Mozambique and Angola, church contacts difficult under the Portuguese were greatly eased following independence. In South Africa, a major consultation involving WCC leadership and SA member churches in 1971 had to be cancelled following the imposition of unacceptable conditions by the government, and subsequent expulsions and visa refusals have severely curtailed visits by WCC staff and Central Committee members.

Similar restrictions apply in Zimbabwe and Namibia. These attempts to fracture the Christian family, while deplorable, are hardly surprising. That they have failed to destroy the personal links that for the ecumenical movement are so essential is cause for deep gratitude and is in no small way the result of the regular stream of church visits to the area. It has been particularly important that members of the Central Committee from Southern Africa have been able to attend almost all of its meetings.

2. *Mission*

Much of the World Council's effort is devoted to helping the churches help one another fulfill their common mission. In a situation of entrenched racial oppression, such assistance must respond to a wide variety of needs. Leadership training is one such: since 1970, seventy scholarships have by the Education Sub-Unit been secured for candidates from Southern Africa. The Programme on Theological Education has aided institutions of theological education, to assist with the training of faculty members, theological extension programmes, leadership training for the independent churches, etc. In 1974 sharp ecumenical protests were made against the expropriation of the Black Federal Theological Seminary in Alice (Cape Town) by the South African Government. Several member churches have supported efforts to relocate the Seminary. The Commission on World Mission and Evangelism organised consultations with both Protestant and Catholic church leaders and mission boards involved in the region to clarify missionary responsibilities. Help was given with training in family, marriage and personal counselling, and with the preparation of leadership for bible study (Education).

Two leadership development seminars organised by the Sub-unit on Women in Central and Southern Africa focused on the situation of rural women and the role of women in liberation struggles. Renewal and Congregational Life maintains links with lay centres and academies helping with leadership development. Through the CWME and CICARWS a wide range of mission-related programmes in the area—evangelism, theological education, the work of NCCs, etc.—have been supported. Also, the AACC and PCR jointly sponsored a consultation of church and liberation movement leaders to discuss their responsibilities towards people involved in the struggle for liberation.

Many member churches sent delegations to Southern Africa to strengthen the fellowship with churches and Christians in their common witness and service.

3. *Responses to human need*

Through the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) substantial and multi-faceted aid has been given to the area. Since 1970 the Emergencies Desk has channelled over $1,000,000 in response to droughts, floods, medical needs, internal disturbances and displaced persons. In terms of Material Aid, help amounting to some $900,000 has been given to non-church organizations including liberation movements, with priority to projects likely to promote the freedom and quality of life of the oppressed. Working closely with regional and national ecumenical bodies and with the Lutheran World Federaton and other international organizations, the Refugees' Desk has helped hundreds of thousands to find asylum in Zambia, Tanzania, Botswana and elsewhere. Considerable funds have been made available both in the settlements and for repatriation following independence in Mozambique and Angola. Other CICARWS activities and projects (e.g. for dependants of detainees, evangelism, nutrition programmes, theological training, etc.) have led to the transmission of some $6,000,000 to South Africa, Zimbabwe, Namibia, Angola and Mozambique in the period of 1970-78, as well as assistance to Portuguese conscientious objectors and deserters. It is estimated that at least four to five times this sum has been sent directly by member churches and related agencies.

The Christian Medical Commission (CMC) with its emphasis on the development of primary health care particularly among people under-served by existing health programmes, has had working relationships with groups in South Africa.

In all its attempts to care for human needs, the different WCC sub-units have worked in very close collaboraton with the All Africa Conference of Churches as well as with the National Councils of Churches of the countries concerned.

4. *Research, Studies and Publications*

Church and Society gave particular attention to the Southern Africa situation in its 1971-1973 study on Violence, Non-Violence and the Struggle for Social Justice. The results of that study were received by the Central Committee and sent to the member churches for their study and action.

The Programme to Combat Racism made research on investments in Southern Africa, on bank loans to the South African Government and on the so-called Bantustans (home lands) and published the results. Other publications include a booklet on nuclear proliferation with particular reference to South Africa (jointly with th Commission of the Churches on International Affairs), several profiles on liberaton movements and background papers on Zimbabwe, Namibia and South Africa.

Faith and Order, together with PCR, sponsored a consultation on "Racism in Theology and Theology against Racism", which in many ways concerned itself with the situation in Southern Africa.

The research conducted by PCR has been reflected in WCC policy decisions on Southern Africa. PCR and the Office on Education jointly organised a workshop on "Racism in children's school and text books", which gave considerable attention to South Africa. The Migration Desk was involved with the Central Committee resolution, requesting member churches to discourage white migration to Southern Africa and more recently with white migration from Southern Africa to Latin America. The Communication Department, indeed the Staff as a whole has been deeply involved in interpreting the situation in Southern Africa, the engagement of the churches and the role of the WCC. The Finance Department compiled lists of companies investing in Southern Africa and implemented the Central Committee resolution on investments with regard to the WCC's own involvement. Sodepax has links with groups in Southern Africa and uses the pages of "Church Alert" to communicate the actions and statements of the area's Protestant and Roman Catholic church leaders.

In Kenya, Nigeria and Zambia NCC's and church groups undertook educational programmes about Southern Africa amongst students and youth. These programmes were organized with the participations of liberation movement leaders. Churches in the German Democratic Republic, on a large scale undertook to inform and sensitize their congregations about apartheid and related issues.

Churches and NCCs in Australia, Belgium, Britain, Canada, Federal German Republic (FGR), the Netherlands, New Zealand, Scandinavia and the USA conducted their own studies about developments in the area, particularly regarding investments and bank loans. In fact, the initiative for WCC action in these fields came mainly from the churches in the USA.

5. *Public Debate and Action*

The WCC has made efforts in various ways, especially through PCR and CCIA, to raise political awareness on the Southern African issues within the churches, encouraged debate on them, contributed towards public opinion and thus attempted to bring pressure on governments and institutions involved.

Among the major policy decisions of the WCC concerning Southern Africa the following may be listed:

1. 1972 Central Committee decision urging disinvestment from South Africa and a call to stop white emigration to South Africa.
2. 1974 Central Committee decision urging banks to stop making loans to South African government.
3. 1976 Central Committee decision urging governments not to recognise the so-called Bantustans (home lands) in South Africa.
4. 1977 Central Committee Decision urging a mandatory and complete arms embargo against South Africa.

In addition to this the Central Committee, the Executive Committee and the General Secretary have periodically called the attention of the churches and the wider public to developments in Southern Africa and suggested possible lines of action. These statements have been the result of careful study and analysis of information on developments in Southern Africa and the involvement of several Western countries and multi-national corporations there.

Regular contacts have been maintained with the Organization of African Unity and several African governments. CCIA and PCR have worked in collaboration with UN agencies dealing with Southern Africa including the Special Committee Against Apartheid, the Centre Against Apartheid and the UN Council for Namibia. Submissions have been made to several UN conferences dealing with racism, including the 1978 World Conference on Racism and Racial Discrimination. In March 1977 an intervention was made on behalf of the WCC in the Security Council debate on South Africa.

In 1976, during the Conference on Zimbabwe in Geneva, the WCC maintained close contacts with all the participating movements.

The AACC, with its very particular concern in this area, has spoken out frequently about South Africa, Namibia and Zimbabwe. It also held consultations with churches in the West about the need to stop collaboration with the white minority regimes.

Many member churches have forcefully addressed themselves to the situation in Southern Africa and have made specific recommendations regarding action in solidarity with the racially oppressed there.

The Special Fund of the PCR was established in 1969 with a view to manifesting solidarity with the oppressed and awakening people's conscience about the struggle for racial justice. It was only natural that more than half of the amount involved in the grants by the Special Fund went to Southern Africa liberation movements. The situation in Southern Africa was recognised as a priority by the Fund in view of the overt and intensive nature of white racism and the increasing awareness on the part of the oppressed in their struggle for liberation. The grants have contributed significantly towards raising the level of awareness outside Southern Africa and sharpened the issues in the debate. They have enabled the WCC to be in a better position to interpret the struggles for liberation in Southern Africa from the perspective of the people engaged in the struggle. They have been of considerable political significance to the racially oppressed people in Southern Africa and especially to the liberation movements. They have been accepted as an expression of commitment of the WCC to the cause of economic, social and political justice which these organizations promote. They have in a remarkable way combined response to specific human needs with political awareness-building.

Support for the Fund has come mainly from Western Churches and individual Christians. But significant expressions of solidarity have also come from churches and NCCs in Cameroon, India, Indonesia, Japan, Liberia and Nigeria. Special mention should be made of the Korean Church in Japan, which itself a church of oppressed people, made a contribution to the Fund as a sign of its involvement in the world-wide struggle for racial justice.

PART III: ISSUES AND DILEMMAS IN THE PRESENT DEBATE

On the basis of the preceding parts some of the most urgent issues may be summarized as follows:

1. This paper has given ample evidence of the substantial consensus of the churches in combatting racism in the social economic and political arena. In the case of Southern Africa, the situation has become highly ambiguous and unequivocal solutions seem impossible. Ambiguity can never be avoided. But there is constant need to minimize misunderstandings. In this context the question arises: How can the WCC's commitment to peaceful and peace-producing solutions of conflict be maintained in, or reconciled to, the support of movements engaged — among other activities — in military conflict while it is claimed that other liberation movements are seeking a less violent solution to that conflict?

2. The Special Fund has been designed as an expression of the Council's commitment to racial, economic and political justice, and with the purpose of raising the level of awareness and strengthening the organizational capability of the racially oppressed. The grants were given publicly in order to be a symbolic expression of this commitment and, thereby, as a means to promote critical consciousness. There is now wide-spread feeling in some countries that this symbolic significance is losing clarity, inasmuch as some of the Southern African movements take different options and struggle against one another. The allocations of the grants by the Council to particular movements in this region tend to be interpreted as taking sides in the political conflicts of the movements.

3. The conflict in Southern Africa becomes more radical and brutal because of, not least, the increasing involvement of external powers. There are strong economic, military and political interests which compete with each other. Economic involvement has intensified. Strong efforts are underway to secure access to some of the valuable mineral resources found in that area. The strategic importance of this part of the African continent has increased. Moreover, it is a fact that certain countries in the West have strong historical and personal ties with

the white population of Southern Africa. By implication Christians and churches everywhere, but especially in NATO countries, and to some degree the Warsaw-Pact Countries as well, find themselves implicitly involved in that conflict. In what way, therefore, is the increased criticisms of the Fund's operation in Southern Africa among churches and Christians an indication of a refusal consciously or unconsciously to face their own share of involvement?

4. The escalation of armed struggles in Southern Africa has caused the death of many children, women and men. The fact that several white missionaries have been killed too has aroused considerably more anger and protest in Western countries than the death of many more and equally innocent black persons. Does this indicate that in spite of our professed fellowship with all victims "blood is thicker than water"? How inclusive is the solidarity with every suffering human being regardless of race, class or sex in the ecumenical community?

5. The reports of the killing of innocent people — all too readily attributed to the liberation movements — have encouraged the facile equation of the struggle of guerillas in Southern Africa with the terrorist operations of some groups in some Western countries. This is one notable emotional reason for the fact that the problem of violence is being debated with new urgency. The age-old issue of whether and to what degree Christians and churches might or should become involved in violent actions or in support of those engaged in violent struggles continues to be confusing. This is also due to the increased recognition of structural violence which is embedded in unjust political and economic systems. Consequently, the problem of violence can no longer be approached from a neutral point of view, but arises from within a position which is already infected with violence. The application of torture by police is but one instance of the fact that increasing violence has become pervasive and systematic as the means of asserting governmental power. The traditional answers regarding such concepts as "just war", "just rebellion", "pacifism", etc. will have to be restated in the light of these new phenomena. In political ethics a new approach concerning the monopoly in the exercise of armed force claimed by today's nation states is much needed when the state does not protect all people justly and equally. Questions regarding the relation of law and rights, the overthrow of a ruthlessly oppressive regime, etc. will need to be considered anew. The traditional distinctions between war and non-war, between legal and illegal use of force are becoming less and less recognizable.

6. There are those who argue that some liberation movements are opting for political ideologies which many Christians do not accept. In 1971, the Central Committee already declared: ". . . The WCC does not and cannot identify itself completely with any political movement, nor does it pass judgment on those victims of racism who are driven to violence as the only way left to them to redress grievances and so open the way for a new and more just social order".[27] The question is, however: How can churches and the WCC express solidarity with such movements in their struggle against racism without having to endorse their political ideology?

[1] Breaking Barriers, Nairobi 1975, ed. D.M. Paton, SPCK, London 1976, p. 109f. (§57)

[2] PCR 1970-1973, Background Paper for Central Committee 1973, mimeographed. Geneva, p.3.

[3] Minutes, Central Committee, WCC Geneva, 1969, p. 272.

[4] This was underlined by the meeting of the Anglican Consultative Council in Limuru 1971 which said: "with regard to the WCC grants, in our judgment no public action of the Churches during the past 25 years has done so much to arouse public discussion on a moral issue." K. Sansbury: Combating racism, the British Churches and the WCC Programme to Combat Racism, BCC 1975, p. 20.

[5] Cf. Minutes, Addis Ababa, Geneva 1971, pp. 54ff. and Minutes, Berlin (West), Geneva 1974, pp. 36f.

[6] Cf. Minutes, Geneva 1976, p. 35 and p. 111.

[7] *Bangkok Assembly 1973*, Minutes and Report of the Assembly of the Commission on World Mission and Evangelism, pp. 88-89.

[8] Mimeographed paper, Geneva, August 1978.

[9] "Racism in Theology and Theology Against Racism", Report of a Consultation, WCC Geneva 1975, p.7.

[10] Ibid. p. 9.

[11] Ibid. p. 7.

[12] Ibid. p. 17.

[13] *In Christ—A New Community*, The Proceedings of the Sixth Assembly of the LWF, Geneva: LWF, 1977, p. 180.

[14] *Uniting in Hope*, Faith and Order Paper no. 72, Geneva: WCC 1975, pp. 30-31.
[15] See *The Ecumenical Review*, January 1979.
[16] Ibid. p.
[17] *Breaking Barriers*, Nairobi Report, Geneva 1976, p.44 §13.
[18] *Faith in the Midst of Faiths* Geneva: WCC 1977, p. 140, §9.
[19] Minutes, Addis Ababa, op.cit. p. 55.
[20] The text, with CC's notes and recommendations, can be found in *The Ecumenical Review* XXV, 4, pp. 430-446.
[21] Op.cit. 441f (§ 25f).
[22] Op.cit., p. 443.
[23] Cf. Time to Withdraw, WCC Geneva 1973; World Council of Churches and Bank Loans to Apartheid, WCC Geneva 1977; Business as Usual, International Banking in South Africa, A Counter-information Services Report, Commissioned by WCC/PCR 1974; Church Investments Corporations and Southern Africa, WCC and Corporate Information Center USA, 1973.
[24] Op. cit. p. 446, §38.
[25] Cf. Report of Advisory Committee on JPSS, Central Committee Doc. no. 8, p. 19(d).
[26] Breaking Barriers, p. 113.
[27] Minutes of Addis Ababa, p. 55 (para. 2).

79-22. From the Presbyterian Church in Taiwan:

29 December 1978

To Secretaries of Related Boards, Sister Churches and Christian friends overseas:
Dear Friends,

This letter brings you our greetings for the New Year and our thanks for the special concern which you have shown for us since the announcement of the forthcoming "normalization" of relationships between the US and Communist China. It is good that we are able to feel that we are part of each other in spite of the miles separating us.

It was a great joy to us that so many overseas friends could come to the Consultation on the Mission of the Church in Asia Today in early December. Our time together was short, but we soon reached a depth of understanding and communication which would have been impossible had we not all shared a common faith in our Lord. The discussions which took place were helpful and stimulating to us and valuable new friendships were made then.

The coming of New Year gives us a landmark from which to look back at the past and forward into the future. We are deeply grateful to the providence of God which has led us to the place where we now stand and to you for your care and support which have been expressed in so many different ways. As we look into the future we are confident that it, too, lies in God's hands and that he will equip us for the work he has given us to do.

Politically this New Year will bring about big changes in our situation. As yet we do not know what will result from "normalization". However, it is clear that many difficulties may arise and new pressures come into play. At present we are all safe and are determined to hold to the principles which we have stated in the past and for which we have struggled for so long. Please continue to pray that we may stand firm in the faith and that Taiwan may be a place where peace, freedom and justice may flourish.

Hsiu Kung Weng
Moderator
Chun Ming Kao
General Secretary.

79-23. From the Committee on Assembly Operations:

The Committee on Assembly Operations, at its February 11-13 meeting earlier this year, approved a design for an end-of-term evaluaton of the Reverend Mr. Richard G. Hutcheson, who is eligible for election to a second term as Chairman of the Office of Review and Evaluation. (CAO *Minutes*, February 11-13, 1979, p. 10).

The Executive Committee of the Committee on Assembly Operations was given the authority to act upon the report of the committee carrying out the evaluation. On April 17 the Chairperson of the Evaluation Committee reported to the Executive Committee, via a conference telephone call, its unanimous recommendaton that Mr. Hutcheson be nominated for a second term. The Executive Committee took the following action:

That Mr. Richard G. Hutcheson be nominated to the 119th General Assembly for election to a second four-year term as Chairman of the Office of Review and Evaluation.

John A. MacLeod, Jr.,
Chairperson

79-24. From the Synod of Mid-America:

The Permanent Nominating Committee of the Synod of Mid-America submits the following nominees for the positions that we understand are to be filled this year by representatives from the Synod of Mid-America:

General Assembly Mission Board
Mr. Ed B. Bivins
Hallmark, Inc.
25th and McGee Trafficway
Kansas City, Mo. 64108

The nominaton of Mr. Bivins is being made by Kansas City Union Presbytery—following the rotation guidelines. The presbytery is forwarding their nomination through our committee.

Committee on Ordination Examinations
Dr. Bruce Henderson
3602 Oakcrest Drive N.W.
Kansas City, Mo. 64151

The Presbyterian Foundation
Mr. Francis F. Lewis
1212 Sailer Circle
Cape Girardeau, Mo. 63701

If further informaton is needed for these persons we will be glad to supply it. We believe that each of these nominees is well qualified for the position to which we are nominating them. We think they will be of real service to the General Assembly and good representatives of Mid-America.

Lorraine Hadsell,
Chairperson

79-25. From the Synod of the Virginias:

The Nominating Committee of the Synod of the Virginias in consultation with Highlands Presbytery will be placing in nomination to the General Assembly Mission Board, *Class of 1982:*

The Rev. Collier Harvey
P.O. Box 345
Salem, Virginia 24153.

In addition, the Nominating Committee recommends for membership on the Permanent Committee on Ordination Examinations, *Class of 1982*:

The Rev. Frank B. Mayes
214 Mountain Ave., S.W.
Roanoke, Virginia 24016

In addition, the Nominating Committee of the Synod of the Virginias recommends for membership on the Permanent Committee on Ordination Examinations, *Class of 1980:*

Mrs. Ann Watts
504 Ridge Top Road
Richmond, Virginia 23229.

H. Davis Yeuell
Stated Clerk

79-26. From Stillman College:

On behalf of the Board of Trustees of Stillman College, I am pleased to submit this report on actions taken by the Board with respect to election of trustees. The following persons were elected to the Board in the classes and for the terms indicated.

Class of 1982

1. Dr. Alex A. Chambers, to succeed himself (second term)
2. Dr. George Cooper, to succeed himself (second term)
3. Mr. Houston Harte, to succeed himself (second term)
4. Mr. Charles H. Bynum, to succeed himself (third term)
5. Mrs A. G. Gaston, to succeed herself (third term)

6. Mrs. H. D. Holderness, to succeed herself (third term)
7. Mr. W. S. Hornsby, Jr., to succeed himself (third term)
8. Mr. James H. Harless, Post Office Drawer D, Bilbert, West Virginia 25621, to succeed Mr. Samuel B. Ethridge whose term expired.
9. Mrs. Helene Warner Hibbard, 16 Guilds Woods, Tuscaloosa, AL 35401, to succeed Mr. Darrell K. Royal whose term expired.
10. Mr. E. Grainger Williams, Post Office Box 3686, Little Rock, Arkansas 72203, to succeed Dr. John B. Trotti whose term expired.

Class of 1981

The Class of 1981 is complete; no changes anticipated.

Class of 1980

1. Mr. Barton W. Freeland, Sr., Post Office Drawer 972, Crowley, Louisiana 70526, to fill the unexpired term of Mrs. McIlwaine Thompson who resigned.

The Board respectfully requests that the 1979 General Assembly grant its approval to those named above for the terms to which they have been elected.

Harold N. Stinson,
President

79-27. From the Synod of Red River:

This will confirm that the nominees from Red River Synod to the PCUS General Assembly Mission Board to be elected at the 119th General Assembly meeting in Kansas City are:

Mr. Charles Taylor—Tres Rios Presbytery.

Mr. Bill Wilson—del Salvador Presbytery.

William Fogleman
Stated Clerk

79-28. From the Synod of Mid-South:

The Nominations Committee of the Synod of Mid-South will present the following names to the September, 1979 meeting of the Synod for the indicated actions:

1. For nomination to the Presbyterian Foundation, *Class of 1982:*
   James M. Smith
   Route 2, Box 133H
   Donalsonville, Georgia 31745
   (Member of Evergreen Presbyterian Church, Dothan, Alabama)
2. For election to the Committee on Women's Concerns, *Class of 1982:*
   Rev. Miss Sally Lodge Henderson
   924 Van Buren Avenue
   Oxford, Mississippi 38655
   (Member of St. Andrew Presbytery)

The 119th General Assembly is requested to elect Mr. Smith to membership on the Board of the Presbyterian Foundation, contingent upon the Synod of Mid-South's favorable action on this nomination, and

To authorize Ms. Henderson to serve as a member of the Committee on Women's Concerns until the Synod of Mid-South votes on this nomination.

Ellen M. Pierce, *Chairperson*
Nominations Committee

79-29 From the Stated Clerk of the General Assembly:

The following communication from the World Council of Churches was received after the completion of all pre-Assembly printing. It involves the complex matter of energy policy, and seeks the study of a document of more than 50 pages in addition to the following statement. The Assembly may wish to refer and act upon the WCC request, and a similar document expected from the National Council of Churches, in harmony with its handling of Mission Board Response 25, page 000.

James E. Andrews
Stated Clerk

Decisions of the Central Committee—Meeting Jamaica, January 1-11, 1979
Concerning the Programme of Church and Society
Reports on the further Ecumenical Discussion of Nuclear Energy

The Central Committee of the World Council of Churches meeting in Jamaica:

a) received the report of the WCC Consultation on "Ecumenical Concerns in Relation to Nuclear Energy" (Bossey, May 1978), and the statement on Nuclear Energy by the Working Committee on Church and Society (Erfurt, September 1978); and

b) commends these to the member churches for their study and response.

ANNEX IV

A Statement on Nuclear Energy

Prepared by the Working Group on Church and Society
Meeting August 28 - September 2, 1978 (Erfurt, GDR)

The following report includes a Preamble and two parts:

Preamble: a report from Church and Society to the Central Committee, WCC.
One: a short summary statement of our present position.
Two: a longer statement of our present position.

Preamble

The sub-unit on Church and Society reports to the Central Committee of the WCC that it has carried out the instructions received from the Central Committee (August 1977) to convene a Consultation on Ecumenical Concerns in Relation to Nuclear Energy. The consultation took place at the Ecumenical Institute, Bossey, in May 1978. Its findings are transmitted to the Central Committee herewith. The findings, along with the papers prepared for the consultation, will be published in *Anticipation* in early 1979, where they will be available to the Central Committee, to member churches and interested people.

The Bossey Consultation, in accordance with instructions from the Central Committee, included 60 persons from a wide variety of geographical areas, social systems, expert skills, and attitudes towards nuclear energy. This great diversity made for a rich discussion; it also produced disagreement on many controversial questions, thus reflecting faithfully the situation in the churches. Nevertheless it reached strong agreements on some ethical issues.

The sub-unit on Church and Society, on the basis of a sequence of work (the Bucharest Conference, 1974; the Sigtuna Hearing, 1975; several subsequent meetings of the sub-unit and its Energy Advisory Committee; the Bossey Consultation, 1978) now makes the following report to the Central Committee as its effort to state the ecumenical situation at this stage of discussion.

Part One

In briefest summary, we find:

1. The nuclear debate cannot be addressed, in an absolutist sense, without consideration of other energy options, including especially energy conservation and the possibility of technologically less complicated societies. In this respect, the issue is for many governments and peoples not as clear-cut ethically, as is for example that of racism. Failure to recognize this complexity has contributed significantly to the present dishevelled state of the debate.

2. More specifically, energy consumption and more rational use of energy deserve much more attention than they generally receive, especially in the industrialized countries. This matter is germane to the nuclear debate because reduced (or less rapidly growing) energy demands change both the desirability and availability of the various energy supply options, including nuclear power, its chief present alternative (coal), and its chief future alternative (solar).

3. Most of the nuclear debate is but symptomatic of a much deeper societal debate about more technology or less, about centralized versus decentralized, appropriate (versus inappropriate?) with many groups defining these terms to suit their own social aims. At this time there is no ecumenical position on this much broader debate which will be one of the major issues before the World Conference of 1979.

4. No grounds exist for *rejecting* nuclear power categorically. On the other hand, it cannot be *accepted* categorically; it is a conditional good, subject to reasoned acceptance under some circumstances and subject to reasoned rejection in others. Even where accepted there may be a point when we may have to say, "Thus far and no further". The particular circumstances relate to need for energy, availability of alternative sources, the likelihood of increasing or decreasing the danger of proliferating nuclear weapons, and whether nuclear power in any particular case contributes to a

more just, participatory and sustainable society, or to its opposite. Certainly the scale of possible dangers and benefits exceeds that which society is accustomed to consider, and choices to proceed with or renounce civilian nuclear power should be made in each case only after profound deliberation.

Part Two

1. *The Basis of the Concern of the Churches*

The Christian churches have an authentic and inescapable concern with the world-wide energy problem. Energy is essential to human life. Its modes of production and consumption, which influence the conditions of life and social relations, require ethical decisions. Many seemingly technical debates rest on ethical assumptions, implicit or explicit, and have ethical consequences. They even provoke questions about the very meaning of human life.

There is today a rising demand for energy in the world. In part the churches must endorse this demand: it represents relief from poverty and freedom from external economic domination. In part the churches must criticize this demand, insofar as it represents extravagance, and the notion that rising consumption always means a higher quality of life. In any case, the rising demand meets dwindling supplies of traditional forms of energy: firewood, coal, natural gas and petroleum.

The combination of increasing demand and increasing scarcity means that major social and economic changes must come. These changes have significance for the efforts of the churches to contribute to a just, participatory and sustainable society.

In addition to its immediate practical importance, energy, especially nuclear energy, has acquired a powerful symbolic meaning. To many people and movements, it is the most impressive symbol of the advanced technology that has so greatly influenced modern life. It represents that technology in all its promise and its peril. It represents the human ability to use and transform nature and society. It represents the capacity to build and destroy civilization. Advanced technologies, which may be either servants of humanity or idols demanding subservience, present theological and practical questions about the purpose of human existence. It is not surprising that the debates about nuclear energy raise high passions within the church and the world.

2. *Diversity of Opinions within the Churches*

On some issues, the churches feel a strong call to unite in an ethical witness. Racism, for example, is such an issue. The World Council of Churches sees opposition to it as a test of authenticity of faith. It believes that, even if its stand may sometimes be divisive, its commitment contributes to a deeper unity of shared witness.

On other issues the churches recognize strong differences of opinion and seek to maintain a continuing dialogue among their own members. These differences are not limited to trivial matters. For example, the World Council of Churches includes pacifist member churches; and other churches that include pacifist individuals; it also includes revolutionaries. Both groups contribute insights to the WCC. They continue to try to influence each other. And the WCC includes both within its fellowship.

Nuclear energy is one of those issues on which the churches find great differences of opinion among their members. They include, for example, nuclear scientists and engineers who see their work as a way of serving humanity. Church members include also individuals and organized groups who oppose nuclear energy, sometimes trying physically to prevent the construction of power plants.

Some of these differences of opinion among church members arise because of different estimates about questions on which nobody can have certainty. For example, (1) the relative dangers of coal and of nuclear energy to producers, to consumers, to the environment; (2) expectations of technical progress in research and development of solar energy, bio-conversion, fusion, etc.; (3) different perceptions of the relation between peaceful production of energy and the proliferation of nuclear weapons.

On some of these questions new information may lead to greater clarity and agreement. But for the time being it is important not to foreclose discussion by silencing the variety of opinions. The churches, although they have an interest in such questions, do not have any unique authority to answer them.

Differences between churches arise for example because of:

- Different resources. For example, some societies have petroleum, natural gas and coal; others do not.
- Differing experiences and needs. For example, some churches see their own societies as overconsumers that should reduce energy consumption; others see their societies as underconsumers that need more energy.

The issue of nuclear proliferation illustrates vividly (some might say tragically) the ethical and political dilemmas facing humanity with regard to the use of nuclear energy. Many oppose nuclear

energy because it cannot be completely separated from the development of nuclear weapons. But this problem must be faced in the present context of some nations already having nuclear weapons and others claiming the right of access to nuclear technology, even if it means the risk of further proliferation. Where there is no realistic political hope for nuclear disarmament by the major nuclear powers, what is the ethical justification for asking non-nuclear nations to give up their right of access? And if there is no hope of stopping the spread of nuclear technology, what political means (international, regional and national) will best insure some kind of effective international control of nuclear proliferation? The Bossey Consultation points to six mutually exclusive positions on this issue held by different groups at the meeting. We urge the churches to make their own further study and examination of these six positions, all of which have some claim on the Christian conscience.

Other questions raised by the energy debate come closer to the traditional concerns of the churches. For example, behind many an argument is the deeper issue of what kind of human society is really good. What of modern technology contributes to liberation of people from poverty and want, and what imperils the most basic human values? To what extent does the answer to that question lie in technologies and to what extent in the social and cultural systems that employ the technologies? Continued discussion of such questions may lead to greater agreement within and between churches, but such agreement will not be instantaneous.

In facing these questions, we realize once again that the churches are not repositories of answers to all human questions. We should expect that Christians, though faithful to the light that is given them, will share in many of the perplexities that belong to human life and that they will keep searching and struggling for answers.

3. *Some Affirmations*

Despite some differences and uncertainties, we find ourselves agreed on several important affirmations. We state these in relation to our efforts towards a just, participatory and sustainable society.

Justice requires criticism of the vast inequalities in access to energy, both within most societies and between the rich and poor societies of the world. The sharing of resources and technologies is a moral demand. Too often resources are imported by nations which, because they are already rich in resources, can afford to pay for them, rather than by nations with greater need. Justice requires sharing also of risks. In any energy system, it is unjust to maximize cheap energy by imposing exorbitant risks on an exploited group.

Justice requires also attention to the social and economic context within which energy systems work. For example, the reduction of energy consumption in a wealthy society, even when desirable for the sake of international justice, can inflict the injustice of unemployment on workers, wherever economic systems require increasing consumption in order to maintain enough jobs. But the same reduction of energy consumption might be planned to increase employment by some shift from capital-intensive to labour-intensive production. It is the social management of energy, rather than energy in isolation, that determines the issues of justice.

Participation requires new attention to the way in which people share in the decisions that affect their lives and welfare. We mention two examples. The first can occur in any society. Wise decisions require the best scientific, technological information and judgment. Yet society must not abdicate moral authority to any expert elite. That is why the Central Committee of the WCC in August, 1976 called for "full public consultation on the social and ethical implications of long-term energy choices".

The second example is the international transfer of technologies. It is sometimes argued whether the introduction of new technologies perpetuates patterns of dependence or offers opportunities for liberation from such patterns. While it is true that technologies themselves can influence such patterns, it is more important to recognize that financial and organizational arrangements surrounding those technologies have much to do with their impact. The critical issue is that such transfers be organized so as to increase rather than destroy the abilities of people to share in the making of social decisions and so as to hold centres of power responsible to the people.

The importance of *sustainability* reinforces the demand for justice. So long as there were illusions about unlimited cheap energy, the privileged could pretend that they did not need to share their wealth, because others could acquire wealth by imitating them. The end of that illusion makes major steps towards justice more urgent. To sustain human life on this planet now clearly requires conservation of non-renewable forms of energy, certainly in this period of transition from dwindling energy sources to new sources, and probably for all foreseeable futures. The waste of energy in all societies, if it once seemed harmless, is now a clear moral wrong. The absurd extravagance in some societies, always morally offensive, is more clearly than ever the exploitation of the poor by the powerful rich. Among the forms of waste, militarism is one conspicuous diversion of resources from human needs.

Sustainability also requires foresight and planning. Societies invite catastrophe if they wait for emergencies, then rush to adopt new technologies that require lead times of 20 to 50 years. Perhaps the most morally demanding foresight is that involved in concern for future generations, whom we can heedlessly imperil by exhaustion of resources that they will need, or by careless disposal of wastes, whether these be the carbon dioxide and sulphur dioxide that result from burning of fossil fuels or radioactive wastes from nuclear energy production.

In making these affirmations we encourage the continuing attention of the WCC and its member churches to the ethical and theological issues connected with energy. We note that such issues will get further attention at the 1979 Conference at MIT. We do not urge further programmes to repeat the past debates of Sigtuna and Bossey. But we recommend that the churches and the sub-unit on Church and Society continue to watch new developments and look for their ethical implications. Churches can urge their members, in many societies and many walks of life, to become sensitive to the ethical issues often forgotten in routine discussions of technology and productivity. For example, in some countries there is an urgent need to press for more effective public involvement in decisions about the regulation and use of nuclear power. Wherever the churches are, individuals and societies are making decisions about energy that bear upon the meaning of human life and moral responsibility.

In particular, we recommend that the churches and the WCC continue to work on questions often left outside the purview of discussions centering on energy. What do we mean by a high quality of life? How is such a life related to production, distribution and consumption of energy? What sort of life do we really want for individuals and human communities, and how does that life relate to natural resources and human ingenuity? How does Christian confidence in the Kingdom of God influence Christians' visions of better lives and social orders for themselves, their neighbours and generations to come? Such questions call for Christian efforts to understand and act on the meaning of the Gospel for our day.

79-30. From the Presbyterian Foundation:

The Board of Trustees of The Presbyterian Foundation, Inc. (U.S.) exercises numerous fiduciary responsibilities such as the conveying of real estate, the signing of life income agreements, and the purchase or sale of property. In order to maintain a clear line of authority, the Board requests that a fixed calendar date, i.e., July 1, be established as the date on which new officers and members assume their offices and the responsibilities thereof, rather than upon the adjournment of the Assembly which elects them as now provided for.

The General Assembly is requested to approve the following amendment to Section IV.C. of the Manual of the Presbyterian Foundation, Inc. (U.S.):

C. Members shall enter upon their terms of service as of July 1 immediately following their election by the General Assembly.

Warner L. Hall
Executive Director

79-31. From the Presbytery of Hanover:

Hanover Presbytery at its spring meeting, April 24, 1979 adopted the following resolution:

1. That Hanover Presbytery record its conviction that the 118th General Assembly erred in sending down the proposed new section 30-6 for advice and consent by ■ majority of the presbyteries.
2. That Hanover Presbytery record its agreement with overtures asking the 119th General Assembly to send down the proposed new section 30-6 for advice and consent by three-fourths of the presbyteries.
3. That this conviction and agreement be sent as a communication to the 119th General Assembly.

S.D. McCammon, Jr.
Stated Clerk

79-32. From the Presbytery of Westminster:

Because representative government, including voting, is an essential of the Presbyterian system;

Because the constituent membership of Presbyteries, which should be fairly equal in order to be fairly representative, now varies significantly (from c. 3,200 to c. 40,000);

Because under the present voting system (1 vote per Presbytery) such disproportionate sizes dilute the representation of larger Presbyteries while magnifying the representation of smaller ones;

Because both the Permanent Judicial Commission and the 118th General Assembly favored the

principle of 'weighted voting' as a fair method of assuring more representative Presbytery voting strength;

Because the Presbyteries have rejected the enabling amendment for 'weighted voting' approved by the 118th General Assembly, apparently because of the majority-only requirement for Presbytery approval (rather than three-fourths);

The Presbytery of Westminster respectfully requests the 119th General Assembly to approve the same 'weighted voting' provision as last year (new BCO section 30-6) and submit it to the Presbyteries for their advice and consent under the provisions of BCO 30-2 (requiring approval of three-fourths of Presbyteries).

John D. MacLeod, Jr.
Stated Clerk

79-33. From the Office of Review and Evaluation:

The Office of Review and Evaluation requests that the following comments regarding nominations from the Permanent Nominating Committee for vacancies on the General Assembly Mission Board be conveyed to the 119th General Assembly.

The 1978 General Assembly approved the following recommendation:

> That the Stated Clerk send a communication to Synods reminding them that when a vacancy occurs in regional representation to the General Assembly Mission Board, that "Synod Council. . . . will remind each nominating presbytery of the need for adequate representation from women and minorities" (Organizational Plan, I.B.2); and *that General Assembly affirm that until such a time that minorities and women may be adequately represented through Presbytery election, the Organizational Plan requires that the Permanent Nominating Committee nominees be minorities and/or women. (Minutes,* p. 326, emphasis added.)

The nominees of the Permanent Nominating Committee to the 1979 General Assembly for election to the General Assembly Mission Board are:

For Chairperson in Nomination: a white female
For regular terms: one black male (renominated for second term)
one white female (for first term)
two white males (for first term)

In light of the action of the 1978 General Assembly, it must be assumed that the nomination of two white males reflects a judgment that minorities and women are now adequately represented.

Among the three new Permanent Nominating Committee nominees, the two white men replace one white woman and one black woman whose terms are expiring. If all present nominees are elected, the percentage of minority persons will remain unchanged from 1978 only because the decline in Permanent Nominating Committee minority nominees is balanced by a presbytery minority nominee (from the Synod of Mid-America). With regard to women, the percentage of women, which in 1978 was reduced to the lowest level in five years (30%, down from a 1977 high of 39%, p. 000), will be further reduced to 28%.

In light of the provision in the Organizational Plan (I B 2) that the fifteen members of General Assembly Mission Board nominated by the Permanent Nominating Committee are "to ensure adequate representation of women and minorities"; in light of the report of the Office of Review and Evaluation to the 1978 General Assembly regarding the inadequacy of such representation; in light of the action of the 1978 General Assembly directing the Stated Clerk to remind synods of the need for adequate representation from women and minorities; and in light of the action of that Assembly regarding Permanent Nominating Committee nominees (quoted above), it is the opinion of the Office of Review and Evaluation that the nominations of white males by the Permanent Nominating Committee is in violation of the intent of the Organizational Plan.

Richard G. Hutcheson, Jr.
Chairperson

79-34. From the Presbytery of Fayetteville:

Fayetteville Presbytery had received an overture from the Session of the First Presbyterian Church in Lumberton, N.C. concerning the report of the Mission Consultation. This overture asked that the Presbytery, in turn, overture the General Assembly to repeal and retract the previous action accepting the 1978 Mission Report along with several other requests of a similar nature.

However, Fayetteville Presbytery appointed a task force to study and to revise the overture and this report was made to the Court at its 22nd stated meeting on Tuesday, 8 May, 1979. The Presbytery adopted the recommendation of the task force which changed the overture into a communication which reads as follows:

"The Presbytery of Fayetteville, expressing its appreciation for the work of the planners and participants at the 1978 Montreat Mission Consultation, as well as to those who have continued the work of setting goals for the Presbyterian Church in the United States during the next decade, nevertheless expresses to the 119th General Assembly its opinion that the Presbyterian Church in the United States is not sufficiently united in accepting the Mission Consultation Report as the best current statement of its mission for the proposals contained in the report to be implemented at this time".

Your earlier conversation indicated that this matter still could reach the General Assembly although it would not be printed in advance.

J. Harris Stephens
Stated Clerk

79-35. From the Presbyterian Church in Taiwan:

To the Moderator of the General Assembly of the Presbyterian Church in the U.S.:

Greetings from the Presbyterian Church in Taiwan in the name of our Lord Jesus Christ in whom we share a new and living hope and the calling to a life transformed by the power of his resurrection!

We hope that it will be possible for one of our past Moderators, the Rev. N.C. Wang, to bring our greetings in person to your General Assembly, but I am writing this official letter in case he is not able to be present.

The relationship between our churches has changed and deepened with time. We are grateful for the help you have given us, both through missionary personnel, through financial means and through opportunities for overseas study. The free exchange of ideas over the years has stimulated and challenged us. The solidity of your commitment to us has been a comfort and strength in time of difficulty.

We are glad that missionaries from your church are still working with the Presbyterian Church in Taiwan, making valuable contributions to the life of our Church. We especially appreciated the way in which Dr. Insik Kim was willing to come at very short notice to take part in the "Consultation on the Mission of the Church in Asia Today." This consultation was held last December at a time of impending crisis for our country when it was essential that our church should take a stand firmly based on the Christian Gospel. We very much valued the presence of Christians from overseas with whom we could test our insights and understanding and freely discuss the issues involved. It was a great encouragement to us to be made aware once again of the strength of the bonds which hold us together.

At this time, when the international situation is at the forefront of our minds we would like to thank you once more for your concern for our church, and through us, for all the people in Taiwan. Your prayers and support mean a lot to us.

May God bless your General Assembly in all its deliberations so that his name may be glorified and his kingdom be seen to be present.

C.M.Kao
General Secretary

79-36. From the National Council of Churches of Christ:

Policy Statement on
THE ETHICAL IMPLICATIONS OF ENERGY PRODUCTION AND USE
Adopted by the NCCC Governing Board, May 11, 1979

INTRODUCTION: ETHICAL GUIDELINES ARE NECESSARY IN THE PRESENT ENERGY SITUATION

The purpose of this Policy Statement is to clarify the values which should inform decisions about public energy policy, to set forth broad guidelines for decision-making, to indicate criteria by which energy technologies can be assessed, and finally to suggest some public policy positions and appropriate actions by Churches and individual Christians.

The National Council of the Churches of Christ addresses the energy issue from a conviction that Christians must be guided by values based on the Biblical witness to creation, redemption, stewardship, justice and hope. These values should shape the policy decisions necessary to meet the profound challenge facing humanity:how to share limited amounts of energy fairly without poisoning ourselves by poisoning the wider environment.

Energy sources on which societies have become dependent are being used up. Threatened shortages increase the risk that hazardous energy technologies may be developed and used, threatening world stability and the ability of the earth to sustain life. Technical experts not only disagree on the conclusions they draw from facts; they disagree on the facts themselves. In such a threatening and bewildering atmosphere, ethics must provide important guidelines for energy policy decisions.

Energy use must not exceed the limited natural resources available, or overtax the ability of the environment to absorb pollution. Priority in energy use should be given to the satisfaction of basic human needs such as food, shelter, health, and clean air and water. Human dignity demands the widest possible participation in policy decisions which seek to meet these requirements.

THEOLOGY PROVIDES THE BASIS FOR OUR ETHICS

Human beings are made by God as persons-in-nature, co-creatures in reciprocal relationships with everything else that God has made. As an integral part of creation, humanity shares in its finite nature. Only after making this basic affirmation does the Bible declare that humans are distinctive because they are created in God's image. Persons are unique in their capacity to respond to God in faith and hope, to their human neighbors with love, and to the non-human part of creation with respect and responsible care.

Humanity has often selfishily distorted the divine commission to exercise dominion over the earth into an unlimited license to exploit the material world and weaker persons. This perversion of dominion into domination is a sin and is one of the underlying causes of the energy crisis. When faith in the Creator and in the Kingdom of God is replaced by faith in human ability to solve all problems by technical means, humanity has also fallen into the sin of idolatry.

The obedient fulfillment of God's command calls for persons to think and work together both as accountable stewards of the whole earth and as bold advocates for fairness in the human community.

The Bible makes clear that the fertility of the earth—its ability to sustain human life in the peace and justice of *Shalom*—is intimately bound up with the protection of justice in the social order. Human faithlessness and injustice to our neighbor could destroy the creation. The definition of "neighbor" is now being radically expanded to encompass all humans in past, present and future generations, as well as the rest of creation. The range of our ethical responsibility must expand to conform to the fact that using advanced technology greatly increases the range in time and space of the consequences of human actions.

THE ETHIC OF ECOLOGICAL JUSTICE

We are called to embrace an ethic that takes into consideration the claims of those involved and endangered neighbors who, in the present energy debate, are necessarily voiceless because they do not yet exist, or because they exist in the non-human creation.

Ecological justice is such an ethic. It is an ethic for all members of the community of life, inspired by Christian hope for the fulfillment of God's promises assured us in the resurrection. It provides guidelines for human choice and action. An ecologically just society will be guided by the values of sustainability, fairness and participation.

Sustainability refers to the earth's limited capacity to provide resources and to absorb the pollution resulting from their use. Sustainability requires that biological and social systems which nurture and support life not be depleted or poisoned. The concept of sustainability defines the limits within which all should participate in the equitable satisfaction of needs.

Fairness refers to distribution of energy resources on the basis of need, and to an equitable distribution of the total benefits and costs. Fairness embodies, among other things, the rights of today's generation and those yet unborn.

Participation is a component of fairness in that the individual community member must take the responsibility and must have the opportunity to be involved in determining public policy and the hierarchy of values which guide that policy.

ECOLOGICAL JUSTICE INDICATES GENERAL GUIDELINES FOR DECISION-MAKING

Creating a just energy policy is difficult because inevitably some ethically desirable goals must be "traded off" against other goals which are also good. Precisely because such decisions are not simple, they should be made only after maximum public consideration, with conscious awareness of what good goals are being sacrificed, and agreement that the sacrifice is necessary. The ethic of ecological justice indicates some general guidelines which should apply when decisions are being made about energy policy:

1) If using a technology poses a risk of irreversible global damage, great prudence and caution should be exercised in deciding about its use. The greater the risk, the less moral justification there is for its use.

II) The survival needs of those who are below the minimum material standard of living should be met before the wants of those above that standard. Since survival depends on energy, it should be distributed by a standard that insures adequate food, health, housing, and clean air and water for all.

III) The views of those who will be affected by a particular action should be heard in the decision-making process.
IV) The effect on future generations of today's decisions must be considered.
V) Those who receive the benefits of energy decisions should, as much as possible, bear the costs.
VI) Regardless of their size or political influence, all countries should have access to full and responsible participation in arenas in which research and policy decisions are made which will affect their energy futures.
VII) Quality of life considerations—such as human dignity, satisfaction in employment, community cohesion and religion—must be considered along with technical and economic factors.

ECOLOGICAL JUSTICE INDICATES CRITERIA FOR ASSESSING TECHNOLOGIES

Ecological justice is an ethic of means as well as an ethic of ends. An ecologically just society cannot be achieved by using a technology which violates the values of fairness, sustainability and participation. The Environmental Impact Statement has been one means by which the effect of a technology on our natural life-support system can be monitored and controlled. No such legally enforceable method exists to assess and control the social impacts of a technology on the quality of life of individuals, communities and political institutions. Among the areas affected by technologies are public health, employment, safety, income distribution, community cohesion and civil liberties.

No single energy technology can realistically be expected to supply all human needs; a diversity of resources and different-sized systems will be necessary. No energy system will be free of contradictions and compromises, but ideally technology pursued will violate as few of the following criteria as possible:

Safe: protective of the human and natural environment, and not threatening irreversible global damage.

Appropriate to human nature: not requiring infallibility or error-free performance from humans or machines.

Flexible: capable of timely change—even reversibility—during development and use in order to adapt to unpredictable events, such as unexpected health hazards.

Non-destructive to other necessities of life: for instance, not removing good agricultural land from food production or polluting necessary water supplies.

Resource-saving: using renewable energy sources rather than non-renewable—for instance, water power rather than oil.

Resilient: capable of absorbing shocks,—for instance, oil embargos, severe winters—without causing major social disruptions.

Fair: capable of having its benefits and costs allocated fairly to all, including future generations—for instance, not requiring one group to suffer genetic damage in order that another group may have electricity.

Comprehensible: capable of being understood, with information freely available, so that those citizens who wish to can participate responsibly in decisions.

Non-violent: difficult to use directly or indirectly as a weapon—for instance, not able to be easily made into a nuclear bomb.

Employment-producing: not replacing jobs with energy-intensive machinery, especially in areas of high unemployment.

Pluralistic: assuring a diversity of options, cultures, life-styles and opportunities, and encouraging a scale that permits choice and control by the user.

Appropriate: most nearly matched to the society to be served—for instance, small-scale and local where the need is mainly in small communities—and producing the kind of energy most nearly matched to the work to be done—for instance, electricity for tele-communications, solar for hot water.

Aesthetic: pleasing to the senses and enjoyable to work with.

ECOLOGICAL JUSTICE INDICATES U.S. ENERGY POLICY OUTLINES

U.S. energy policy should be in accord with the ethic of ecological justice and the guidelines and criteria it suggests. Such policy needs careful development to prevent severe social and economic dislocation. The ethic of ecological justice suggests some elements of a national energy policy which the NCCC Governing Board would support:

We support efforts to conserve energy and to use it more efficiently. Not using energy unnecessarily is the safest and cheapest "energy resource". Continued education about the necessity for and practical ways of saving energy is needed. Laws and regulations deterring conservation and recycling of materials should be adjusted.

We support publically funded energy-conserving projects designed in a way that will provide new

skills and jobs for the unemployed. Such projects include winterization and insulation of homes, small-scale appropriate energy technologies and public transportation.

We support programs to limit fuel consumption that do not rely primarily on raising prices, which places an intolerable burden on the poor, the elderly and those with fixed incomes.

We support increased Government research and development funding, subsidies and other incentives to expand the practical application of appropriate energy technologies based on renewable energy resources such as solar energy, including wind and water. Some of these are already developed; large Government subsidies to other energy processes should be diverted to make appropriate technologies more readily available—for instance, freeing transportation of its inefficient dependency upon petroleum.

We support a national energy policy which does not rely on a long-term large increase in the burning of coal. Besides increased health and safety risks to workers and the general public from using more coal, extensive burning of fossil fuels may cause irreversible damage to the world's atmosphere, changing weather patterns and so threatening food production and the continued habitability of large areas of the earth. However, some increase in coal use over the short term is reluctantly accepted as necessary to avoid increased use of nuclear energy or economic dislocation caused by severe energy shortages.

We support a national energy policy which will not need to utilize nuclear fission. Secure handling of nuclear wastes over thousands of generations and safe operation of nuclear plants require that humans and their machines operate without endangering human beings or the environment. Human beings are not infallible; they will make mistakes. The result may be irreversible damage to the environment and to the human genetic pool.

We support a continued ban on the commercial processing and use of plutonium as a fuel in the United States, and stringent efforts to reach world-wide agreement banning such use of plutonium. Commercial use of plutonium can result in proliferation of nuclear weapons. The potential misuse could result in pressure to curtail civil liberties in order to prevent such a threat.

We support the rapid development of enforceable regulations to require a social and environmental impact statement of a technology before it is widely used and the monitoring and control of its use to prevent social and environmental damage.

We support U.S. policy which seeks to share technologies internationally without imposing capital-intensive energy technologies on other countries.

We support full U.S. cooperation in international efforts to ensure equitable distribution of necessary energy supplies and the rapid development and deployment of appropriate technologies based on renewable energy resources such as solar energy, including wind and water.

THE CHALLENGE TO CHRISTIANS AND TO THE CHURCHES

The Governing Board of the National Council of the Churches of Christ calls upon the society of which it is a part to enact energy policy which fosters the values of sustainability, fairness and participation. The institutional church and each of its members as individuals and as citizens must challenge traditional modes of thought and behavior. The NCCC Governing Board urges each Christian, each member communion of the National Council, and the Council itself prayerfully to seek guidance for a faithful response to the challenge facing us all. As possible components of such a response, the following suggestions are offered for use by Council agencies, denominations and their members:

Study materials which deal with energy issues in the context of ethics.

Monitor the energy use of households, local churches, judicatories or national agencies by means of careful and inclusive record-keeping over a period of time. Include everything from the use of products made from non-renewable energy resources to the energy used getting to meetings.

Examine these energy-use records and act to conserve energy by eliminating unnecessary use. Develop methods by which to take advantage of government and voluntary programs designed to help poor communities, the unemployed and the elderly meet high energy bills and with conservation and job programs.

Join with others to monitor utility and energy industry regulatory agencies. Monitor local, state and national building codes, regulations and legislation. Monitor utilities and energy companies which service you or in which you have stocks. Work to bring business practices and government regulations and legislation into harmony with the values of sustainability, fairness and participation.

* * * *

Voting results: 120 in favor; 26 against; 1 abstention

The Antiochian Orthodox Christian Archdiocese of North America records its negative vote.

79-37. From the National Council of Churches of Christ:

RESOLUTION ON ALLOCATIONS OF ENERGY SECURITY FUND

Whereas: President Carter, on April 5, announced that phased decontrol of oil prices will begin on June 1 and continue until, as present law requires, all Federal Government controls are removed by September 1981; and

Whereas: President Carter has proposed a "windfall profits tax" on the oil companies, the taxes to go into an Energy Security Fund designed "to protect low-income families from energy price increases, to build a more efficient mass transportation system, and to put American genius to work solving our long-range energy problems";[1] and

Whereas: Congressional enactment of the windfall profits tax, initially described as "problematic" now appears likely, but intensive lobbying is underway over what percentages of the Energy Security Fund will be directed to protecting the poor and elderly from price rises, to effective conservation, and to development of energy technologies based on renewable sources; and

Whereas: While middle-income households spend 9.6% of their income on energy, the average U.S. low-income household spends 30% and this figure is expected to rise to 40-50% in the not too distant future;[2] and

Whereas: The National Council of the Churches of Christ has long had a particular concern for the special impact of social and economic policies upon the disadvantaged of this society;[3] and

Whereas: The National Council of the Churches of Christ has recognized that "Although people's power over nature is great, it is not unlimited. Human 'dominion' is necessarily exercised ultimately within the limitations imposed by the natural order . . . . Responsible conservation of natural resources has not been outmoded by technological advance; nor is waste to be condoned . . . . Selfishness and competitive pressures leading to reckless exploitation of resources must be curbed by governmental action in the public interest.";[4]

Now, Therefore Be It Resolved: That the Governing Board of the National Council of the Churches of Christ:

A) Because decontrol has greatest impact upon the already deprived poor, this Board opposes decontrol of the price of oil in light of the fact that recently published data reveals that the oil companies, which are already collecting windfall profits, would accelerate the same at an even more exhorbitant rate.

B) Supports President Carter in his announced determination not "to put an undue burden on people who can hardly make ends meet as it is," and to "turn increasingly toward the ultimate source of all our energy—the sun"; and in his definition of conservation as "our cheapest and cleanest energy source'";

C) Urgently requests the U.S. Congress, to enact legislation for a "windfall profits tax" and to ensure that adequate money is allocated to programs designed to enable persons of limited income to spend no more than 10% of their income on essential energy;

D) Urgently requests the U.S. Congress, in funding alternative energy technologies, to emphasize and give priority to effective conservation measures and to rapid development and deployment of energy technologies based on renewable sources such as solar, including wind, water and biomass; (consistent with the NCCC policy statement, "The Ethical Implications of Energy Production and Use," adopted May 11, 1979);

E) Requests the constituent communions of the NCCC and their members immediately to convey to the President and the Congress their responsible opinions about this proposed legislation and to encourage the members of these communions to consider the use of alternate technologies.

[1] Transcript of Presidential address on energy policy, April 5, 1979; N.Y. Times, 4/6/79, p. D3.

[2] "Low-Income Energy Assistance: A Profile of Need and Policy Options" (A draft work paper of the Fuel Oil Marketing Advisory Committee of the U.S. Department of Energy, March 19, 1979).

[3] NCCC Policy Statement: The Church and the Anti-Poverty Program; 12/3/1966; NCCC Policy Statement: Christian Principles and Assumptions for Economic Life; 9/15-54.

[4] NCCC Policy Statement: Christian Concern and Responsibility for Economic Life in a Rapidly Changing Technological Society; 2/24/66.

Policy Base: Policy Statement: *The Church and the Anti-Poverty Program, December 3, 1966.* Policy Statement: *Christian Concern and Responsibility for Economic Life in a Rapidly Changing Technological Society, February 24, 1966.*

79-38. From the National Council of Churches of Christ:

Resolutions Adopted by the
Governing Board of the National Council of the Churches of Christ, USA
San Antonio, May 9-11, 1979

RESOLUTION CALLING FOR AN AFFIRMATIVE ACTION SUNDAY

A year ago, the Governing Board of the National Council of the Churches of Christ adopted a "Resolution on Affirmative Action." (May 12, 1978) In it, the Board urged the member churches and U.S. ecumenical agencies to:

(1) Loudly and clearly reaffirm their traditional support of affirmative action legislation and statues;
(2) Reaffirm and increase their support of those efforts that seek to insure the equal representation of minorities and women in American life;
(3) Continue to provide a much-needed role model for others in society by affirming, strengthening, and practicing their own internal affirmative-action policies;
(4) Affirm and proclaim the Judeo-Christian heritage of restitution, inclusiveness, justice, and grace as the best possible support for affirmative action in their congregations and communities; urge pastors to preach the IFCO (Interreligious Foundation for Community Organization) "Sermon of the Week" on Affirmative Action; and plan teach-ins and periods of reflection on the issues of distributive justice and affirmative action.

As an introduction to that resolution, there was a helpful discussion as to whether Affirmative Action programs are "fair" to all persons. It also explored the meaning of "quotas" and attacked the new myth of "reverse discrimination."

This proposed resolution seeks to further the Board's earlier action by suggesting a nation-wide celebration of the intent and purpose of Affirmative Action within the Christian community.

The Bakke decision by the Supreme Court and the pending "Weber case" make support of Affirmative Action even more imperative in 1979, as the modest gains being realised by racial and ethnic minority persons and by women are in jeopardy. We must remind ourselves as members of the Christian community that Affirmative Action practices do not stem for us from governmental guidelines or judicial decree. The basis of our concern for the disadvantaged stems from our commitment to the mission inaugurated by Jesus the Christ and to the Judeo-Christian heritage of justice and equity directed especially to the poor and the disinherited, in which we stand. In this struggle, the Christian Church is called upon to provide unique and courageous leadership in the face of the intense pressure to abandon Affirmative Action programs in a time of economic stringency and reduced employment opportunity.

Change has come about and gains solidified when there has been public support and pressure exerted by the minority groups, women, and persons of good will. Such open displays of support are critically needed during this time of nervous retrenchment and the search for new ways to challenge and obstruct distributive justice.

Therefore, the Governing Board of the National Council of the Churches of Christ calls upon its member churches to participate in a nation-wide *Affirmative Action Sunday* within each respective denomination on September 2, 1979 (Labor Sunday), or by no means later than the end of 1979, as a time of both celebration of our commitment to social justice and the proclaiming of good news to the poor, and of re-examination of our will to be involved in significant ways in the struggle for equal opportunity for persons in our society who have been the victims of oppression.

Policy Base: Policy Statement: "Human Rights," adopted by the General Assembly, December 6, 1963.

79-39. From the National Council of Churches of Christ:

RESOLUTION ON RHODESIAN SANCTIONS

Background: In 1965 the white minority in Rhodesia, seeking to avoid independence under black majority rule, unilaterally declared its independence from Britain. The United Nations, in response to this illegal act, imposed sanctions against Rhodesia. In 1971 Congress approved the Byrd Amendment lifting sanctions of imports of what was called "strategic and critical materials." In 1977, the Carter Administration was successful in repealing the Byrd Amendment and again placing the U.S. in compliance with the earlier action of the United Nations. In 1978 Congress passed the Case-Javits Amendment to the International Security Assistance Act. It gave the President the authority to lift U.S. sanctions against Rhodesia at such time as he is able to determine that a government had been elected through a free election in which all the people of Rhodesia were able to participate freely.

An election was held in Rhodesia during the period April 17-21, 1979. Because of that election the President is now being urged by some members of Congress to lift sanctions on the basis of the authority given him by the Case-Javits Amendment.

However, the recent elections did not fulfill the requirements stipulated in the Amendment.

Whereas: only whites, who are less than 4 percent of the population of Rhodesia, were allowed, through referendum, to approve the Constitution under which the election took place;

Whereas: the election took place under conditions of martial law in about 90 percent of the country;

Whereas: people in some areas of Rhodesia were coerced into participating in the election;

Whereas: the banning of the political movements which form the Patriotic Front prevented the people of Rhodesia from fully exercising their right to free choice;

Whereas: the election does not represent an authentic transfer of power from the white minority to the black majority; the judiciary, the civil service, the military and the police will remain under the control of the white minority.

Therefore, the National Council of the Churches of Christ in the USA

1. Deems that the conditions of the Case-Javits Amendment have not been met by the election conducted April 17-21, 1979;
2. Calls upon the President and members of Congress of the United States not to lift sanctions against Rhodesia nor to extend diplomatic recognition to the Zimbabwe-Rhodesia government;
3. Calls upon its member communions to communicate to the President of the United States and members of Congress their support for continuing sanctions against Rhodesia;
4. Instructs the General Secretary to communicate this resolution to the President, Secretary of State, and members of Congress.

79-40. From the National Council of Churches of Christ:

RESOLUTION ON PEACE IN THE MIDDLE EAST

The Governing Board of the National Council of the Churches of Christ in the USA has continually voiced its prayers for peace and justice in the Arab-Israeli conflict. Therefore, it is with thanksgiving that the members of this Governing Board, meeting May 9 to 11, 1979, in San Antonio, welcome the signing in March 1979 of a peace treaty between Egypt and Israel and commend President Carter for his leadership in helping to achieve this treaty. We view this as the cornerstone of a comprehensive peace, and look forward to the realization of the necessary steps toward the achievement of this peace.

However, we are distressed by recent events subsequent to the ratification of the Israel-Egypt peace treaty, and we deeply regret:

— The isolation of Egypt in the Arab world;
— Escalating hostilities between Israel and the Palestinians, including repeated Palestinian raids into Israel, and massive retaliation by Israel aginst Palestinians;
— Incursions into Lebanese territory by Israel.

As members of this Governing Board acting out of our Christian conscience, we deplore the loss of innocent life on both sides resulting from this violence. We further deplore the continued introduction of weaponry into the area, and our country's deepening involvement in those weapon sales.

In the difficult days ahead, we express our support of President Carter in his continuing efforts to achieve a just and comprehensive peace in the Middle East.

We call upon the members of our constituent communions to pray and work for a comprehensive peace settlement, taking special note of the intention of many of our churches to engage in a year-long study during 1979-80 focusing on the Middle East. As we embark on this study, we underscore the first task of the Christian community as recorded in the 1969 NCCC Middle East Policy Statement:

> It is essential that the Christian community transcend partial sympathies with the Israeli or Arab sides, and concentrate its attention upon the great elements of human need in the area.

Policy Base: Policy Statement: *On the Crisis in the Middle East, May 2, 1969.*

79-41. From the National Council of Churches of Christ:

PRIORITIES AND GOALS
RESOLUTION ON THE UNDOCUMENTED AND OVERSTAYED PERSON
Adopted by
THE GOVERNING BOARD NCCCUSA, May 10, 1979

The undocumented and overstayed person's endless pilgrimage recalls for us the origin and calling of the People of God. Abraham and his family risked leaving all behind so that in trust upon a co-pilgrim God they might learn to live by promise, to travel light and to know fulfillment by becoming a blessing to all the other people of the world (Genesis 12:ff). Following arrival at the

promised land, God's call, protection and liberation would be recaptured in the memory of their pilgrim beginnings. "A wandering Aramean was our father. . ." (Deuteronomy 26:5). Later on, as legislation was drafted for the ordering of their lives, maximum provision was made for the poor, the stranger and the sojourner, including the return of the use of the land to those earlier displaced by economic disadvantage (Leviticus 25). Time and again in the Hebrew Scriptures, the people are praised or judged by whether the stranger within the gate is welcomed or rejected. Incidentally, because God owns the land, it must not be sold in perpetuity. As God himself puts it, "You are strangers, and sojourners with me" (Leviticus 25:23).

In the New Testament these truths of faith are frequently re-echoed, especially in the most Jewish of the documents, the Epistle to the Hebrews. A great cloud of witnesses is offered as the image and shape of the pilgrim community of God—always on the move, strangers, sojourners and exiles (ch.11). The Epistle concludes on a note familiar to the Gospels. The lasting city is to be found where Jesus suffered, died and redeemed the world: outside the gate, the place where people of no account make their dwelling (Heb. 13:7-16). It is also Hebrews which provides the best known text of Christian hospitality: "Continue to love each other like brothers and sisters, and remember always to welcome strangers, for by so doing, some have entertained angels without knowing it" (Heb. 13:2). When you and I think of angels, we hardly expect to find them among hounded, ragged black, yellow and swarthy foreigners on the run. Yet, according to the Bible, it is there we are most likely to find them, and not only angels, but Christ himself.

For the child Christ and his parents there was no room in the inn (Luke 2:7).

Whereas, the vast majority of overstayed and undocumented persons in the United States pay taxes and fill necessary, albeit menial jobs rejected by citizens or residents,

Whereas, overstayed and undocumented persons are made scapegoats for unemployment and other social problems and become targets of racial discrimination, dragnets and other denials of due process of law,

Whereas, nearly all U.S. citizens are immigrants or descendents of immigrants, and the interests of the native born and the foreign born are inseparable.

Therefore, the NCCUSA

1. Calls upon its member communions to devote special attention and resources to the care of the legal, social, pastoral, and other needs of the overstayed and undocumented persons.

2. Instructs the General Secretary to name an inter-unit staff committee to propose a policy statement on immigration. Such a statement should explore, among others, the possibility of an amnesty as a solution to the problem of the undocumented and overstayed persons.

79-42. National Council of Churches of Christ:

CHOOSE LIFE

Action on the "Choose Life" Statement presented by the Representatives of the Churches of the USSR and the USA.

That the Governing Board of the National Council of Churches:

"Receive with appreciation the statement CHOOSE LIFE and accept the call to action for implementation by the Council's program units, and urge member communions of the NCCC to join with us in accepting the call to action and providing for wide distribution of the statement among their agencies and membership for study reflection and appropriate response; that the document CHOOSE LIFE be published as a full page advertisement in the N.Y. Times, the advertisement to include an invitation for contributions to be used for publishing the message in other newspapers across our country."

Joint statement of the representatives of the churches of the USSR and the USA meeting in Geneva in a Consultation on Disarmament, on March 27-29, 1979.

I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse. Therefore, choose life, that you and your descendants may live.

(Deuteronomy 30:19)

We make this appeal as servants of Christ gathered from among the churches of the USA and the USSR. We have been drawn together across the differences of language and culture by our common Christian calling to foster life in the midst of a race towards death. We affirm our unity in confessing Christ as Lord and Saviour.

Gathered in Geneva during the season of Lent we have been especially conscious of the sufferings of our Lord who offered Himself that we might have life and have it abundantly (John 10:10). From our faith in Christ, the All Powerful, the Conqueror of Death, we have drawn strength to choose life in spite of the spreading power of death.

Our three day session was marked by acts of worship and included presentation and discussion of theological and technical papers as well as dialogue on issues of peace and disarmament. During this time we heard and considered reports from Ambassador Victor Israelian, USSR, and Ambassador Adrian Fisher, USA, the heads of our two delegations in the Committee on Disarmament in Geneva.

We have been encouraged by the engagement of our two governments in an unprecedented range of disarmament negotiations; by the strengthening of the more significant measures taken by the United Nations for disarmament; by the renewed vitality of non-governmental organizations in the disarmament field; and by the indications that the peoples of the world are calling for disarmament. But our ambassadors' presentations and other information set before us have also filled us with profound anxiety for the future of our own and all peoples.

THE ARMS RACE

We are convinced that the arms race cannot be won; it can only be lost. All of us have long been aware of the nuclear terror. Many people have accepted it as an inescapable part of our contemporary world. Numerous voices in the church have been raised against it in both our countries. Our experience in this consultation now compels us to cry out against it with one voice. The existence of forces having the capacity to devastate our planet not once or twice, but many times, is absurd and cannot be tolerated. It must be confronted and overcome in the name of the Christ who lives and reigns forever.

We express profound concern about the danger of a precarious balancing of humanity on the brink of nuclear catastrophe. We know that still more terrible weapons are being developed which can only lead to greater fear and suspicion and thus to a still more feverish arms race. Against this we say with one voice - NO! In the name of God - NO!

We are opposed to the arms race not only because of the danger that we will all lose it in the future, but also because we are in fact losing the race now. Already in 1978, the nations of the world were spending more than one billion dollars per day—400 billion per year on armaments, a sum which is increasing every day. We were informed that the World Health Organization required a mere 83 million dollars to wipe out smallpox. What could be done with the other thousands of millions!? Could the hungry be fed!? Could the sick be made whole?

Nor can the cost be measured in money alone. The gifts of God given to his people for the service of the new creation in Christ are everywhere diverted to the destruction of peace and order. Peoples are forced by economic and political pressure to offer up their lives in the manufacture of death. Nations already ravaged are wounded again as their irreplaceable natural resources are consumed in the arms race rather than being employed in the development of just, sustainable and participatory societies for their own people. Widespread moral devastation, cynicism and hopelessness are the only rewards.

THEOLOGICAL REFLECTIONS

To address the danger of these fantasies of destruction being acted out in our history on a global scale, we have sought to renew our vision. We have listened again to the ancient words of the prophet Isaiah:

> He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:4)

We confess that the nations which, with the help of God, can transform swords, can also disarm missiles. We bear witness that the Lord our God is a God of peace who wills the well-being of the whole of His creation. He has granted us and all His people a vision of *shalom* for the present time and for the ages to come in which all peoples and nations will dwell together in security.

Yet we acknowledge that this, the very longing for security on the part of the nations, is often used to justify the arms race. The possession of arms by some breeds fear and suspicion among others which they seek to quell by acquiring their own arms. This in turn breeds more fear and suspicion, which results in an escalation of terror rather than the establishment of full security.

We recognize that we ourselves and the peoples of our two nations, and indeed, every man, woman and child in all the world, are caught in this spiral of terror. We perceived that the threat of this escalation is slipping beyond human control. We were then reminded of the Apostle Paul's exclamation that "we wrestle, not against flesh and blood, but against principalities, against powers" (Ephesians 6:12). We confessed that seeking our security through arms is in fact a false and idolatrous hope and that true security can be found only in relationships of trust. These relationships we believe to be possible, for Christ has overcome the principalities and powers (Colossians 2:15). JESUS IS LORD!

CALL TO ACTION

We therefore pledge ourselves and encourage our brothers and sisters:

— to press for the earliest possible approval of the SALT II accords. While we understand that SALT II does not provide for more substantial arms reduction, it does provide a new and essential framework (of parity) for negotiating substantial and equal reductions in SALT III, and further steps in the direction of general and complete disarmament. It promises a new opportunity to consolidate institutions for halting the spread of nuclear weapons. The success of SALT II would open the way to decisive progress on other critical disarmament issues. It would enable our two governments to share more fully in the constructive works of peace in economic, technical and cultural affairs. It would help to promote a new climate of international relations in general.

— to call for a full and general prohibition of: nuclear arms testing; the development and deployment of new nuclear weapon systems; and the production and accumulation of chemical and radiological arms as well as other weapons of mass destruction.

— to support the role of the UN in disarmament negotiations and such international forums as the Special Session on Disarmament and other initiatives in this field. The arms race produces hardships and lethal dangers, not only for our two countries, but for all nations of the world, especially those having nuclear capability. Therefore, all governments have the right and the duty to participate constructively in the process of disarmament.

— to support ecumenical programmes concerned with disarmament, especially the World Council of Churches Programme for Disarmament and Against Militarism and the Arms Race; and to cooperate with other non-governmental programmes for disarmament.

— to express readiness to unite our efforts for peace and disarmament with the followers of all religions and all persons of goodwill.

— to call upon our churches to make available staff persons and financial resources for disarmament programmes.

— to urge our churches in their teaching and preaching programmes to emphasize the Biblical vision of peace; and also to stress the devastating social and personal consequences of the arms race.

— to give special attention to strengthening and enlarging the community which has been nurtured among the Christians in the USSR and the USA for more than twenty years, and which we have again experienced here, including the possibility of further consultations on disarmament and other visitations of a general nature, as well as joint days of prayer for peace using the Ecumenical Prayer Cycle (World Council of Churches) and respective liturgical materials of the churches involved.

Finally, our sisters and brothers, we call to your attention the authoritative predictions that nuclear war by the 1990's is an increasing probability. In that decade of high risks we will be approaching the end of our millenium. Even now, only twenty years separate us from the moment when we will be called upon to mark prayerfully the bi-millenary anniversary of the coming to the world of our Lord and Saviour, Jesus Christ, the Prince of Peace. How shall we meet that day? In what state shall we present our planet to the Creator: shall it be a blooming garden or a lifeless, burnt out, devastated land?

Thus the Lord has set before us again life and death, blessing and curse: therefore choose life that you and your descendants may live.

Metropolitan Juvenoly of Krutizy and Kolomna (Head of the USSR delegation) chairman of the External Church Relations Department of the Moscow Patriarchate, Russian Orthodox Church.

Rev. Alexey Bichkov, General Secretary of the Union of Evangelical Baptists of the USSR

Protopresbyter Professor Vitaly Borovoy, Representative of the Russian Orthodox Church to the World Council of Churches.

Dr. Alexey Buevsky, Secretary of the External Church Relations Department of the Moscow Patriarchate

Archbishop Edward Hark, of the Estonian Evangelical Lutheran Church

Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, Russian Orthodox Church

Archbishop Janis Matulis of the Evangelical Lutheran Church of Latvia

Archbishop Nikolai (Maharadze) of Soukoumi and Abhasia, Georgia Orthodox Church.

Professor Alexey Ossipov of the Moscow Theological Academy, Russian Orthodox Church.

Archimandrite Tyran, Representative of the Armenian Apostolic Church in Moscow.

Technical Advisor:
Professor Vladimier Koolagin, Dean of the Faculty of International Relations of Moscow State Institute of International Relations

Dr. Claire Randall, General Secretary of the National Council of Churches, United Presbyterian Church in the USA.

The Rev. M. William Howard (Head of the USA delegation), President of the National Council of Churches of Christ, USA, American Baptist Churches in the USA.

Dr. Dorothy J. Marple, Vice-President of the National Council of Churches, Lutheran Church in America.

Bishop Chester A. Kirkendoll, Secretary of the National Council of Churches, Christian Methodist Episcopal Church.

The Very Rev. Vladimir Berzonsky of the Orthodox Church in America, Member of the Governing Board of the National Council of Churches.

The Rev. Arie R. Brouwer, General Secretary of the Reformed Church in America, Member of the Governing Board of the National Council of Churches.

Bishop James K. Mathews of the United Methodist Council of Bishops, Member of the Governing Board of the National Council of Churches.

The Rev. Avery D. Post, President of the United Church of Christ, Member of the Governing Board of the National Council of Churches.

Dr. V. Bruce Rigdon, Professor of Church History, McCormick Theological Seminary, Chicago, Ordained Minister of the United Presbyterian Church, USA.

Ms. Alice Wimer, Executive for International Affairs, National Council of Churches, Member of the United Church of Christ.

Technical Advisor:
Dr. Alan Geyer, Executive Director of the Churches' Centre for Theology and Public Policy, Washington, D.C., Member of the United Methodist Church.

79-43. From the Council on Theology and Culture:

At its meeting on January 19-20, 1979 the Council on Theology and Culture adopted the attached Manual (see p. 177) for submission to the 119th General Assembly for adoption. Changes in this Manual bring it into conformity with actions of the 116th General Assembly (*Minutes,* p. 140). In the light of the increased size of the Council, from fifteen to eighteen, the Council recommends that the quorum be changed from seven to nine persons.

B. Harrison Taylor

79-44. From the Office of Review and Evaluation:

Subsequent to submission of the written report of the Office of Review and Evaluation, these manual changes have been received for review and recommendation by this Office. We submit the following additional report.

MANUALS:

1. Council on Church and Race.

The proposed modification of the manual of the Council on Church and Race has been reviewed. Article IV. MEMBERSHIP (see p. 176). Approval of the modification to include five members through "direct nomination to the General Assembly by the Council on Church and Race" was earlier recommended. The Council now proposes that one of these five members be nominated by the General Assembly Mission Board, specifically a minority person who is a member of the Mission Board. We recommend this change.

2. Presbyterian Foundation.

The proposed modification of the manual of the Presbyterian Foundation has been reviewed. It specifies that members elected by the General Assembly enter their term of service as of July 1 immediately following their election by the General Assembly. We recommend this change.

We further observe that the manual which is modified by this action and was approved by the General Assembly in 1965 has therefore not been submitted to the Office of Review and Evaluation for review. It bears reference to the organization of the denomination prior to Restructure in 1972. We recommend that the manual be revised in light of the current study of the Foundation, and submitted to a future General Assembly for approval and inclusion in the Commissioner's Manual.

3. Council on Theology and Culture.

The proposed modification of the manual of the Council on Theology and Culture has been reviewed. Article IX. QUORUM (see p. 177). The Council proposes that the quorum be changed from seven to nine persons. We recommend this change.

We observe, in addition, that the manual has not been amended to reflect changes in membership adopted by the 116th General Assembly (*Minutes*, p. 140).

Richard G. Hutcheson, Jr.
Chairperson

79-45. From the Synod of the Virginias:

Frank Mayes, Synod of Virginia's Nomination to Committee on Ordination Examination moving out of bounds of Synod. Nominated in his place David H. Bower, 1130 Hardy Road, Vinton, VA 24179.

H. Davis Yeuell
Stated Clerk

79-46. From the World Alliance of Reformed Churches:

General Assemblies
United Presbyterian Church
Presbyterian Church, US
Kansas City, Missouri

Fraternal Greetings from WARC. Best wishes for both Assemblies in facing exciting challenge of your future.

Edmond Perret,
General Secretary

79-47. From the Permanent Nominating Committee:

SUPPLEMENTAL REPORT
PERMANENT NOMINATING COMMITTEE

To the Historical Foundation:
Class of 1982
Robert F. Durden (1) WM 54

Dr. Durden is being nominated in place of Reynaldo Saurez who has declined to accept a second term since our report was first published.

To the General Assembly Mission Board:
Class of 1982
Rev. Sara Anna Payne WF 35

Ms. Payne is being nominated to fill thee unexpired term of Jane Straughan who is being nominated for Chairperson-in-Nomination of GAMB.

To the Council on Theology and Culture:
Class of 1982
Rev. C. Benton Kline WM 54
Rev. Harold P. Nebelsick WM 54

Mac W. Freeman, Jr.,
Chairperson

79-48. From the Synod of the Southeast:

This letter follows up a letter written in February, 1979, and apparently lost, to notify you officially of the nomination of Mr. Robert Odom to replace Mr. Alvin Ratliff, resigned, on the General Assembly Mission Board, *Class of 1981.*

James A. Nisbet,
Stated Clerk

79-49. From the Synods of Mid-America:

Meeting April 27-28, 1979, The General Council of the Synods of Mid-America requested that I communicate a concern that the Synods have no representation on the Committee on Theological Education.

To correct this lack of representation, the General Council suggests and I recommend the name of Dr. Bertrand Helm, a Ruling Elder from John Calvin Union Presbytery.

Will you please take all action necessary to correct this lack of representation.

Ronald L. Patton
Stated Clerk

79-50. From the Commissioners to the 191st General Assembly, UPCUSA:

A PASTORAL LETTER TO PRESBYTERIANS
from the Commissioners of the 191st G.A. (1979)

Dear Brothers and Sisters in Christ:

ENERGY—What this word and its implications will mean for people in our country and around the world is being discussed with more frequency and with greater urgency than ever before. Rising OPEC prices, the nuclear generator accident at Three Mile Island; increasing gasoline prices, warnings of petroleum shortages, and public debate about causes and implications seem to preoccupy our thoughts. And with good reason. Virtually everyone agrees that we have reached the end of an age—an age as great as that of bronze or iron—the end of the age of abundant supplies of fossil fuels. A global phenomenon, the depletion of energy resources will affect every issue involving the preservation and sustenance of life on this planet earth; our social organizations, our political and economic structures, our personal and social values.

Energy shortages will worsen the plight of the poor two-thirds of humanity who now use less than one-fifth of the world's commercial energy. No matter where one looks, in the basements of our homes, at the lines of cars waiting for gas, or on a barren field in India, the energy problem has already begun to alter the way we live and affect our patterns of production and consumption.

We who have benefited most from an energy cornucopia should expect to bear the brunt of the transition and to make genuine sacrifices. We must learn how to produce energy within biologically sustainable limits and to distribute energy more equitably in a world where the majority are already deprived. We who are ensnared in consumptive practices may, by the gracious power of God moving within troubling events, be freed to face this crisis with acts of humility, advocacy, and creativity.

Acts of Humility

We confess our failure to be stewards of energy sources for the common good. We have taken part in exploitation and unjust use of the world's limited fuel resources. We have enjoyed in public and private life what our brothers and sisters have been denied.

We also admit our tardiness in discerning the causes of the energy crunch, and our failure to participate in public action to change energy policy at every level of the body politic. We recognize, again, that the purpose of economic activity and energy systems is to serve human need. God has given the precious resources of the earth for responsible use by the whole human race. We are responsible for human well-being communally, ecologically, and inter-generationally.

Acts of Advocacy

The church must address the energy problem without expecting any simple or early solution. Given the situation and our theological-ethical obligations, we advocate a national energy policy that combines stringent conservation, voluntary sharing, equitable allocations of available energy, development of renewable energy sources, dispersal of concentrated economic control of energy sources, and coordinated planning at local, regional, and national levels for appropriate energy systems, including job-creating conservation measures.

The church especially should evaluate all energy policy choices in terms of their impact on the poor and powerless, as well as their impact on future generations and insist that governments and institutions observe this basic principle of justice. The needs of the poor have priority over the comfort of the rich. (Cf. Acts 4:34 ff, Exod. 22:25, Isa. 55:1, Luke 6:20-21). The poor at home and abroad are the touchstone of policy; their needs deserve special consideration. A prophetic church will not tolerate policies of energy pricing and distribution that exploit the powerless or ignore the weak (Cf. Isa. 3:14, Ezek. 18:10-13, Amos 2:6-7). Jesus' teachings go further, as exemplified in his encounter with the rich young ruler (Matt. 19:16-24).

Human beings are accountable to future generations as well as to those who are now alive. Motivation to preserve the habitat stems from Christian faith in the providence of God. The Creator, Governor and Redeemer has purposes that include us, but extend far beyond us. Even distant, unborn generations are the object of God's love. In the covenant, God promises blessing "to you and your descendents forever" (Gen. 12:15, 28:13-14, Exod. 33:1). We who inherit a good land must preserve and enhance it (Cf. Deut. 6:10-11). This is the ecological significance of the communion of saints.

But concern for the future cannot allow us to withold care for "the least" who live now. We have no right to choose who lives and who dies in order to serve current economic ideologies or a privileged posterity. We have no right to squander the world's energy resources for short-term self-benefit. We are called to live simply and share liberally, while advocating the common good of all.

Acts of Creativity

We are a community of hope in God's kingdom; in light of where history is going, we can help to evaluate and reorient energy production and consumption. A less energy-intensive way of life is consistent with the values of the Kingdom; reduced material consumption may actually enhance an abundant life. The Bible envisions a peaceful world of people with claims and needs satisfied, living amiably in the community of creation and in communion with the Creator (Is. 11:6-9, Hos. 2:18-23, Rev. 21:2-4). A faithful response involves creative action.

We affirm and encourage more efforts by congregations, judicatories, and agencies to evaluate their use of energy in facilities, worship activities, meeting patterns, travel arrangements.

We encourage each unit of the church to set annual goals for reduced energy consumption and increased development of community. Satisfying forms of community in work, residence, and church life must be developed if less is to become better.

We encourage congregations, judicatories, and agencies to experiment with renewable energy sources in local communities, with novel arrangements for meetings, with lifestyles of sharing, and with efforts to influence public energy policies.

We welcome churchwide sharing of information and resources that equip Christians to respond to the energy dilemma, and we pray that God's empowering spirit will lead us all to courageous acts of humility, advocacy, and creativity worthy of our calling as servants of Christ and stewards of the mysteries of God.

May the grace of our Lord Jesus Christ be with us all.

OVERTURES TO THE 119TH GENERAL ASSEMBLY

THE FOLLOWING ITEMS WERE REFERRED TO THE PERMANENT JUDICIAL COMMISSION FOR ITS CONSIDERATION AND RESPONSE TO THE 119TH GENERAL ASSEMBLY (1979) UNDER BCO 20.7. SEE ALSO STANDING RULE 6.2.2.

78-46. From the Presbytery of Greenbrier:

We, the Presbytery of Greenbrier, do sincerely overture the 118th General Assembly of the Presbyterian Church in the United States to provide for ways that the *B.C.O.* would reflect our ecumenical goals and make possible local ecumenical action, with the approval of the Presbytery (i.e. Methodist minister to serve (be called) in a Presbyterian Church, and Presbyterian pastor to serve Methodist Churches in cooperative parishes and shared ministry churches), and to allow mutual recognition of Christian non-reformed clergy in shared ministry situations.

78-47. From the Presbytery of Greenbrier:

(1) To amend Section 16-7 of the Form of Government to include this further power of Presbytery:

> "To authorize one or more of its constituent churches to form a federated or union church with a church or churches of another denomination or denominations with whom the General Assembly is in correspondence, or to organize a federated or union church in concert with a comparable judicatory of another denomination or denominations with whom the General Assembly is in correspondence. This shall be done by agreement in writing among the Presbytery and the comparable judicatory of the other denomination or denominations, according to the provisions in Sections 31-2 and 31-3 of the Form of Government."

(2) To amend Section 31-1 of the Form of Government by replacing the present wording with the following, so that it will read:

> "Particular churches of this Church may unite to form federated or union churches with one or more particular churches of other Churches with whom the General Assembly is in correspondence, with the approval of Presbytery. Such federated or union churches shall be subject to the provisions of Sections 31-2 and 31-3 as applicable."

(3) To instruct the Permanent Judicial Commission of the General Assembly to recommend at the earliest possible time a revision of Section 31-2 of the Form of Government relative to the Plan of Union to be adopted by any federated or union church formed in accordance with the amendments of Sections 16-7 and 31-1 of the Form of Government as proposed in (1) and (2) above.

(4) To amend Section 31-3 of the Form of Government to include the words "federated or", so that it will read:

> "No provision in this chapter shall be construed as modifying or amending the Constitution of this Church in its application to any but *federated or* union churches organized under this chapter, their members, officers, or Ministers."

78-62. From the Presbytery of the Everglades:

Inasmuch as there is profound concern among many of our membership that the recent alterations in several of the ordination vows represent a decided departure from the historic commitment of our denomination to confessional integrity, resulting in the defection of some churches, and considerable disaffection in others, and

Inasmuch as a somewhat different wording of vows 2, 3, and 4 seeking "commitment" as well as "guidance" would undoubtedly result in a more general acceptance of the format of the new vows,

Therefore, the Presbytery of the Everglades proposes that the following changes be made in the wording of the second, third, and fourth vows *(Book of Church Order* 27-7 (2) (3) (4), 29-3 (2) (3) (4), and that the Permanent Judicial Commission be requested to prepare the proper constitutional amendments incorporating such changes preparatory to voting required by the constitution:

> (2) "Are you convinced by the inward testimony of the Holy Spirit that the Scriptures of the Old and New Testaments are the Word of God and therefore the unique and faithful witness to Jesus Christ and the absolute standard by which your faith and life are to be directed?"

(3) "Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this church as being in their essentials the authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed by them and committed to them as you lead the people of God?"

(4) "Will you fulfill your office in complete obedience to Jesus Christ as he is revealed in Scripture and affirmed by our Confession and Catechisms?"

78-70. From the Presbytery of Westminster:

Whereas, the *Book of Church Order* 31-2 (11) provides that a minister of a union church in a non-union Presbytery shall be a "full and responsible" member of each Presbytery, and

Whereas, the present writing compels a minister upon retirement to choose which Presbytery he or she wishes to be a member of during retirement, and

Whereas, the *Book of Church Order* 16-2 provides that a minister Honorably Retired shall ordinarily ccontinue to hold membership in the Presbytery by which he or she was retired, and

Whereas, the necessity of a forced choice and the severing of relationships which may have been long and meaningful, can be distressing both to the minister and to the Presbytery,

Now, therefore, Westminster Presbytery respectfully overtures the 118th General Assembly to take such steps as may be needed to enable a minister Honorably Retired from a union church to continue membership in both Presbyteries during retirement.

1979 OVERTURES

79-1. From the Presbytery of South Carolina:

Whereas on November 10, 1977 the Governing Board of the National Council of Churches of Christ adopted a resolution on the boycott of the J. P. Stevens Co.; and

Whereas in this action the Governing Board resolved:

"1. That the National Council of Churches of Christ in the U. S. A. and its several units will refrain from purchasing any goods produced by the J. P. Stevens Co. until the boycott is lifted; and

2. That the members of the Governing Board voting for this resolution individually resolve to refrain from purchasing J. P. Stevens products until the boycott is lifted; and

3. That the NCCC Governing Board recommends similar action to the member communions of the NCCC and their constituents; and

4. That the Governing Board directs NCCC staff and requests member communions to urge their members and staff to work diligently for the passage of national legislation which will expedite the administration and procedures of the National Labor Relations Act and greatly strengthen the remedial provisions of the act;" and

Whereas the Presbytery of South Carolina feels that the National Council of Churches was wrong, as a matter of policy, in taking a position on the J. P. Stevens Co.—Amalgamated Clothing and Textile Workers controversy, and was unwise in supporting the economic boycott of the J. P. Stevens Co. by the Amalgamated Clothing and Textile Workers Union; and

Whereas by becoming involved in such issues as the J. P. Stevens Co.—Amalgamated Clothing and Textile Workers Union controversy the Church will become divided unnecessarily.

Now, therefore, the Presbytery of South Carolina resolves that the National Council of Churches was unwise in supporting the economic boycott of the J. P. Stevens Co. by the Amalgamated Clothing and Textile Workers Union; and further

The Presbytery of South Carolina, meeting in Stated Session No. 704, July 8, 1978 in the Hartness-Thornwell Presbyterian Church, Clinton, S. C. overtures the General Assembly of the Presbyterian Church, U. S. to state positively that it does not accept the position taken by the National Council of Churches on the J. P. Stevens Co.—Amalgamated Clothing and Textile Workers Union issue.

79-2. From the Presbytery of Middle Tennessee:

The Presbytery of Middle Tennessee overtures the General Assembly to refer to the appropriate committee or task force the study of more effective ways of utilizing the resources of retired ministers in experience, knowledge and wisdom through such programs as evaluation of their abilities and re-training for specialized services to the church and report specific suggestions to the next General Assembly.

79-3. From the Presbytery of Louisville Union:

Whereas, the requirement of the *Book of Church Order* that ministers of denominations other than the United Presbyterian Church U.S.A. and the Reformed Church in America who seek mem-

bership in the Presbyterian Church U.S. must satisfactorily complete the standard ordination examination of the Presbyterian Church U.S. and participate in a career evaluation in an accredited center for career counseling is excessively rigid and not consistant with the ecumenical spirit of the Presbyterian Church U.S.; and

Whereas, the *Book of Church Order* now permits a Presbytery in extraordinary cases to waive the educational requirements for receiving ministers from other denominations;

Therefore, The Presbytery of Louisville Union respectfully overtures the 119th General Assembly of the Presbyterian Church U.S. that the *Book of Church Order* be amended as follows:

> Chapter 16-5, paragraph 5, beginning: "The Presbytery shall not waive any of the foregoing educational requirements.." shall be changed to read: (new words in italics)
> The Presbytery shall not waive any of the foregoing educational requirements, *nor the requirement of the satisfactory completion of the General Assembly's Standard Ordination Examination, nor the requirement of participation in an accredited career counseling center* for applicants coming from other denominations except in extraordinary cases which require consent of three-fourth of the members of Presbytery present, and shall be voted on only in a meeting of Presbytery subsequent to one in which motion is made, and shall have full record of such action and the reason therefor recorded in the minutes of Presbytery. *However, the Presbytery shall not in any case waive both the educational requirements and the standard ordination examination requirement.*

79-4. From the Presbytery of National Capital Union:

Whereas, the Declaration of Independence of the United States proclaims the fundamental democratic principle that "governments are instituted among men, deriving their just powers from the consent of the governed"; and

Whereas, this principle has, from the beginning, been implemented in the American democracy through selection of members to serve in the two bodies of the Congress; and

Whereas, of the 17 Federal Districts (national capitals) in the world community, only two other than the District of Columbia are not represented in their national legislatures; and

Whereas, the District of Columbia is the only political and geographic entity within the United States whose citizens bear the responsibilities of government without sharing fully in the appropriate privileges thereof; and

Whereas, the population of the District of Columbia is greater than that of ten states which are fully represented in Congress; and

Whereas, without full representation the vital interest of the people of the District of Columbia cannot be adequately advanced; and

Whereas, the President of the United States and the platforms of both major political parties support voting representation in both bodies of Congress for the District of Columbia; and

Whereas, there is no Constitutional prohibition against providing full voting representation in Congress for the District of Columbia; and

Whereas, both bodies of Congress by a two-thirds vote have approved a Constitutional amendment to provide full voting representation for the District of Columbia in both the House of Representatives and Senate of the United States;

Whereas, we, a portion of the Christian Community of the metropolitan area, recognize that God has called all of us to be good and responsible citizens and believe it to be our responsibility to remind the body politic of its duty to recognize the need of all of our citizens to be enfranchized and thus to fully participate in the privileges and responsibilities of American citizenship;

Now, *Therefore,* be it resolved that the National Capital Union Presbytery overture the 191st General Assembly of the United Presbyterian Church in the United States of America and the 119th General Assembly of the Presbyterian Church in the United States to urge prompt approval of this amendment by the legislatures of the various states.

79-5. From the Presbytery of Cherokee:

Cherokee Presbytery respectfully overtures the 119th General Assembly that the studies and evaluations of the lower courts of the 1978 Mission Consultation Report be given utmost consideration by the 119th General Assembly and that along with the comments and exceptions adopted by the 118th General Assembly be incorporated into the body of the statement that will direct the church's mission in the next decade.

79-6. From the Presbytery of the Covenant:

Whereas, the General Assembly has recommended that its constituent presbyteries be large enough to support and sustain viable mission.

And Whereas, there are more than thirty presbyteries within the bounds of the General Assembly

who still maintain structure and boundaries reflective of a time prior to the adoption of the guidelines contained in the report of the Ad Interim Committee adopted by the 110th General Assembly, and

Whereas, there is one of our synods, composed of thirteen presbyteries in which 10 presbyteries with a cumulative total of 67,722 communicants potentially are able to outvote the other three presbyteries with 72,351 communicants 10-3 on constitutional questions, and

Whereas, communication and transportation systems of our day no longer warrant maintenance of unreasonably limited geographical boundaries, and

Whereas, synods need standards within the constitutional flexibility to redraw presbytery boundaries so as to make accomplishment of the mission of the Church more effective;

Therefore, the Presbytery of The Covenant respectfully overtures the 119th General Assembly to amend the *Book of Church Order* by adding this sentence to the *Form of Government* 16-1:

> "A presbytery shall consist of at least fifteen thousand square miles or of churches whose combined communicant membership shall total no less than fifteen thousand."

79-7. From the Presbytery of Palo Duro Union:

Whereas Presbyterians in the United States, both the United Presbyterian Church in the United States of America and the Presbyterian Church in the United States, have always been leaders in the spread of the Gospel throughout the world,

And Whereas, the 189th General Assembly of the United Presbyterian Church in the United States of America and the 117th General Assembly of the Presbyterian Church in the United States, both adopted the following recommendation of the Joint Committee on Presbyterian Union:

> "That each General Assembly urge each of its agencies to undertake cooperatively all work on a joint basis with the other Presbyterian body, except in those cases where such would be constitutionally or legally impossible, or would involve unwise stewardship of money or personnel. This includes joint planning by elected boards, sharing of funds in joint project, cross deployment of staff, and mutual commissioning of overseas workers; but does not imply any organic merger of the boards and agencies of the respective Assemblies."

Therefore, Palo Duro Union Presbytery, meeting in Pampa, Texas, on October 15-16, 1978, respectfully overtures the 191st General Assembly of the United Presbyterian Church in the United States of America and the 119th General Assembly of the Presbyterian Church in the United States, meeting concurrently in Kansas City to instruct the Program Agency of the United Presbyterian Church in the United States of America and the General Assembly Mission Board of the Presbyterian Church in the United States to move toward "mutual commissioning of overseas workers" and study the feasibility of a joint office of overseas mission and the joint appointment of all overseas workers so as to provide the world with one Presbyterian witness.

And That the Program Agency and General Assembly Mission Board present a plan for joint Presbyterian mission beyond the bounds of the United States to the two Assemblies in 1980, with the first joint commissioning service of overseas workers being scheduled as a part of the concurrent meetings of the Assemblies in Houston, Texas, in 1981.

79-8. From the Presbytery of the Pines:

That, inasmuch as there was confusion at the Stated Meeting of Presbytery of the Pines, October 17-18, concerning the *Book of Church Order* wording, "That Presbytery report to the Synod and General Assembly every year the condition and progress of religion within its bounds during the year," Presbytery of the Pines respectfully overtures the 119th General Assembly of the Presbyterian Church in the United States to study and clarify the intent and purpose of the wording of the *Book of Church Order,* 16-8.

79-9. From the Synod of the Southeast:

That the Synod request the General Assembly to instruct the Committee on Women's Concerns to clarify its role for the Synod of the Southeast. This response will include: (1) Definition of what "monitor" and "advocacy" mean to the Committee on Women's Concerns; (2) What the Committee on Women's Concerns sees as its task with the General Assembly, Synods, Presbyteries, Sessions and Churches; and (3) How the Committee on Women's Concerns intends to fulfill its task with the above-named groups; and that the Executive Coordinator be asked to share this response with all churches.

79-10. From the Presbytery of Hanover:

Recognizing the complications involved to those who demit the ministry (giving up their ordination) and then later wish again to enter the pastorate;

Recognizing the hesitancy of those in secular positions to give up their ordination due to the desire to keep the pastorate open as a future option;

Recognizing that many of these people are not involved in the work of the Church, or if they are, are doing so only to keep their ordination;

We therefore overture the General Assembly to delete § 107-12 and add a § 25-8 to *The Book of Church Order* as follows:

> When a person who has been previously ordained in the Presbyterian Church in the U. S., and has been divested of office without censure on his/her own request, wishes to respond to a definite call in the Presbyterian Church requiring ordination, the Presbytery may, after a thorough study and affirmative recommendation by the Commission on the Minister, waive the requirements of candidacy and ordination, and by a ¾ vote, proceed directly to his/her re-ordination.

79-11. From the Presbytery of Transylvania Union:

Whereas, The Book of Church Order provides for various relations between a minister and a church; and

Whereas, some of these relations in some instances may be between persons other than ministers and a church; and

Whereas, The Book of Church Order defines each of these relations and makes specific provisions in connection with them; and

Whereas, there are both similarities and differences in both terminology and provisions for the relations in *The Book of Church Order* of the Presbyterian Church in the United States and *The Book of Order* of the United Presbyterian Church in the United States of America; and

Whereas, the increasing spirit and work of cooperation between the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America make it desirable to have as much standardization of these relations and provisions for them as is possible; and

Whereas, there has been a recognition by the Church that there are particular churches which are regularly supplied with pastoral services and which are not seeking a minister who would become installed pastor; and

Whereas, the increasing spirit and work of cooperation cited above also suggest the desirability of some standardization of provisions relative to the calling of a minister to a definite work in a particular church:

Therefore, the Presbytery of Transylvania (Union), meeting in Lexington, Kentucky, on December 5, 1978, hereby overtures the 119th General Assembly of the Presbyterian Church in the United States to amend its Form of Government in the following particulars:

(1) Amend Chapter 25-1 of *The Book of Church Order* by substituting for the present wording the following new wording:

> 25-1. Every church should be under the pastoral oversight of a Minister of the Word.
>
> The permanent pastoral relations which may exist between a particular church and a Minister of the Word are those of Pastor and Associate Pastor.
>
> The temporary pastoral relations which may exist between a particular church and a Minister of the Word are those of Stated Supply, Interim Supply, Temporary Supply, or Regular Supply.
>
> When the Presbytery deems it advisable or necessary, it may approve competent persons other than ordained Ministers of the Word to serve as Temporary Supplies or as Regular Supplies.

(2) Amend Chapter 25-4 of *The Book of Church Order* by substituting for the entire Section the following new Section:

> 25-4. When a church does not have a Pastor, or while the Pastor is unable to perform the duties of the office, the Session should obtain the services of a Minister of this denomination in a temporary pastoral relation. (See § 25-6).
>
> (a) A Stated Supply is a Minister appointed by the Presbytery, after consultation with or by the Church Session, to perform the functions of a Pastor in a church. The relation shall be established only by the Presbytery and shall extend for a period of not less than one month nor more than twelve months at a time. A Stated Supply shall not be reappointed until the Presbytery, through its Commission on the Minister, has reviewed the effectiveness of the person so serving. No formal call shall be issued by the congregation, and no formal installation shall take place. A Stated Supply who is

a member of the Presbytery may, with the approval of the Presbytery, serve as moderator of the Church Session.

(b) An Interim Supply is a Minister invited by the Church Session to preach the Word, to administer the Sacraments, and to fulfill pastoral duties for a definite or an indefinite period while the church is seeking a Pastor. The Session may not secure an Interim Supply without seeking the counsel of the Presbytery through its Commission on the Minister.

Should a church desire to call as Pastor or Associate Pastor, or should the Church Session desire to have appointed as Stated Supply, the person serving as Interim Supply, the Presbytery, for reasons which seem good and sufficient to it, by three-fourths vote of the members present may approve the issuance of a call or the appointment as Stated Supply of that Minister. Reasons for this action shall be spread upon the minutes of the Presbytery.

(c) A Temporary Supply is a Minister, a Candidate, or a Ruling Elder, secured by the Church Session to conduct services when the Pastor is unable to perform pastoral duties or when a church is without a Pastor. When the church is without a Pastor, the Session shall consult with the Presbytery through its Commission on the Minister before arranging for Temporary Supplies.

(d) A Regular Supply is a Minister, a Candidate, a Theological Student, or a Ruling Elder, secured by the Church Session to perform specified pastoral duties for a definite or an indefinite period when the church, for reason or reasons acceptable to the Presbytery, is not actively seeking a Pastor. A Regular Supply who is a Minister of the Presbytery, may, with the approval of the Presbytery, serve as moderator of the Church Session. No person shall be secured to serve as a Regular Supply without consultation by the Session with the Presbytery through its Commission on the Minister.

(3) Amend Chapter 25-5 of *The Book of Church Order* by changing the word "Occasional" to the word "Temporary" and by inserting the word "Regular", so that the paragraph reads: "When a Minister is called to labor as an Associate Pastor or is invited the serve as Stated, Interim, *Temporary,* or *Regular* Supply, those pastoral functions especially assigned as that Minister's duty in that church shall be clearly specified."

(4) Amend Chapter 21-2(3) of *The Book of Church Order* by changing the word "Occasional" to the word "Temporary" and by inserting the words "Regular Supplies", so that the first sentence reads: "It shall be responsible for counseling with Sessions regarding Stated Supplies, Interim Supplies, *Temporary* Supplies, *and Regular Supplies* when a church is without a Pastor."

(5) Amend Chapter 21-2(3) of *The Book of Church Order* by deleting all the third paragraph, beginning: "The Presbytery shall not approve . . ."

(6) Amend Chapter 26-1 of *The Book of Church Order* by substituting for the the entire Section the following new Section:

When a church desires to elect a Pastor or an Associate Pastor, such person shall be elected by the vote of the congregation; and the relationship between them shall be established by the Presbytery. The call extended to a Pastor or Associate Pastor shall be approved by the Presbytery and cannot be changed except by consent of the Presbytery, at the request of the pastor(s) or of the church by action of the congregation.

The official relationship of an Associate Pastor to a church is not dependent upon that of a Pastor, but an Associate Pastor is not eligible to succeed the Pastor in a church which they have served together. The call to an Associate Pastor shall specify the particular functions to be fulfilled. An Associate Pastor shall be directed in his or her work by the Pastor in consultation with the Church Session.

When a church is without a Pastor, it shall proceed, with the guidance of the Presbytery's Commission on the Minister, to elect one in the following manner. The Session shall call a congregational meeting to elect a Nominating Committee, which shall be representative of the whole congregation. This Committee's duty shall be to nominate a Minister to the congregation for election as Pastor. Public notice of the time, the place, and the purpose of the meeting shall be given at least one week in advance in accordance with Section 5-2. The Nominating Committee shall confer with Presbytery's Commission on the Minister, as provided in Chapter 21. Care must be taken to consider candidates without regard to race, ethnic origin, sex or marital status. When the Committee is ready to report, it shall notify the Church Session, which shall call a congregational meeting, giving the required public notice,

for the purpose of acting on the report of the Nominating Committee. The same procedure shall be followed in the selection of an Associate Pastor. The action of the congregation, if favorable, shall be presented to the Presbytery for its concurrence. If the Presbytery concurs, it shall make arrangements for the Minister's installation.

79-12. From the Presbytery of Tres Rios:

Whereas the Presbyterian Church is, by definition and tradition, a system of church courts; and

Whereas the General Assembly of the Presbyterian Church in the United States receives all financial support for its mission program and the operations of the courts from the gifts of the people; and

Whereas the General Assembly of the Presbyterian Church in the United States has repeatedly affirmed the principles of organizational unity; and

Whereas the Presbyteries of the Presbyterian Church in the United States are now obligated to designate the first fruits of the gifts of the people for the payment of a per capita assessment for use by the General Assembly's Committee on Assembly Operation; and

Whereas the "Mission Program" of the General Assembly is dependent upon gifts of the people over and above the per capita assessment; and

Whereas offices and agencies administered by the Committee on Assembly Operation thus enjoy preferential budgeting in relation to the offices and agencies of the General Assembly's Mission Board;

Therefore Presbytery of Tres Rios overtures the 119th General Assembly henceforth to distribute all of the gifts of the people directed to the General Assembly in such a way that preferential treatment is given to the costs of the meetings of the Assembly and other direct court functions, including the funding of temporary and ad interim committees of the Assembly; but that all other on-going program bodies, including those currently operating as agencies of the Office of the General Assembly, together with all agencies of the General Assembly Mission Board, be subject to a budgeting process whereby their budgets are directly contingent upon the gifts of the constituency of the church; and that Chapter 9 of the Standing Rules of the General Assembly be amended so to provide the priority use of the gifts of the people first for meetings of the General Assembly; second, for the Office of the General Assembly and other directly related court functions of the General Assembly; third, for all other programmatic and mission endeavors authorized and undertaken by the General Assembly.

79-13. From the Presbytery of Shenandoah:

Whereas, the *Book of Church Order,* section 7-2, reads: "The children of believers are, through the covenant and by right of birth, non-communing members of the Church, until admitted to the Lord's Table." and,

Whereas, the *Book of Church Order,* section 8-7, line five reads, ". . . The non-communing roll shall consist of the baptized children of believers who are communing members of that particular church . . . ." and,

Whereas, these two paragraphs do not agree.

Therefore, be it resolved that the Presbytery of Shenandoah overture the General Assembly of the Presbyterian Church in the United States to amend the *Book of Church Order,* section 8-7, by deleting the word "baptized" so that it reads: ". . . The non-communing roll shall consist of the children of believers who are communing members of that particular church . . ."

79-14. From the Presbytery of Shenandoah:

Whereas the Office of Review and Evaluation reported to the 118th General Assembly that budgeted support for the Presbyterian Council on Chaplains and Military Personnel had been reduced in 1976 from $60,000 to $30,000, and that although it has 23% of the chaplains and military personnel being served by the Council, PCUS now contributes only 14% of the Council's budget.

Whereas the PCUS has historically felt a special responsibility for ministry to young Americans serving their country in the armed forces, in view of:

—its long history of providing chaplains out of proportion with its numbers;

—its regional obligations, in light of the disproportionate number of southerners who have traditionally chosen to serve in the armed forces, and the disproportionate share of military bases located in the Sun Belt;

—the fact that Presbyterianism occupies a "middle ground" in Protestantism and Presbyterian chaplains have therefore proven to be effective leaders in this ecumenical Protestant ministry;

Whereas the PCUS is committed to an ecumenical style of ministry wherever appropriate, and the military chaplaincy is one of its longtime ecumenical ministries;

Whereas, in keeping with this ecumenical commitment the PCUS, in 1972, took a leading role in the formation of the Presbyterian Council on Chaplains and Military Personnel (which serves as

the chaplaincy program agency for the United Presbyterian Church in the USA, the Cumberland Presbyterian Church, and the Associate Reformed Presbyterian Church, as well as the PCUS) and in the early years assumed its full share of the cost; and

Whereas the Presbyterian Council on Chaplains and Military Personnel reports annually to the General Assemblies of all other component Presbyterian denominations, but because of its organizational relationship to the Mission Board does not report to the PCUS General Assembly;

Therefore, the Presbytery of Shenandoah overtures the 119th General Assembly to:

(1) Establish the 1980 budget figure for the Presbyterian Council on Chaplains and Military Personnel at a level commensurate with the proportionate cost of providing services to the PCUS percentage of chaplains and military personnel it serves, and to instruct the Mission Board to give careful attention in the future to our responsibility for assuming our rightful share of the cost of such ecumenical ministries in which we participate;

(2) Join our three ecumenical partners in their practice of inviting a representative of the Presbyterian Council on Chaplains and Military Personnel to attend annual meetings of General Assembly, presenting an annual report; and

(3) Direct the General Assembly Mission Board, in cooperation with the Presbyterian Council on Chaplains, to explore the possibility of engaging in a specialized program of evangelism and church development by providing helps and resources to those PCUS congregations located in the vicinity of military bases, as they extend their witness and ministries to military personnel and their families.

79-15. From the Presbytery of Arkansas Union:

Whereas Chapter Five, Paragraph Two in *The Book of Church Order* concludes with a sentence that may lead to a great misunderstanding whereby a congregation may attempt an encroachment upon the powers of a Session, even though our Constitution is generally clear as to placement of authority, and in outlining the rights and duties of pastors, sessions, and congregations;

Therefore, the Presbytery of Arkansas (Union) at its 16th Stated Meeting in Jonesboro, Arkansas, on February 13, 1979, respectfully overtures the 119th meeting of the General Assembly of the Presbyterian Church in the United States to clarify Chapter Five, Paragraph Two in *The Book of Church Order,* by qualifying the conditions under which a congregational meeting can be called, by adding to the last sentence the words ". . . providing such a call is consistent only with those powers granted to a congregation by our Constitution" so that Chapter Five, Paragraph Two will read:

> "The Session shall call a congregational meeting whenever necessary. It shall give public notice at least one week in advance. Only business stated in the notice shall be transacted. The Session shall call a congregational meeting without delay when requested in writing by one-fourth of the congregation, *providing such a call is consistent only with those powers granted to a congregation by our Constitution."*

79-16. From the Presbytery of Southwest Georgia:

Whereas the Presbytery of Southwest Georgia rejected the paper "One Mission Under God" in its entirety as a guide for mission for the Presbytery of Southwest Georgia;

The Presbytery of Southwest Georgia does overture the 119th General Assembly to rescind the action of the 118th General Assembly wherein the study paper "One Mission Under God" was adopted, for the following reasons:

(1) The paper does not clearly state that salvation is in Jesus Christ alone.

(2) The paper demonstrates a misconception and misunderstanding of Christian concepts and economic realities, and in our opinion, attempts to pervert the will of the vast majority of the Christians in our denomination.

(3) The paper promotes complete socialism with leanings toward Communism by declaring that acquiescence to capitalism is a sin. (See page 8).

(4) The paper uses many quotes from "A Declaration of Faith"—a document rejected by this Church as a part of its confessional standards.

(5) There is an inordinate amount of emphasis on ethnic minorities—women, youth, and third world—in the paper.

(6) The paper seeks to impose a corporate guilt complex on the Church for the past and present economic inequities and injustices throughout the world.

(7) The paper is not a Presbyterian document. (Flexible use of Presbyterian polity—page 18. The paper is a hodge-podge of ideas.)

(8) The paper speaks more of the necessity of one church than evangelizing the world with the Good News of Jesus Christ.

The paper attempts to hide an unchristian view of the mission of the Church in Christian phraseology. It is insidious in its use of words of familiar meaning in attempt to mislead the Church into a socialistic approach to the propagation of the Gospel.

79-17. From the Presbytery of Arkansas Union:

Whereas our Constitution prescribes that elected Commissioners are given the sole responsibility for making those decisions which become the official position of the General Assembly of the PCUS, and

Whereas most of the official business of each Assembly comes to the floor as recommendations from the standing committees, and

Whereas current provisions allow Advisory Participants to vote in standing committees, giving approximately one-fourth of the vote in standing committees to participants who are not Presbytery-elected Commissioners. (There is a maximum of 102 Advisory Participants, and approximately 412 Commissioners.)

Therefore, the Presbytery of Arkansas (Union) at its 16th Stated Meeting in Jonesboro, Arkansas, on February 13, 1979, respectfully overtures the 119th meeting of the General Assembly of the Presbyterian Church in the United States to amend its standing rules so that only elected Commissioners can have the privilege of vote in standing committees.

79-18. From the Presbytery of National Capital Union:

Whereas, we are all citizens of the world and the distribution of the world's resources currently is based on wealth and power rather than need, with the result that the gap between the rich nations and the poor nations continues to widen, and;

Whereas, these problems of maldistribution and rapid depletion of natural resources are potentially catastrophic if corrective actions are not taken soon, and the need for a global strategy for distribution of wealth and resources becomes more obvious every day, and;

Whereas, it is unreasonable to expect the United States or any other government would develop a global strategy that probably would be against the immediate national economic interest, and;

Whereas, the religious community is the logical source of such a strategy because of the Biblical imperative for the people of God to feed the hungry, clothe the naked, heal the sick, and visit the imprisoned, (Matthew 25:35-36);

Therefore, be it resolved that the General Assemblies of the United Presbyterian Church in the United States of America and the Presbyterian Church in the United States establish and fund a special study group to consider the practicality of developing a Global Strategy for restrictions on distribution and use of natural resources, both renewable and non-renewable, designed to assure the availability of resources for future generations as well as for equitable uses at the present time; and, if it is deemed feasible to do so, then to suggest a plan for such a development. The plan should include a description of the elements that would make up such a Global Strategy.

79-19. From the Presbytery of Mecklenburg:

That by way of advice the Presbytery of Mecklenburg convey to the 119th General Assembly its desire that the language of paragraph 22-5 of the new Chapter 22 be revised to conform with the language of the present paragraph 20-3 concerning the participation of a member of the Permanent Judicial Commission who is a member of a Court from which a case of process has come, and that such revision be recommitted to the Presbyteries for their advice and consent.

79-20. From the Presbytery of the Pines:

Whereas the 116th General Assembly of the Presbyterian Church in the United States approved the 'Investment Policy and Guidelines of the General Executive Board' (see the 1976 *Minutes of the General Assembly,* Part I, page 22 and pages 513-518); and

Whereas the Church has always seen fiscal and moral responsibility as significant parts of the mission of Christ's Church; and

Whereas Christians who are in positions to make significant investments are called upon to see these investments as an extention of their witness to Christ's redeeming love for His world; and

Whereas church courts, board, agencies and institutions of the Church are often recipients of major gifts which, if wisely invested, extend the life of the gift;

Therefore, the Presbytery of the Pines overtures the General Assembly of the Presbyterian Church in the United States, asking that the Assembly encourage presbyteries, synods and institutions related to these courts to study the 'Investment Policy and Guidelines of the General Assembly Mission Board,' looking toward the adoption of these guidelines for their investment policies; and that the General Assembly instruct all boards, agencies and institutions under the jurisdiction of the General Assembly to study these guidelines, looking toward the adoption of these guidelines for their investment policies.

79-21. From the Presbytery of Suwannee:

Whereas, there is no concensus among American religious bodies as to whether personhood begins at conception, at some point between conception and birth, or at birth;

And Whereas, the General Assembly of the Presbyterian Church, U.S. has supported the civil right and religious freedom to abortion since 1970;

And Whereas, additionally, the vast majority of the major religious bodies in America support the civil right and religious freedom to abortion, including the United Presbyterian Church, USA; the Episcopal Church; the Reformed Church in America; the Christian Church (Disciples of Christ); the Church of the Brethren; the United Church of Christ; the United Methodist Church; the American Baptist Convention; the Southern Baptist Convention; the Luteran Church in America; the Union of American Hebrew Congregations; and the Unitarian Universalist Association;

And Whereas, a few major religious bodies in America oppose the civil right and religious freedom to abortion in belief that personhood begins at conception, namely: the U. S. Catholic Church; the Lutheran Church, Missouri Synod; and the Mormon Church;

And Whereas, those religious bodies in opposition to the civil rights and religious freedom to abortion fund and people a national movement to amend the U. S. Constitution to establish their moral view, and that movement is directed toward the U. S. Congress (via a direct amendment for ratification by the several states) and the legislatures of the several states (via a Call for a Constitutional Convention to amend the U. S. Constitution);

And Whereas, such action threatens the basic foundation of religious pluralism in America via the establishment of one moral view on abortion for the whole society;

Now Therefore Be It Resolved That, the Presbytery of Suwannee overture the General Assembly of the Presbyterian Church, U. S., requesting that the General Assembly express its opposition to any amendment to the U. S. Constitution which would establish any one moral view on abortion for the whole society, and communicate that opposition to the President of the United States and Members of U. S. Congress, and to the Governors and Legislatures of the several states.

79-22. From the Presbytery of Suwannee:

Whereas, the Presbyterian Church in the United States is a member of the World Council of Churches and financially supports the World Council of Churhces, as evidenced by the $35,000.00 budgeted for 1979,

Whereas, official World Council of Churches literature entitled "The World Council of Churches . . . . And You" states that:

1. The World Council of Churches is an ecumenical Christian organization whose function it is "to serve the churches, to enable them to serve God and one another and people in need",
2. The World Council of Churches sub-unit on International Affairs "stimulates Christians to work for the healing of the nations, through peace and reconciliation",
3. The Program to Combat Racism is a part of the World Council of Churches' Program Unit 2 "Justice and Service",
4. It is the World Council of Churches General Secretary's responsibility "to implement the policies laid down by the churches",

News Service of the Presbyterian Church in the United States in a news release dated September 11, 1978, that the World Council of Churches Program to Combat Racism has granted $85,000.00 to the Patriotic Front of Zimbabwe (Rhodesia),

Now Therefore, the Presbytery of Suwannee respectfully requests the 119th General Assembly of the Presbyterian Church in the United States to:

1. Continue supporting the World Council of Churches in its great work of serving the people of the world in Christ's name, through missions of peace, reconciliation, compassion, and love.
2. Communicate to the World Council of Churches our great displeasure in its support of the Patriotic Front of Zimbabwe (Rhodesia).

79-23. From the Presbytery of Suwannee:

Whereas, the 112th General Assembly in the plan of Restructure provided for the periodic review and evaluation of the General Assembly's agencies and programs, and

Whereas, this provision for the ongoing review and evaluation of the Assembly's programs and agencies has been affirmed by subsequent meetings of the General Assembly, and

Whereas, the Office of the General Assembly is an ongoing and operative component in the ministry of the Presbyterian Church in the United States and its Assemblies,

Therefore, be it resolved that the Presbytery of Suwannee overture the 119th General Assembly of the Presbyterian Church in the United States to include the functions of the Office of the General

Assembly among its responsibilities for review and evaluation as set forth in the organizational guidelines and implements by the Office of Review and Evaluation.

79-24. From the Presbytery of Suwannee:

Since there is confusion about the meaning of BCO 24-13 which reads as follows, "A candidate for the ministry must be under the care and supervision of a presbytery for a minimum of one year prior to ordination or transferral to another presbytery for the purpose of ordination." Some believe this refers only to candidates who come under care after January 1, 1979 and does not apply to candidates who come under care prior to January 1, 1979 but have not been under care for a year before seeking ordination.

A second point needing clarification is whether a candidate must be under the care of the same presbytery for a year before seeking ordination or transferral to another presbytery for the purpose of ordination, or whether the one year requirement can be satisfied by part years under the care of more than one presbytery before seeking ordination.

Now therefore, the Presbytery of Suwannee overtures the 119th General Assembly to clarify the meaning of BCO 24-13 as to whether this paragraph applies equally to all candidates seeking ordination after January 1, 1979 regardless of when one came under care; and

To clarify whether a candidate must remain under care of one presbytery for a year before seeking ordination or transferral for the purpose of ordination, or whether the one year requirement may be satisfied by being under the care of different presbyteries for a total of one year.

79-25. From the Presbytery of Norfolk:

Whereas, the costs of health care have escalated at an alarming rate in the last decade, creating severe hardship on many families; and,

Whereas, health insurance costs have apparently been more concerned with reacting to costs rather than exerting influence to moderate these costs; and,

Whereas, expenses not covered by some insurance programs create unnecessary burdens on those who can ill afford to pay; and,

Whereas, the Presbyterian Church in the United States through its Board of Annuities and Relief has provided health care insurance on a group basis; and,

Whereas, this insurance follows the typical pattern of providing curative measures while ignoring preventive concerns; and,

Wherea, every group policy should be designed to provide the greatest possible coverage of both preventive and curative needs at the least possible cost to the participants and sponsors; and,

Whereas, the total premium which can reasonably be expected by any carrier for the calendar year 1979 is in excess of $3 million, which is a significant sum.

Now Therefore Be It Resolved That, the Presbytery of Norfolk in its 264th Stated Session, overture the 119th General Assembly to direct the Office of Review and Evaluation to move the scheduled review of the Board of Annuities and Relief from 1982 to 1980, with special attention being given to the group program of health insurance and related matters, to determine:

1. Is the current program providing the most coverage at the least cost to both the Board and to the local congregations.

2. Are there built-in safeguards which provide automatic review based on changing circumstances and conditions, such as inflationary changes or industry modifications.

79-26. From the Presbytery of Norfolk:

Whereas, the corporate witness of the Presbyterian Church U.S. in its paper "Health Care: Perspective on the Church's Responsibility" (1976) has affirmed

> ". . . the Church has a compelling interest in the health care debate: at a fundamental level that debate is theological. In giving serious attention to the meaning of health and to the social structures by which health care is delivered to people, we, the Church, acknowledge our unexcelled opportunity to declare the Gospel at a level of deep personal concern to our communities . . ." and

Whereas, our concerns span many levels of personal and corporate life, our stewardship of all of life, our mission efforts, and our passion for social justice, and

Whereas, the vocations of health care professional should be more fully integrated into the ministries of the Church and practical ways found to make this a reality in Presbytery and local levels and

Whereas, the Ministry of Christ is our model for a concern with wholeness and healing ministries,

Therefore, be it resolved that the Presbytery of Norfolk in its 264th stated meeting overture the 1979 General Assembly to instruct the Division on Corporate and Social Missions to institute

planning for a major consultation or series of smaller, regional consultations, to gather together health professionals in the Presbyterian Church U.S. to study, reflect on and if appropriate, strategize for deep-level, practical expression of concern for health on the part of the whole church.

79-27. From the Presbytery at Augusta-Macon:

Whereas, the so-called Patriotic Front of Zimbabwe (Rhodesia) avows no Christian purpose, and acknowledges no allegiance to Jesus Chirst nor His church;

Whereas, Robert Mugabe, a prominent leader of the Front, openly espouses his goal of a one-party Marxist dictatorship for Rhodesia, a repressive form of military government, which categorically deprives its citizens of what Christians regard as basic human rights and freedoms;

Whereas, the Patriotic Front continues to be implicated beyond reasonable doubt in acts of terrorism against both blacks and whites in Africa;

Therefore, the Presbytery of Augusta-Macon respectfully overtures the 119th General Assembly to protest and condemn the recent grants of the Committee to Combat Racism of the World Council of Churches to the Patriotic Front of Zimbabwe (Rhodesia) as being an inappropriate use of contributions Christian people intended to advance the cause of Jesus Christ in the world.

79-28. From the Presbytery of Southeast Missouri:

Whereas, the General Assembly of the Presbyterian Church, U. S. has appointed a Joint Committee on Union to study and recommend a plan for union with the United Presbyterian Church in the U. S. A.,

Therefore, be it resolved, the Presbytery of Southeast Missouri inform the General Assembly of the Presbyterian Church, U. S., of its support of a plan for union provided the current Joint Committee on Union be reconstituted to include significant representation from conservative circles in the Church.

And, further, that the re-structured Joint Committee on Union be advised of the importance of continuing a confession with a strong Biblical base and strong Reformed theological thrust; the inclusion of firm subscription vows; a careful delineation of order according to Presbyterian polity; selection of church officers on a spiritual basis first; guarantee of the powers of the Presbytery; and a provision for the right of conscience including protection of congregational property.

79-29. From the Presbytery of Knoxville:

Whereas, the Presbytery of Knoxville finds the report of the 1978 Mission Consultation accepted by the 118th General Assembly of the Presbyterian Church in the United States totally out of accord with Knoxville Presbytery's understanding of the Biblical Reformed view of mission in respect to both the report's content and form,

Now, Therefore, with deep sincerity and concern, Knoxville Presbytery of the Presbyterian Church in the United States herewith overtures the 119th General Assembly:

1. To repeal and retract its previous action in accepting the report of the 1978 Mission Consultation of the Presbyterian Church in the United States;
2. To direct all Presbyterian agencies of the Church not to undertake implementation of the proposals and recommendations set forth in that report;
3. To seek from each presbytery a statement from its membership as to the mission of the Church from the point of view of that presbytery for the next ten years; and
4. To explicitly and clearly reaffirm the commitment of the Presbyterian Church in the United States as a confessional church, controlled and submissive to the Word of God and its constitution embraced in the Confession of Faith and the Larger and Shorter Catechisms together with the *Book of Church Order.*

79-30. From the Presbytery of Southeast Missouri:

Whereas the 118th General Assembly voted to participate in a boycott against the Nestle Company, and whereas the Nestle Company has made efforts to respond positively to the criticism leveled against it,

Therefore, the Presbytery of Southeast Missouri requests the 119th General Assembly to determine if it would be appropriate to retract the boycott at this time.

79-31. From the Presbytery of Southeast Missouri:

Whereas the Mission Consultation Report adopted by the 118th General Assembly has caused wide-spread dissension and deeply felt concern across the denomination; and

Whereas a growing number of Presbyteries are sending overtures to the 119th General Assembly concerning this matter; and

Whereas there is considerable consternation and concern in our own Presbytery about the content of parts of the Mission Consultation report; and

Whereas the importance of the Mission Consultation Report should not be underestimated in that it sets the goals and directions of our denomination for the next ten years; and

Whereas such goals and directions need the consensus of the people along with their wholehearted support; and

Whereas the Mission Consultation Report has divided us rather than united us in a sense of common mission and common purpose;

Therefore, The Presbytery of Southeast Missouri humbly petitions the 119th General Assembly of the Presbyterian Church in the United States to:

1. Repeal and retract its previous action in accepting the Mission Consultation Report;
2. Instruct all agencies to refrain from implementing the proposals and recommendations thereof;
3. Request each Presbytery to establish a Task Force on Mission to prepare a mission agenda for the denomination for the decade of the 1980s;
4. Appoint a widely representative ad interim committee to receive such reports and to collate them; and to prepare a Mission's Agenda to be presented to a subsequent General Assembly for review and perfection.
5. Submit the proposed Mission Agenda to the Presbyteries for approval prior to implementation.

79-32. From the Presbytery of Hanover:

That the Standing Rules of the General Assembly, Chapter 8 entitled "Procedural Rules", Section 8.5.3. be amended to read:

> "A resolution must be written in triplicate and signed by more than one commissioner. *No commissioner shall originate, sponsor or sign more than two resolutions. Each resolution shall contain a brief statement indicating why the concern expressed and/or request in the resolution was not received by the General Assembly as an overture from a lower court.* It shall be referred to a standing committee without debate."

79-33. From the Presbytery of Concord:

Whereas, the 118th General Assembly did approve a Mission Statement adopted from the 1978 Montreat Mission Consultation with additions:

Whereas, the 118th General Assembly ordered that the composite document be sent to the Presbyteries for study and comment; and

Whereas, this composite document contains language which is self-contradictory, imprecise, open to wide interpretation, and questionable in its fidelity to the theology of the Standards of The Presbyterian Church in the United States:

Be it Resolved:

That the Presbytery of Concord reject the Mission Consultation Statement in its present form; and

That the Presbytery of Concord reject the interpretation that the General Assembly does not have the right to amend or revise the Mission Consultation Statement; and be it

Resolved further that the Presbytery of Concord overtures the General Assembly of The Presbyterian Church in the United States to revise the Mission Statement, *One Mission Under God,* to bring it in accord with the Standards of The Presbyterian Church in the United States, and to render it capable of clear interpretation.

79-34. From the Presbytery of Congaree:

Whereas in the Presbyterian Church in the United States there is no tax placed upon the membership, but the program of the Church is supported by the gifts of the constituency; and

Whereas the per capita assessment placed on the Presbyteries is by nature a tax on the constituency; and

Whereas the distribution of this per capita assessment gives preferential budgeting treatment to certain offices and agencies of the General Assembly's Committee on Assembly Operations in relation to the offices and agencies of the General Assembly's Mission Board;

Therefore, be it resolved that Congaree Presbytery overture the 119th General Assembly to declare that all advocacy groups, agencies, and concerns be eliminated from the Current Expense Budget of the General Assembly and transferred to the appropriate Division of the General Assembly Mission Board.

79-35. From the Presbytery of Southwest Georgia:

Whereas the purpose of the Standard Ordination Examination is to help Presbytery Examination Committees in their evaluation of candidates (for no "passing score" is suggested, much less required); and,

Whereas the great majority of candidates for ordination are entering the parish ministry or other work more akin to it than to graduate work in theology; and,

Whereas the present theological section of the Examination in large part examines the candidate on highly technical data, so that it is of little help to the committee in judging the candidate's theological competence as an ordained minister;

Therefore the Presbytery of Southwest Georgia respectfully overtures the 119th General Assembly to instruct its Permanent Committee on Ordination Examinations to revise that section of the examination to make it more useful in judging the overall theological competence of ordained ministers as they face their pastoral responsibilities.

79-36. From the Presbytery of Highlands:

(a) That when potentially divisive and ethically ambiguous actions are taken by the World Council of Churches, that accurate and prompt interpretations to our congregations in all available assembly media be given highest priority.

(b) That our denominational membership in the World Council of Churches as a sensitive and critical voice from our unique Presbyterian heritage and theology be given highest priority, especially in the potentially divisive and ethically ambiguous issues of a changing Africa.

79-37. From the Presbytery of Memphis:

Whereas the Executive Committee of the World Council of Churches, through its "Special Fund to Combat Racism" has made a grant of $85,000 to the so-called Patriotic Front of Zimbabwe, as well as previous grants to similar movements of equally misleading appellations engaged in violent guerilla actions, and,

Whereas the so-called Patriotic Front of Zimbabwe has allegedly committed acts of violence and murder against Christians in Rhodesia, some of whom were missionaries, and

Whereas, even though the funds were given for humanitarian purposes (i.e., food, clothing, medical care, etc.) there appears to have been no responsible monitoring process to ascertain that the funds were used for such purposes and may not have been diverted to purchase arms and support terroristic activities, and

Whereas, this action of the Executive Committee of the World Council of Churches through its Special Fund to Combat Racism has created widespread distrust and opposition among the constituent denominations and churches toward the World Council of Churches and has seriously undermined the cause of Christian unity which the Council seeks to foster, and

Whereas the Division of Corporate and Social Mission of the Presbyterian Church in the United States has expressed "grave concern" over the grant to the so-called Patriotic Front of Zimbabwe, now

Therefore, be it resolved that the Session of Germantown Presbyterian Church overture the Presbytery of Memphis to overture the General Assembly of the Presbyterian Church in the United States to

1. Instruct its representatives to the World Council of Churches to communicate to the Executive Committee of the World Council of Churches its strong opposition to this arbitrary and imprudent action of the Executive Committee, and

2. To request that the Executive Committee of the World Council of Churches refrain from further grants of money or aid to any groups that are engaged in violent combat, contributing rather to humanitarian agencies that are neutral and who will demonstrate a strict accountability of the use of monies and resources given.

79-39. From the Presbytery of Tres Rios:

Whereas the migration of peoples has been a worldwide reality throughout history, enriching the cultural, economic and spiritual life of the people of the earth; and

Indeed our own religious self-understanding is rooted in the story of a people migrating to a land of promise under the guidance and protection of God; and

Whereas the presence and continuing migration of peoples from Mexico has been a part of the social and cultural experience of the United States, particularly in the Southwest for over 400 years; and

Whereas this migration has increased dramatically in the past few years and is expected to continue to increase, pushed by population growth and economic forces within Mexico and pulled by economic opportunity, personal and cultural ties within the United States, forming one of the great human migrations of history; so great that within a few years persons of Hispanic ancestory will form the largest single ethnic minority in the United States; and

Whereas the nature of the geographical border between the United States and Mexico and the history of migration patterns result in the current presence of six to ten million Mexican citizens living in the United States without official sanction or documentation, with some estimates that

this presence increases by as much as one million annually; resulting in a great deal of suffering and exploitation of the undocumented immigrants; increasing pressures on health, education and employment systems in the communities where they reside; cultural and political tensions between "Anglo" and "Hispanic" communities; and predictions of increasing polarization and conflict; and

Whereas issues of National policy toward Mexican immigration and other aspects of United States-Mexican relations are debated with increasing frequency; and

Whereas this reality presents the Christian church with a challenging opportunity for ministry and service, not only along the border between the two nations where the forces and effects related to this migration are most concentrated and apparent, but also throughout the United States, since many areas of the Midwest, Northeast, Southeast and Northwest have large and increasing communities of Mexican-Americans and undocumented Mexican Nationals; and

Whereas as Christians, we serve a Lord who broke down all the partitions and barriers that separate human beings from each other and from the loving justice of God, and made us carriers and servants of a love that knows no barriers or borders;

Therefore, be it resolved that the Presbytery of Tres Rios requests the 119th General Assembly, 1979 to:

1. Direct the General Assembly Mission Board, in consultation with the Council on Church and Race, to appoint a Task Force, jointly with the United Presbyterian Church in the United States of America, if the way be clear to prepare a report on the background and present factors related to the current and projected migration of large numbers of Mexican Nationals to the United States, in the context of the overall relations between the United States and Mexico, including recommendations for Mission policy and direction for the Presbyterian Church in the United States, in the areas of public policy, advocacy, service and ministry;

2. Direct that the study be undertaken as an urgent priority and presented for consideration to the 120th General Assembly (1980), if possible, and to the 121st General Assembly (1981), certainly;

3. Direct that the Task Force appointed to conduct the study contain persons of Mexican ancestry and representatives from the Synod of Red River and the Presbyteries of Brazos, Del Salvador, Grace Union, Palo Duro Union, and Tres Rios;

4. Invite the National Presbyterian Church of Mexico to consider appointing persons to serve in a liaison and consultative capacity to the Task Force;

5. Direct the General Assembly Mission Board to consider issues of Mission direction and priority related to this Mission responsibility, as the work of the Task Force proceeds, and to report to the General Assembly concurrently with recommendations for response.

79-41. From the Presbytery of Grace Union:

Whereas, the theories of sociobiology are becoming increasingly popular among many biologists; and

Whereas, the theories of sociobiology have strong attraction for psychologists, sociologists, behaviorists, and other disciplines,

Whereas, these theories have strong implications for the church in that they teach that morality is that which enhances the species and nothing more and that morality cannot be taught but is genetically determined over a number of generations; and

Whereas, these theories suggest that virtually all fundamental human behavior is genetically determined and cannot be significantly altered by education or legislation; and

Whereas, the implications of these theories upon the church are monumental; and

Whereas, the church needs to make itself aware of these theories in order to understand them, respond to them, and provide guidance to dealing with them;

Therefore, be it resolved that Grace Union Presbytery overture the 119th General Assembly of Presbyterian Church, U.S. to instruct its Council on Theology and Culture to do a study of the theories of sociobiology and its implications for the church.

79-42. From the Session of First Presbyterian Church, Charleston, West Virginia:

Whereas the 114th General Assembly approved a recommendation authorizing the General Executive Board (now the General Assembly Mission Board) "to join, allocate funds to, or otherwise support various religious and/or secular coalitions working for particular causes in the public sector . . ." and

Whereas the 114th General Assembly approved the guideline authorizing the Washington Communication Executive to report "analyses of pending legislation, administrative decision, concerns of special interest groups, recommendations of religious or secular coalitions . . ." and

Whereas the General Assembly Mission Board has designated the Washington Communicator as its representative to the coalition known as IMPACT, and

Whereas membership in the coalition means, among other things, commitment "to involvement in the democratic process of selecting more specific legislative objectives which would help realize the coalitions goal . . ." and

Whereas the coalition IMPACT communicates to members of the Presbyterian Church U.S. not only partial analyses of and strong encouragement to a particular position regarding certain legislation but urges members of the Presbyterian Church to contact legislators in support of a particular position, and

Whereas such pending legislation often relates to matters about which the General Assembly has issued no statement, the Panama Canal Treaties and the Full Employment and Balanced Growth Act, H.R. 50 — S.50, Humphrey-Hawkins Bill being recent examples, and

Whereas such communications from the coalition IMPACT often represent the only analysis and recommendations wihich members of the denomination receive either directly or indirectly from an agency of the denomination, and

Whereas such communications from the coalition IMPACT often represent a one-sided and prejudiced forum for decision making, and

Whereas such lobbying procedures are increasingly being identified as a serious cause of the decline in membership and strength of the mainline denominations and the alarming increase in the growth of religious sects, and

Whereas the Supplemental Report of the General Executive Board to the 114th General Assembly indicates an agency belonging to the coalition may at any point decline to volunteer for a particular activity and at any point is free to dissent publically from a decision of the coalition,

Therefore the Session of the First Presbyterian Church of Charleston, West Virginia, respectfully overtures the 119th General Assembly to order the General Assembly Mission Board to cease participation, financially and otherwise, in the preparation of analyses of and recommendations regarding pending legislation before the Congress of the United States and the communication of such to members of the Presbyterian Church U.S., except as such specific pending legislation coincides with specific legislative positions and statements of the General Assembly, or else for the General Assembly Mission Board to withdraw from the coalition IMPACT.

NOTE: This overture which was considered and rejected by the Presbytery of Greenbrier, is presented to the Assembly under Standing Rule 8.3.1.—*Stated Clerk.*

79-43. From the Presbytery of Atlanta:

Atlanta Presbytery respectfully overtures the 119th General Assembly to take appropriate steps to see that the document "One Mission Under God" be written so as to include in the body of the document an affirmation of the belief and constitution of the church concisely expressed in the *Book of Church Order* 217-1 and 217-2 which reads in part, "All persons are to be called to believe in Christ as Savior, to repent and to obey Christ as Lord of all. Christ's claim as Savior and Lord is to be laid on every individual and on the whole of society."

79-44. From the Presbytery of Atlanta:

At its Stated Winter Meeting on Tuesday, February 27th, 1979 at the Hillside Church, Atlanta Presbytery approved the following communication to the General Assembly in response to debate over the grant of funds by the World Council of Churches to the Patriotic Front of Zimbabwe in Rhodesia:

> We suggest that appropriate original press releases which state a Church position be given publication in official Church organs.
>
> We recommend that gifts in the name of Christ be channeled through an expression of Christianity which enjoys the trust of the people receiving the ministry. (We recognize that some expressions may be identified and indeed guilty of paternalism, lack of sympathy, or worse.) We feel that it is best when the recipient of strength knows that the gift came out of love.

79-45. From the Presbytery of Orange:

Whereas, there has been continuous controversy regarding placement of the Committee on Women's Concerns under the Office of the General Assembly to be funded by per capita tax;

Whereas, the Committee on Women's Concerns, the Women of the Church, and Women in Church Professions vitally need co-ordinated planning and execution on women's issues; and

Whereas, the work of women at General Assembly level could possibly be coordinated to be far more effective and to be more economically feasible for our denomination,

Therefore, the Presbytery of Orange overtures the 119th General Assembly of the Presbyterian Church in the United States to appoint an ad interim committee of six persons to study the structures and functions of the work of women at General Assembly level and to design a plan for coordination of the total work of the PCUS women which will represent all women and will insure equality and fairness for them in the PCUS while providing ample curricula, resources, conferences and other growth possibilities which may emerge from such a co-ordinated plan. This committee will report their recommendations to the 120th General Assembly.

79-46. From the Session of First Presbyterian Church, Brownsville, Texas:

Whereas, the World Council of Churches in its policy statement of 1971 gave approval to violence committed by those who regard themselves as victims of racism in order "to redress grievances and so open the way for a new and more just social order;"

Whereas, the Executive Committee of the WCC has made a grant of $85,000 to the Patriotic Front of Zimbabwe, a guerrilla group which has as its purpose the annihilation of all white residents of Rhodesia;

Whereas, the grant is an endorsement of the repeated heinous acts of the Patriotic Front including the massacre of men, women, and children in black villages and the murder of missionaries and their families;

Whereas, as noted in the WCC Central Committee minutes, August 1976, "The grants are made without control of the manner in which they are spent", and therefore there is no firm guarantee that the monies will not be used for war materials;

Whereas, the WCC refused to make grants to other black parties in Rhodesia which had applied for funding (the Zimbabwe African National Union and the United African National Council) because they are cooperating with the government in working for a peaceful settlement of problems between the races;

Whereas, the WCC is aiding those committed to violence and atrocities rather than those committed to peace;

Whereas, in the WCC news release from New York August 10, 1978, announcing the grant, it is evident that its purpose is not humanitarian but rather political, i. e., to defeat the proposed internal, peaceful settlement of the conflict in Rhodesia,

Therefore, the session of First Church, Brownsville, respectfully overtures the 119th General Assembly of the Presbyterian Church, U.S., to suspend its membership in the WCC as a declaration of opposition to the WCC grant to the Patriotic Front of Zimbabwe.

NOTE: This overture which was considered and rejected by the Presbytery of del Salvador, is presented to the Assembly under Standing Rule 8.3.1.—Stated Clerk.

79-47. From the Presbytery of del Salvador:

On requesting study of the current and projected migration of Mexican Nationals to the United States:

Whereas the migration of peoples has been a worldwide reality throughout history, enriching the cultural, economic and spiritual life of the people of the earth; and

Indeed our own religious self-understanding is rooted in the story of a people migrating to a land of promise under the guidance and protection of God; and

Whereas the presence and continuing migration of peoples from Mexico has been a part of the social and cultural experience of the United States, particularly in the Southwest for over 400 years; and

Whereas this migration has increased dramatically in the past few years and is expected to continue to increase, pushed by population growth and economic forces within Mexico and pulled by economic opportunity, personal and cultural ties within the United States, forming one of the great human migrations of history; so great that within a few years persons of Hispanic ancestry will form the largest single ethnic minority in the United States; and

Whereas the nature of the geographical border between the United States and Mexico and the history of migration patterns result in the current presence of six to ten million Mexican citizens living in the United States without official sanction or documentation, with some estimates that this presence increases by as much as one million annually; resulting in a great deal of suffering and exploitation of the undocumented immigrants; increasing pressures on health, education and employment systems in the communities where they reside; cultural and political tensions between "Anglo" and "Hispanic" communities; and predictions of increasing polarization and conflict;and

Whereas issues of National policy toward Mexican immigration and other aspects of United States-Mexican relations are debated with increasing frequency; and

Whereas this reality presents the Christian church with a challenging opportunity for ministry and service, not only along the border between the two nations where the forces and effects related to this migration are most concentrated and apparent, but also throughout the United States, since

many areas of the Midwest, Northeast, Southeast and Northwest have large and increasing communities of Mexican-Americans and undocumented Mexican Nationals; and

Whereas as Christians, we serve a Lord who broke down all the partitions and barriers that separate human beings from each other and from the loving justice of God, and made us carriers and servants of a love that knows no barriers or borders;

Therefore, be it resolved that the Presbytery of del Salvador requests the 119th General Assembly, 1979 to:

1. Direct the General Assembly Mission Board, in consultation with the Council on Church and Race, to appoint a Task Force, jointly with the United Presbyterian Church in the United States of America, if the way be clear to prepare a report on the background and present factors related to the current and projected migration of large numbers of Mexican Nationals to the United States, in the context of the overall relations between the United States and Mexico, including recommendations for Mission policy and direction for the Presbyterian Church in the United States, in the areas of public policy, advocacy, service and ministry;

2. Direct that the study be undertaken as an urgent priority and presented for consideration to the 120th General Assembly (1980), if possible, and to the 121st General Assembly (1981), certainly;

3. Direct that the Task Force appointed to conduct the study contain persons of Mexican ancestry and representatives from the Synod of Red River, the Presbyteries of Brazos, Del Salvador, Grace Union, Palo Duro Union, and Tres Rios;

4. Invite the National Presbyterian Church of Mexico to consider appointing persons to serve in a liaison and consultative capacity to the Task Force;

5. Direct the General Assembly Mission Board to consider issues of Mission direction and priority related to this Mission responsibility, as the work of the Task Force proceeds, and to report to the General Assembly concurrently with recommendations for response.

79-49. From the Presbytery of del Salvador:

Whereas there has been much comment on the gift through the World Council of Churches for Humanitarian Purposes in parts of Africa from the "Special Fund to Combat Racism", and

Whereas the source of the gifts has been generally misunderstood, and

Whereas the General Assembly's Mission Board's explanation of the source of these funds does nothing to enhance responsible distribution of its funds, and

Whereas said distribution has ignored the fact that the groups receiving these funds allegedly have thwarted and harassed Christian efforts in Africa, and allegedly have massacred Christians, both white and black,

Be It Therefore Resolved that the Presbytery del Salvador overtures the General Assembly of the Presbyterian Church, U.S. to express to the World Council of Churches our distress at this action at this time, requesting the WCC to refrain from acting as agent for distribution of funds, from whatever source, to terrorist groups and alliances.

79-51. From the Presbytery of Mobile:

Whereas the government of the Presbyterian Church in the United States is and has historically been a representative government with voting representatives to the judicatories of the Church being Elders in the Presbyterian Church in the United States, and duly elected by the judicatory which they represent, and

Whereas the General Assembly of the Presbyterian Church in the United States, the highest court of this Church, has its consistency clearly delineated in the *Book of Church Order*, Par. 18-2 and 3, and

Whereas the decisions and deliberations of the General Assembly, though officially taking place on the floor of and by the elected commissioners to meetings of the General Assembly, are largely determined in Committees to which not only elected commissioners and other representatives of this Church are assigned but also individuals invited as representatives from other denominations, and

Whereas these invited denominational representatives, though not members of the Presbyterian Church, U.S., not elected by any judicatory entitled to send elected representatives, have both a voice and a vote in these Committee decisions, and hence a voice and an influence in the actions of the General Assembly,

Therefore, in the interest in maintaining our unique and cherished representative system of elected representatives who are members of this denomination, the Presbytery of Mobile respectfully overtures the General Assembly of the Presbyterian Church in the United States to cease the practise of allowing representatives from other denominations to participate in the deliberation and vote in the Committees of the Assembly. In the interest of ecumenicity, and of our belief that all

Christian Churches are a part of the Church of Jesus Christ, we would not seek to prohibit such Ecclesiastical Representatives from being invited as visiting observers who might be called upon by a certain Committee for the sharing of a certain expertise or knowledge regarding a subject before that Committee.

79-52. From the Presbytery of Mobile:

Whereas the Office of Review and Evaluation reported to the General Assembly that budgeted support for the Presbyterian Council on Chaplains and Military Personnel had been reduced in 1976 from $60,000 to $30,000, and that although it has 23% of the chaplains and military personnel being served by the Council, PCUS now contributes only 14% of the Council's budget;

Whereas the PCUS has historically provided chaplains out of proportion with its members, thus expressing a concern for those in the military as well as a responsibility to country;

Whereas the PCUS is committed to an ecumenical style of ministry wherever appropriate, and the military chaplaincy is one of its longtime ecumenical ministries;

Whereas, in keeping with this ecumenical commitment the PCUS, in 1972, took a leading role in the formation of the Presbyterian Council on Chaplains and Military Personnel (which serves as the chaplaincy program agency for the United Presbyterian Church in the USA, the Cumberland Presbyterian Church, and the Associate Reformed Presbyterian Church, as well as the PCUS) and in the early years assumed its full share of the cost; and

Whereas the Presbyterian Council on Chaplains and Military Personnel reports annually to the General Assemblies of all other component Presbyterian denominations, but because of its organizational relationship to the Mission Board does not report to the PCUS General Assembly;

Therefore, the Presbytery of Mobile overtures the 119th General Assembly to:

(1) Establish the 1980 budget figure for the Presbyterian Council on Chaplains and Military Personnel at a level commensurate with the proportionate cost of providing services to the PCUS percentage of chaplains and military personnel it serves, and to instruct the Mission Board to give careful attention in the future to our responsibility for assuming our rightful share of the cost of such ecumenical ministries in which we participate;

(2) Join our three ecumenical partners in their practice of inviting a representative of the Presbyterian Council on Chaplains and Military Personnel to attend annual meetings of General Assembly, presenting an annual report; and

(3) Direct the General Assembly Mission Board, in cooperation with the Presbyterian Council on Chaplains, to explore the possibility of engaging in a specialized program of evangelism and church development by providing helps and resources to those PCUS congregations located in the vicinity of military bases, as they extend their witness and ministries to military personnel and their families.

79-53. From the Presbytery of Brazos:

The Presbytery of Brazos respectfully overtures the 119th General Assembly of the Presbyterian Church in the United States, as follows:

Whereas the functions of evangelism and church development consistently are given high placement by constituency surveys, presbytery goal-setting procedures, reports such as the one prepared by the Mission Consultation, and

Whereas there is now limited staff and budget for the implementation of these functions at the General Assembly level,

Therefore be it resolved that the 119th General Assembly establish in the General Assembly Mission Board for five years an interdivisional task force for evangelism and church development (on the model of Hunger and Higher Education), and that additional funding for these functions be sought from the Women's Birthday Offering, a denomination-wide campaign, and the regular budget.

79-55. From the Presbytery of Shenandoah:

That Shenandoah Presbytery overture the 119th meeting of the General Assembly of the Presbyterian Church in the United States to develop new and different tools by which presbyteries and congregations might better understand the Mission Consultation Report.

79-56. From the Presbytery of Greenbrier:

Whereas, the Presbytery of Greenbrier notes the phenomenal growth and influx of new peoples into the Sunbelt, and bounds of the Presbyterian Church, U.S.; and

Whereas, there is apparent growth among other denominations within the Southern United States; and

Whereas, there is a great interest and support of media evangelists;

Therefore, the Presbytery of Greenbrier overtures the 119th General Assembly to authorize a thorough and professional market survey and analysis of the reasons behind the relative growth demonstrated within the Southern United States by other denominations, and by media evangelists;

And Further, that the Presbyterian Church, U.S., redirect its mission program, constructed with its faith and traditions on the basis of information gained from the market survey and analysis so as to more effectively meet the challenge of renewed membership growth;

And Further, that the Presbyterian Church, U.S., re-orient personnel and resources to the maximum extent practicable in order to achieve the Sharing of the Good News to achieve membership growth and that this become its primary goal.

79-57. From the Presbytery of Greenbrier:

Whereas, the Presbytery of Greenbrier met in official session on December 7, 1978 in First Presbyterian Church, South Charleston, and did by official vote reject the 1978 Mission Consultation Report in its present form; and

Whereas, the Presbytery of Greenbrier did not feel that the report as presently written was faithful to our standards; and

Whereas, the Presbytery of Greenbrier submits that the Mission Consultation report was not clear or understandable in its present form;

Therefore, the Presbytery of Greenbrier respectfully overtures the 119th General Assembly to rewrite the Mission Consultation Report to make it faithful to our official standards and to the Reformed faith and that the report reflect the understanding of the total Church in Mission and that this re-written report be submitted to the Presbyteries for their advice and consent before it is officially adopted by the 120th General Assembly and that the General Assembly instruct its Presbyteries to devote an entire meeting of the Middle Judicatory to the discussion of the nature and mission of the church prior to the final revision and report to the General Assembly.

79-58. From the Presbytery of Greenbrier:

Whereas, the General Assembly sends down to its presbyteries and local churches issues to be studied and responded to by vote or input of data; and

Whereas, the demands of many issues and concerns coming before the church at one time cause confusion and mediocrity in response; and

Whereas, it is impossible for officers, people in the pew, and presbyters to adequately prepare themselves through study and prayer to respond to these very important issues; and

Whereas, inadequate time is allowed for the presbyteries to prepare, study, pray, vote and respond; and

Whereas, this time crunch makes it impossible for General Assembly Mission Board and Staff to properly prepare for and make presentation to the General Assembly under the restraints of time; and

Whereas, it is imperative that presbyteries be allowed time to deal honestly, prayerfully and unhurriedly with the major issues and concerns before the Presbyterian Church in the United States;

Therefore, the Presbytery of Greenbrier overtures the 119th General Assembly to establish a process whereby, when major issues come before the Church-at-large, and when the local congregations and presbyteries are asked to study and give advice and consent to questions and issues, a time lag be established, giving at least a full 12 months to study, respond and vote. If 12 months are not available for study, vote and response, that the time line be extended to 18 months; and that the response of churches and/or presbyteries be reported to the subsequent General Assembly meeting covering a period of 24 months.

79-59. From the Presbytery of Asheville:

Dear Brothers and Sisters in the Lord,

This letter is an overture to you on a subject almost too painful to mention.

When we learned that the World Council of Churches was sending money to organizations which take part in terrorism, we felt that surely there was some mistake in the report. All of us have lived in at least one country where terrorists maim and kill. Some of us have lived in several. The terrorist murders the innocent in hope of gaining power at best; at worst, terrorists kill because they enjoy it. We were slow to believe that any responsible group of Christians could have drifted so far away from the Word of God, from the conscience of their brothers and sisters in Christ, and from simple humanity, as to want for whatever reason to give aid, assistance, support or encouragement, in any way, shape, form or fashion, to any individuals or groups, of whatever name, claim, or description, who raise hands of terror against men, women and children, murdering them to make a point.

We have been astounded — pained beyond words — to learn during the year that the World Council of Churches through its official machinery, after full publicity and discussion, has without shame continued to transmit money to such people: to terrorists.

Our own spokesmen in the General Assembly Mission Board offices in Atlanta have explained that the money we send from the people in Asheville Presbytery to the World Council of Churches is not very much money; that it supports the World Council of Churches and its work, not the terrorists; that the money the World Council of Churches sends to terrorists is somebody else's money; and that if our money is not sent to the World Council of Churches, it will be made up by the World Council of Churches from other sources.

Fathers, Mothers, Brothers, Sisters in the Lord! We simply cannot ask our people to send so much as one worn nickle to pay for the groceries of those running the machinery of the World Council of Churches when that machinery aids, assists or encourages terrorists any where, any way, for any reason. Murder and the countenance of murder have no place — not the smallest place, not the slightest place — in the life and work of the Christian. If there are other forms of murder, other sins, which we take part in or support, the answer is to quit. Our other sins give us no shadow of excuse to support and help *these* terrorists who commit *these* murders on *these* innocents.

And we cannot believe that our part of the body of our Lord and Savior Jesus Christ, the Presbyterian Church in the United States, has the slightest business taking part in the work of a Council of Churches which by sending help to terrorists gives even the least or slightest support to those who seek control of anything at the price of the blood of the innocent.

In another action we as a Presbytery have also instructed the Central Treasurers in Atlanta to send no Asheville Presbytery money to the World Council of Churches directly or indirectly, in any shape or fashion, whether by way of the Office of the General Assembly, the Stated Clerk, or the General Assembly Mission Board in any of its work or appropriations, except when the original giver has designated it to go there.

We believe that when you have thought about it in your sessions in Kansas City you too will have a burden come on your heart that as a part of the body of Christ we simply cannot sit in the councils of those — not even our fellow-Christians, dear as they are to us — who vote in our name and in the name of a Council of Christ to give any kind of aid and assistance to terrorists.

Therefore the Presbytery of Asheville overtures the General Assembly of the Presbyterian Church in the United States to withdraw from the World Council of Churches. Our General Assembly cannot remain in compact with those who lend a hand to murderers — to those who lie in wait for the blood of the innocent.

79-60. From the Presbytery of Concord:

Whereas the per capita assessments sent to presbyteries by the 118th General Assembly reflected an increase of almost 24% over those of the previous year; and,

Whereas the Presbytery of Concord, decided in 1972 that the distinction between "court" or "administrative" expenses versus "program" or "mission" expenses was no longer able to be defined with precision; and,

Whereas per capita assessments and budgeted benevolence both represent funds from local church budgets originating from communicants of churches; and

Whereas the Presbytery of Concord adopted the practice of asking its churches for one benevolent asking to support the whole life and work of the Presbytery, Synod and General Assembly; and,

Whereas the Presbytery has continued to budget from the contributions of its churches both the per capita assessments passed down by the Synod and General Assembly *and* the support of the program and mission of these courts; and,

Whereas the Presbytery of Concord has welcomed and participated in the negotiation process with Synod and General Assembly for support of their program and mission budgets; and,

Whereas the action of the 118th General Assembly to raise per capita assessments by almost 24% came after the negotiation process for support of the 1979 program and mission budgets of Synod and the General Assembly; and

Whereas the Presbytery of Concord had no way of passing along such a large increase, which resulted in a reduction of funds for the program and mission budgets; and,

Whereas there are reports that significant raises will continue in per capita assessments, resulting in a continuation of a shift of funds from the program and mission budgets to the Office of the General Assembly Budget; and,

Whereas the Presbytery of Concord questions the distinction between "court" or "administrative" costs versus "program" or "mission" costs, believing rather that all of the church's life and work is its mission; and,

Whereas, even if such a distinction were to be maintained, serious questions have been raised over the actions of the General Assembly to add agencies to the budget of the Office of the General

Assembly, even though some of the actions of these agencies would more appropriately be designated as program;

Therefore, be it resolved that the Presbytery of Concord respectfully request the 119th General Assembly that, in light of the effects of the per capita assessments on the program budgets of the General Assembly, it reconsider the practice of having two separate budgets, funded in different manners, and move to one budget which would support the whole work of the General Assembly.

Be it further resolved that if two budgets are continued there be a careful evaluaton of all agencies or groups under the Office of the General Assembly to determine the continuing appropriateness of their placement under the Office of the General Assembly Budget.

THE FOLLOWING ITEMS ARE REFERRED TO THE PERMANENT JUDICIAL COMMISSION FOR ITS CONSIDERATION AND RESPONSE TO THE 120TH GENERAL ASSEMBLY (1980) UNDER BCO 20.7. SEE ALSO STANDING RULE 6.2.2.

79-38. From the Presbytery of Knoxville:

Whereas, the Polity Committee of the 118th General Assembly did not address the desire for changes in the Ordination Vows, as requested by the Presbytery of Knoxville;

Therefore, with a sincere desire for improvement in the Vows, the Presbytery of Knoxville overtures the 119th General Assembly to initiate the process to change the Ordination Vows in BCO 27-7 and 29-3 as follows:

1. That question two (2) be changed to read:

   Are you convinced by the inward testimony of the Holy Spirit that the scriptures of the Old and New Testaments are the Word of God and therefore the only infallible standard by which your faith and life are to be directed?

2. That question three (3) be changed to read:

   Do you sincerely receive and adopt the Confession of Faith and Catechisms of this church as containing authentic and reliable expositions of what scripture leads us to believe and do, and will you be instructed and led by them as you lead the people to God?

3. That question five (5) be changed to read:

   Do you promise that if at any time you can no longer accept the Lordship of Christ or the authority of scripture or the guidance of our Confession and Catechisms, you will on your own initiative make known to your Session (Presbytery) the change which has taken place in your convictions since the assumption of this ordination vow?

79-40. From the Presbytery of Grace Union:

Grace Union Presbytery, in session at Preston Hollow Presbyterian Church, Dallas, February 16-17, 1979, respectfully overtures the 119th General Assembly of the Presbyterian Church in the United States, to approve and send to the presbyteries for their advice and consent, an amendment to *The Book of Church Order*, 25-4, by the addition of the following sentence to the third paragraph under Section (a):

> An exception to this prohibition may be made by a presbytery in Stated Meeting, with three-fourths of those present and voting recorded in favor, in a situation where a Minister in a temporary relationship (including Stated Supply) is called to a "tentmaker" pastorate in which one-half or less time is contracted for pastoral services.

79-48. From the Presbytery of del Salvador:

Whereas Paragraph 5-1, *The Book of Church Order*, states that "only such members in good standing who are present at a congregational meeting are entitled to vote;" and

Whereas the 1900 General Assembly declared "voting by proxy is not allowed", and the 1906 General Assembly declared that a person cannot be "present" at a congregational meeting in the person of his proxy; and

Whereas some states require that more than 50% of a congregation must be present and voting when the matter of Incorporation is being considered, and

Whereas such a percentage can become a barrier to incorporating, particularly for older congregations; and

Whereas many PCUS congregations are becoming Union Churches by way of their Presbyteries becoming Union Presbyteries, thus facing the mandate to incorporate in states which permit incorporation *(The Book of Order—UPCUSA* 62.04);

Therefore, Be It Resolved: That the Presbytery del Salvador overture the 119th General Assembly of the Presbyterian Church, U. S., to amend Paragraph 5-1, *The Book of Church Order,* in such a manner that it would permit a "proxy" vote only when a congregation is voting on the matter of incorporation.

79-50. From the Presbytery of St. Andrew:

Whereas, it is the duty and the privilege of ruling elders in the Presbyterian Church in the United States to stand for election to the office of Moderator of our Presbyteries and to serve as Stated Clerk of our Presbyteries,

And whereas, currently it is the practice of many presbyteries to fill these offices for terms of up to one year,

And whereas, a church session which currently finds one of its ruling elders being called to serve Presbytery in such an extended capacity must elect that ruling elder to represent it at every meeting of said Presbytery for up to one year,

And whereas, only with difficulty can a Ruling Elder serve as Moderator or Stated Clerk while at the same time representing his or her church,

And whereas, this practice unnecessarily precludes other ruling elders in the same session from having membership in the next higher court for up to one year,

Be it therefore resolved, that the Presbytery of St. Andrew overture the General Assembly that the *Book of Church Order,* Chapter 16-1, be amended by adding the following sentence to the end of that section:

> Each Ruling Elder elected Moderator or Stated Clerk shall be enrolled as a member of the Presbytery for the term of office, whether or not commissioned by his or her session.

And that the *Book of Church Order,* Chapter 16-3, be amended by inserting immediately after the first comma the phrase *"unless he or she is serving in the offices of Moderator or Stated Clerk,"*. The rest of the section can then remain as is.

79-54. From the Presbytery of Transylvania Union:

Whereas, as an American people, we are a mobile group, with an estimated twenty percent (20%) of our population moving every year; and

Whereas, there are Presbyterians in this mobile group, who are moving within the bounds of Presbyteries across the country; and

Whereas, there is need for these Presbyterians to be identified by congregations; and

Whereas, many of these new Presbyterians in our communities are not being identified, particularly in our urban centers; and

Whereas, The Book of Church Order (8-10) provides for notification by one Session of another when a member has moved:

Therefore, The Presbytery of Transylvania (Union), meeting in Harrodsburg, Kentucky, on March 13, 1979, hereby respectfully overtures the 119th General Assembly of the Presbyterian Church in the United States: (1) To reenforce in appropriate ways to Sessions and congregations the existing provisions of Chapter 8, Paragraph 10, of *The Book of Church Order;* (2) To amend Chapter 8, Paragraph 10, of *The Book of Church Order* by changing the second sentence to read: "The Session shall at the same time notify the Session of a church into whose vicinity the member has moved, requesting it to take pastoral oversight of the member, *and shall also notify the Presbytery within whose bounds the member has moved"* (new material emphasized); and, (3) To suggest a procedure for the monitoring of this process.

ITEMS OF BUSINESS

The reports of all other permanent committees, ad interim committees, the General Assembly Mission Board, the Board of Annuities and Relief, along with the other business listed above, were referred to the Standing Committees as follows:

BILLS AND OVERTURES

Docket of the 119th General Assembly
Report of the Provisional Reference Committee

BUDGETS AND FUNDING

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. a. General Assembly Mission Board 1980 Benevolent and Board Budgets and Recommendations 3, 4, 5
      b. Financial Displays and Audits of the Central Treasurer, Sections A., B., C., D. (for information) Ad Interim Committee for the Consultation on Church Union, Recommendation 3.
   2. Committee on Assembly Operations Recommendations 4, 5, 6
   3. Committee on Women's Concerns Budget Appeal (Appendix B).
   4. Council on Church and Race Report, Budget Appeal.

B. Overtures 79-14(1), 79-52(1).

POLITY

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. Council on Theology and Culture paper, "Church Membership and Discipline" and Recommendations 1, 2, 3, 4 a. through i and PJC Item 79-6.
   2. Permanent Judicial Commission.
      a. Item 79-1 and Overture 78-46.
      b. Item 79-2 and Overture 78-47.
      c. Item 79-5.
      d. Item 79-9.
      e. Item 79-10.
      f. Item 79-13 and Communication 79-5.
      g. Item 79-17 and Appendix A. of Report of the Stated Clerk.
      h. Item 79-20 and Overture 79-13.
      i. Item 79-21 and Overture 79-15.
      j. Item 79-24 and Communication 79-9.
      k. Item 79-25 (see also Theology and Culture Recommendation A.4.)
      l. Item 79-26 (see also Theology and Culture Recommendation A.4.)
   3. Permanent Nominating Committee nominations to the Permanent Judicial Commission.
   4. Report of the Stated Clerk Section IV., Amendments C., D., G., H., and Appendix A.
   5. Ad Interim Committee on Church Property Report.

B. Minutes of the Permanent Judicial Commission.

C. Communications 79-31, 79-32.

SUPERVISION OF LOWER COURTS

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Report on Specialized Ministries Recommendation B.1.
      b. Report of the Committee on Ordination Examinations and Recommendations 1, 2, 3 and Mission Board Response 39.
   2. Permanent Judicial Commission.
      a. Item 79-7.
      b. Item 79-8.
      c. Item 79-11.
      d. Item 79-14 and Overture 79-6.
      e. Item 79-15 and Overture 79-8.
      f.$ Item 79-16.
      g. Item 79-22 and Overture 79-19.
      h. Item 79-23 and Overture 79-24.
   3. Report of the Stated Clerk. Section IV., Amendments A.2., B.2., E.1., 2., 3., 4., 5., 6., 7., 8., 9., 10.
   4. Joint Committee on Constitutional Problems with Union Presbyteries, Report and Recommendation.

B. Communication 79-18, 79-24, 79-25, 79-45.

C. Resolution 79-20.

D. Minutes of the Synods.

CHURCH ORDERS AND VOCATIONS

A. Reports, Portions of Reports and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Report of Joint Task Force on a More Effective Placement System and Recommendations 1, 2, 4, 5, 6, 7, 8, 9, 10, Mission Board Recommendation 33, and Mission Board Response 8.
      b. Research and Recommendations regarding 1978 paper on "Ordination to the Ministry of the Word and Sacraments" and Recommendation, Mission Board Recommendation 16, and Mission Board Response 37.
      c. Report on "Specialized Ministries of Institutional Chaplains and Pastoral Counselors", and Recommendations A. 2, 3, 4, 5, 6, 8, 9, 10; B.2, 3, 4, 5, 6, 7, and Appendix.
      d. Mission Board Recommendation 32.
      e. Mission Board Response 9.
      f. Financial Displays and Audits, Section A, Schedules 4A and 4B (for information).
   2. Board of Annuities and Relief.
      a. Report and Recommendations A. 2., B.3., 4, 5, 6, 7.
      b. Audit.
   3. Committee on Women's Concerns Recommendations 4, 5.
   4. Permanent Judicial Commission.
      a. Item 79-3, and Overture 78-62.
      b. Item 79-4 and Overture 78-70.
      c. Item 79-12 and Overture 79-3.
      d. Item 79-18 and Overture 79-10.
      e. Item 79-19 and Overture 79-11.
   5. Permanent Nominating Committee nominations to:
      a. Committee on Theological Education.
      b. Board of Annuities and Relief.
   6. Council on Church and Race Recommendation 6 and Concerns a., b.
   7. Report of the Stated Clerk, Section IV., Amendments A 1, 3., 4., 5., 6., B.1., F.

B. Communication 79-49.
C. Overtures 79-2, 79-25, 79-35.
D. Resolutions 79-1, 79-7.
E. Minutes of the Board of Annuities and Relief.

OFFICE OF THE GENERAL ASSEMBLY

A. Reports, Portions of Reports and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Joint Task Force on a More Effective Placement System Recommendation 3.
      b. Report on Specialized Ministries of Institutional Chaplains and Pastoral Counselors Recommendation A.7.
      c. Financial Displays and Audits, Section A., Schedule 2 (for information).
   2. Office of Review and Evaluation.
      a. Section 3.C.5 and Recommendation 8.
      b. Section 3.D.2.d. and Recommendation 12.
      c. Section 4.C.
   3. Committee on Assembly Operations.
      a. Report and Mission Board Response 5.
      b. Recommendation 1 and Overtures 79-12, 79-34. 76-60 and Report on OGA Guidelines.
      c. Recommendation 7.
   4. Committee on Women's Concerns, Report, Recommendations 1, 2, 8, 9 a., b., c., and Appendix A.
   5. Council on Church and Race, Report and Recommendations 9, 10.
   6. Historical Foundation, Report and Recommendations 1, 2, 3.
   7. Permanent Nominating Committee nominations to:
      a. Historical Foundation.
      b. Committee on Women's Concerns.
      c. Council on Church and Race.
      d. Committee on Assembly Operations.
      e. Council on Theology and Culture.

8. Report of the Stated Clerk Sections I, II, III, Appendix B., Appendix C.

B. Communications 79-23, 79-28, 79-47.
C. Overtures 79-9, 79-23, 79-45.
D. Minutes of the following:
   1. Council on Church and Race.
   2. Council on Theology and Culture.
   3. Committee on Women's Concerns.
   4. Historical Foundation.
   5. Permanent Nominating Committee.
   6. Committee on Assembly Operations.
   7. Office of Review and Evaluation.

GENERAL ASSEMBLY RULES AND PROCEDURES

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board Recommendation 18.c.
   2. Office of Review and Evaluation, Report, Section 4.D. and Recommendation 14.
   3. Committee on Assembly Operations, Recommendations 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
   4. Committee on Women's Concerns Recommendation 6.
   5. Council on Church and Race Recommendations 7, 8, 11.
B. Communications 79-30, 79-43, 79-44.
C. Overtures 79-14(2), 79-17, 79-32, 79-51, 79-52(2), 79-58.
D. Resolutions 79-4, 79-12, 79-17, 79-19.

MISSION BOARD ADMINISTRATION

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Mission Board Staff Resources.
      b. Members of Councils and Committees.
      c. Board Member Attendance Report.
      d. Report on Finance Campaigns, Mission Board Recommendation 2 and Mission Board Response 1.
      e. Report on Stewardship of Accumulated Resources, and Mission Board Recommendation 35.
      f. Stillman College Report.
      g. Mountain Retreat Association Management Council Report and Mission Board Response 38.
      h. Presbyterian Council for Chaplains and Military Personnel.
      i. Mission Board Recommendations 1, 6, 7, 8, 9, 21, 30.
      j. Mission Board Responses 2, 6, 7, 19.
      k. Financial Displays and Audits of Central Treasurer.
   2. Office of Review of Evaluation
      a. Section 3.B.6 and Recommendation 1.
      b. Section 3.C.1 and Recommendations 2, 3, 4.
      c. Sections 4.A and B. and Recommendation 13.
   3. Council on Church and Race Recommendations 2, 3, 5 Recommendation 6, and Concern d.
   4. Permanent Nominating Committee Nominations to:
      a. Presbyterian Foundation.
      b. General Assembly Mission Board.
B. Communications 79-3, 79-6, 79-11, 79-16, 79-17, 79-24, 79-25, 79-26, 79-27, 79-28, 79-33, 79-38, 79-47, 79-48.
C. Minutes of the following:
   1. General Assembly Mission Board.
   2. Presbyterian Foundation.
   3. Stillman College

MISSION BOARD ORGANIZATION

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. "Specialized Ministries of Institutional Chaplains and Pastoral Counselors" Report, Recommendation A.1.

b. Program and Resourcing Coordinating Council Report and Recommendation and Mission Board Recommendation 17 and Mission Board Response 36.
c. Mission Board Recommendation 31.

2. Office of Review and Evaluation Report.
a. Section 3.C.2. and Recommendation 5.
b. Section 3.C.3. and Recommendation 6.
c. Section 3.C.4. and Recommendation 7.
d. Section 3.C.6. and Recommendation 9.
e. Sections 3.D.1 and 2.a., b., c., and Recommendations 10 and 11.
f. Section 3.D.3.
g. Appendix A (for information).
h. Section 4.E. and Recommendation 15.

3. Council on Church and Race Recommendation 1.

B. Resolution 79-13.

MISSION BOARD PROGRAM

A. Reports, Portions of Reports, and/or Recommendations as follows:
1. General Assembly Mission Board.
a. General Assembly Mission Board Narrative Report, and Functions and Accomplishments Report.
b. Crisis Fund Report.
c. Joint Strategy Committee Report.
d. Mission Board Responses 3, 4, 20, 29, 30, 31, 33, 34, 35.
e. Program Calendar and Mission Board Recommendations 22 and 36.
f. Presbyterian Center Management Council Report.
g. Presbyterian Foundation Report.
h. Presbyterian School of Christian Education Report.
i. Committee on Theological Education Report.

2. Office of Review and Evaluation.
a. Section 1.
b. Section 2.
c. Sections 3.A. and B.1-5.
d. Appendix (for information).

B. Overtures 79-7, 79-42.

MISSION BOARD PRIORITIES AND GOALS

A. Reports, Portions of Reports, and/or Recommendations as follows:
1. Office of Review and Evaluation Appendix A (for information).
2. General Assembly Mission Board.
a. Mission Consultation Report, and Mission Board Recommendations 10, 11, 12, 13 and 14, 15, Communication 79-8, and Overtures 79-5, 79-16, 79-29, 79-31, 79-33.
b. "Ministry With Aging" Report, Mission Board Recommendation 29 and Mission Board Response 32.

3. Council on Theology and Culture Recommendation C.12, and Overture 79-26.
4. Council on Church and Race
a. Report on Consultation on "Partnership for a Culturally Plural Church" and Recommendations 1, 2, 3, 4.
b. Recommendation 6 and Concern c., and Overtures 79-39 and 79-47.

5. Task Force on Higher Education Report, and Recommendations 1, 2, 3.

B. Communication 79-34, 79-41.
C. Overtures 79-14(3), 79-18, 79-43, 79-52(3), 79-55, 79-56, 79-57.
D. Resolutions 79-3, 79-8, 79-14.

CHURCH CATHOLIC I

A. Report, Portions of Reports, and/or Recommendations as follows:
1. Joint Committee on Presbyterian Union, Report and Recommendations 1, 2, 3.
2. Committee on Women's Concerns Recommendations 3 and 7.

B. Overture 79-28.
C. Resolution 79-15, 79-16.
D. Minutes of the Joint Committee on Presbyterian Union.

CHURCH CATHOLIC II

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Asembly Mission Board.
      a. Joint Resolution on Mexico and Mission Board Recommendation 28.
      b. Report of the World Council of Churches and Overtures 22, 27, 36, and 37.
      c. Report of the National Council of Churches.
      d. Report of the World Alliance of Reformed Churches and the North American and Caribbean Area Council, WARC.
      e. Reports of:
         (1) American Bible Society.
         (2) Lord's Day Alliance.
         (3) Religion in American Life.
      f. Ecumenical Coordinating Team.
         (1) Recommendations A.1, B.2., B.3, B.4., B.5., C.6.
         (2) Ecumenical Funding Report.
      g. Mission Board Recommendations 18.a, 18.b., 18.d., and Mission Board Response 12.
      h. Mission Board Response 13.
   2. Ad Interim Committee for the Consultation on Church Union, Report and Recommendations.

B. Communications 79-1, 79-2, 79-7, 79-19, 79-21 with background paper on Southern Africa, 79-20, 79-39, 79-46.

C. Overtures 79-44, 79-46, 79-49, 79-59.

JUSTICE AND HUMAN DEVELOPMENT

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Affirmation on Global Hunger, and Mission Board Recommendation 25.
      b. Task Force on World Hunger Report and Mission Board Responses 10, 11.
      c. Human Rights Report: Economic and Social Rights, Mission Board Recommendations 19 and 20 and Mission Board Responses 14, 15, 16, 17, 18.
      d. Mission Board Responses 22, 25, and Overture 79-30.
   2. Council on Church and Race Recommendation 4 and Overture 79-4.
   3. Board of Annuities and Relief Recommendation A.1.

B. Communications 79-10, 79-12, 79-13, 79-14, 79-15, 79-29, 79-36, 79-37, 79-40, 70-50.

C. Overtures 79-1, 79-20.

ETHICS AND SOCIETY

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. "Resolution on the Abortion Rights Crisis" and Recommendation, Mission Board Recommendation 34, Mission Board Response 21, and Overture 79-21.
      b. Task Force on Criminal Justice Report.
      c. Paper on "Relationships Between China and the U.S." and Mission Board Recommendation 23.
      d. Paper on "On the National Fate of the People of Taiwan" and Recommendation, Mission Board Recommendation 24, and Communication 79-4.
      e. Paper on "The Church and Public Education", Mission Board Recommendations 26 and 27, and Mission Board Responses 27, 28.
      f. Mission Board Responses 24, 26.

B. Communication 79-22, 79-35, 79-42.

C. Resolutions 74-2, 79-5, 79-6, 79-10, 79-11, 79-22.

INTERPRETING THE FAITH

A. Reports, Portions of Reports and/or Recommendations as follows:
   1. Council on Theology and Culture.
      a. Narrative report, and Mission Board Response 23.
      b. Paper on "Current Psychotherapies and Reformed Faith" and Recommendations D.13 and D.14.
      c. Recommendation E.15.

d. Report Regarding the Study of Homosexuality Paper on "Homosexuality and the Church" and Recommendations B.5., B.6., B.7., B.8, B.9., B.10, B.11.

B. Communication 79-47.

C. Overture 79-41.

D. Resolution 79-9.

STANDING COMMITTEES

The Moderator announced that the following standing committees have been appointed according to Standing Rule 6.3.3:

STANDING COMMITTEE ASSIGNMENTS BILLS AND OVERTURES

Ministers: John W. Cunningham (Group II), Grace U; James Andrews, *Stated Clerk;* Sara B. Moseley, *Past Moderator;* James E. Bowden, Athens; William A. Blair, Congaree; Jack W. Heinzleman, Blue Ridge; H. Middleton Raynal, Highlands; Jose R. Rivera, Everglades; Lewis Earl Trotter, Westminster; Gerald A. Little, Central Miss.; Perry H. Biddle, Jr., Middle Tenn,; George D. Jackson, Concord; Margaret Barnes Peery, Mecklenburg; James W. Gunn, Brazos.

Ruling Elders: Ms. Mary Steddom, *Chairperson,* Suwannee; Mrs. Howard J. Aldrich (Group I), Palo Duro U.; James D. Baskin, Jr. (Group III), del Salvador; Mrs. Ruth B. Eubank, Louisville U; Jack Scroggs, Asheville; Faye Narron, Orange; Daniel W. Klein, Grace U.; Chester R. Fentriss, Aug.-Macon; Harry T. Jones, S.W. Georgia; Ruth Anne Champion, Norfolk; Martin Mills, Westminster.

Advisory Participants: Vicki Luquette (CY), Brazos; Tamara Sexton (EMY), Birmingham; Grace Griscom (CY), Holston.

BUDGETS AND FUNDING

Ministers: Charles W. Brown, Pines; Franklin B. Clark, Jr., Aug.-Macon; Wilbur R. Parvin, So. Carolina; H. Fleet Powell, Jr., Highlands; J. Calvin Rose, Everglades; Richard W. Caldwell, Westminster; Keeran C. Willis, John Knox; James B. Stanford, III, St. Andrew; David W. Schulherr, Fayetteville; Robert C. Bankhead, Wilmington.

Ruling Elders: Ray A. Killian, *Chairperson,* Mecklenburg; Ms. Jan Bloomingdale, Kansas City U.; Richard Green, Memphis; John M. Cheek, Concord; A. Pierson Hassell, Jr., Orange; John L. Cockrill, Grace U.; Graham H. Hicks, Jr., Atlanta; James C. Brice, Jr., Piedmont; Walther B. Fidler, Hanover; Frank H. Miller, Everglades.

Advisory Participants: Donna G. Breeland (CY), Central Miss.; Israel Garcia (EMY), del Salvador; William A. Wheeler (E), St. Johns.

POLITY

Ministers: Clements E. Lamberth, Jr., *Chairperson,* Concord; Richard A. Braun, Grace U.; Gordon S. Bowie, Tres Rios; Ridley G. Smith, Charleston; Lawton Daugherty, Savannah; Ross Mackenzie, Hanover; H.L. Wilson, Jr., Norfolk; H. Ray Woody, St. Johns; William E. Murphy, Kansas City U.; Roger K. Gulick, Knoxville; Wayne P. Todd, N. Alabama; John V. Carlson, National Cap. U.; Tim Kimrey, Orange.

Ruling Elders: John Lossee, Westminster; Mrs. Joan B. Bailey, Central Miss.;R. Hutton Brown, Jr., Middle Tenn.; Joe B. Brewer, Jr., Albemarle; Donald M. Rogers, Mecklenburg; Marian Ames, Brazos; Jack I. Jones, Grace U.; Alberta Kinard, Atlanta; George L. Vaughan, Cherokee; Annie Lee Young, Orange; Lacie J. Hale, Highlands; Thurman G. Phares, Shenandoah.

Advisory Participants: Rob Smith (HY), Arkansas U.; Miss Mimi Mayberry (HY), Savannah; Miss Katherine Larson (CY), Birmingham; Paula M. Smikle (EMY), Everglades; Donald Leon Harris (E), Mecklenburg; Stephen W. Plunkett (S), Arkansas U.; Ms. Dorothy Berry (Ec), United Church of Christ.

SUPERVISION OF LOWER COURTS

Ministers: J. Olen Kennell, Brazos; Val Fowler, Palo Duro U.; Joseph W. Berry, Jr., Atlanta; David B. Seabrook, Harmony; Jerry Dexter Taylor, Blue Ridge; Joseph F. Condro, National Cap. U.; Stephen Sapp, Everglades; James T. Richardson, Westminster; Thomas C. Duncan, Birmingham; Henry B. Strock, Jr., Memphis; John Murphy Smith, Albemarle; Warner L. Hall, Mecklenburg.

Ruling Elders: Mrs. Judith P. Getreu, *Chairperson*, Nat. Cap. U.; Mrs. Ardith W. Highleyman, Suwannee; Mrs. Velma McDonald, Missouri U.; Mrs. Dorothy Hansen, Louisville U.; Neill Jeffrey, South Miss.; W. Albert McCormick, Jr., Fayetteville; Mrs. Isabelle Wiley, Orange; Mrs. Lucia L. Reyes, del Salvador; Fred Mehle, S. Louisiana; L.V. McMacklin, Jr., Bethel; Marshall Kowalski, Piedmont; Paul Meitz, Hanover; Mrs. Phyllis J. Jackson, Norfolk.

Advisory Participants: Miss Teressa Wilson (HY), Orange; William S. Port (CY), S.E. Missouri; Orrin Loftin (EMY), Fayetteville; Sun Bai Kim (E), Congaree; Miss Kary Ann Wilshusen (S), del Salvador.

CHURCH ORDERS AND VOCATIONS

Ministers: Kenneth K. Davis, Wilmington; Joe M. Owen, del Salvador; Merwyn S. Johnson, S. Louisiana; Robert H. Teed, Bethel; James A. Nisbet, Piedmont; D. Clyde Bartges, Hanover; John S. McMullen, Norfolk; Paul W. Stauning, St. Johns; Thomas G. Melton, Kansas City U.; Charles R. McCain, John Knox; Edwin G. Thomas, Mobile; Joseph B. Kirkland, Jr., Concord.

Ruling Elders: Mrs. Deedie Simmons, *Chairperson*, Suwannee; Arthur W. Anderson, St. Johns; Edward M. Gordon, Kansas City U.; Dick B. Whitehead, Central Miss.; David S. Huggins, Jr., Middle Tenn.; Mrs. Winnie B. Vinson, Asheville; Mrs. Gloria O. Bryson, Mecklenburg; Ms. Mildred Atkinson, Brazos; Leonard D. Murphy, Oklahoma; Frank D. Widincamp, Atlanta; T.J. Bissett, Congaree; T. Bonner Stewart, S.W. Georgia; John R. Hildebrand, Highlands.

Advisory Participants: John B. Tucker (CY), Mecklenburg; Richard M. Andrews (CY), Pee Dee; Donald R. Huston (CY), Missouri U.; Jacqueline Moody (EMY), Atlanta; Frank Patterson, Jr. (E), St. Andrew; Deck Guess (S), Piedmont; Rev. Leonid Kishkovsky (Ec), Orthodox Church in America.

OFFICE OF THE GENERAL ASSEMBLY

Ministers: Edward C. Wilson, Mecklenburg; Jim T. Ainsworth, Brazos; C. William McNatt, Grace U.; Richard A. Ray, Atlanta; Fred Boozer, Cherokee; J. Miller Liston, S.W. Georgia; Philip M. Cory, Highlands; Richard E. Bethune, Shenandoah; Frank C. Preston, Suwannee; Jerry M. Hilton, Missouri U.; Daniel O. Whallon, Louisville U.; Alan J. McCraine, Transylvania U.

Ruling Elders: P. Willard McCreight, *Chairperson*, Greenbrier; J. Carlyle Huffman, Shenandoah; A.D. DuBose, Suwannee; Bob A. Berrey, Missouri U.; Charles M. Zeiser, Knoxville; W. Marion McGough, St. Andrew; Harry S. McMillan, Fayetteville; Charles W. Brown, Wilmington; Mrs. Margaret Gregg, del Salvador; Robert B. Gaines, Tres Rios; Roy Sapp, Bethel; Edward H. McCoy, Piedmont; Albert Young, Hanover.

Advisory Participants: Miss Tammy Anderson (CY), Asheville; Miss Louise Duffie (CY), Harmony; Arthur W. Blume, IV (CY), John Calvin U.; Miss Abril Ramos (EY), Atlanta; Raymond Vela (E), del Salvador.

GENERAL ASSEMBLY RULES AND PROCEDURES

Ministers: Joe W. Rigsby, *Chairperson*, South Miss.; Marion H. Currie, Fayetteville; Norman M. MacDowell, Orange; William C. Poe, Brazos; Thomas E. Pass, Palo Duro U.; Glenn W. Small, Jr., Atlanta; Richard S. Andrews, Pee Dee; Edwin N. Grigsby, Greenbrier; Douglas T. Ibach, National Cap. U.; W. Ivan Hoy, Everglades; C. William Hull, Westminster; L. Vern Trueblood, S. E. Missouri; William E. Shenk, Memphis.

Ruling Elders: Donald R. Steele, Norfolk; Ernest W. Hunt, St. Johns; Helen M. Hedenberg, Kansas City U.; William E. Lindamood, Memphis; Jerry W. Neal, Mecklenberg; Nelson Bourne,

Brazos; John M. Guice, Pines; W. Lewis Wyatt, Atlanta; H. H. Keith, Harmony; Mrs. Hallie M. Pritt, Greenbrier.

Advisory Participants: Jill Cutler (HY), Albemarle; Margaret Susan White (HY), So. Carolina; Linda Ellen White (HY), Knoxville; Valeria Richards (EMY), Mecklenberg; Luther Coleman (E), Aug.-Macon.

MISSION BOARD ADMINISTRATION

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Advisory Participants: Miss Risa Rigler (CY), Palo Duro U.; Miss Patti Ingraham (CY), Florida; Michael Walker (EMY), Aug.-Macon; Johnny B. Johnson (E), Arkansas U.; Miss Beverly Miller (S), No. Alabama; Rev. Dr. James Earl Massey (Ec), Church of God, Inc. (Anderson, Ind.).

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Ministers: C. Merrill Proudfoot, Kansas City U.; Carl Walters, Jr., Memphis; Stewart E. Ellis, Fayetteville; Edward H. Smith, Arkansas U.; D. Breckinridge Castleman, S. Louisiana; S. Wylie Hogue, Jr., Piedmont; George K. Preston, III, Concord.

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Advisory Participants: Ms. Nina Sanders (CY), Athens; Miss Ann Savage (HY), Suwannee; Miss Nancy Curry (EMY), St. Andrew; Izear Stafford Tyous, Jr. (E), Knoxville; William Pender (S), Cherokee.

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Ministers: J. Phillips Noble, *Chairperson,* Charleston; William R. Goodman, Shenandoah; Frederick O. Bonkovsky, Suwannee; Stuart R. Schimpf, John Calvin U.; Donald E. Wood, Holston; Charles L. Moffatt, Middle Tenn.; Allen G. Hamann, Albemarle; James H. McKinnon, Jr., Mecklenberg; Steven R. Shoemaker, Orange; J. Carter King, III, del Salvador; James H. Daughdrill, Jr., Pines; Cook W. Freeman, Atlanta; Samuel T. Lipsey, Harmony.

Ruling Elders: Mrs. Lydia McCracken, So. Louisiana; William H. Glover, Aug.-Macon; Louis W. Jackson, Piedmont; Morton H. Lancaster, Hanover; Mrs. Harold Barr, Shenandoah; Mrs. Anita R. Thress, St. Johns; Harley D. Brixey, S.E. Missouri; Mrs. Frances R. Pultz, Memphis; Dr. Hugh L. Farrior, Concord; Mrs. Julian H. Wright, Fayetteville; Gordan Musgrove, Brazos.

Advisory Participants: Mark Mauldin (HY), St. Andrew; Ms. Linda M. Higgs (CY), Shenandoah; G. Alan Crawford (HY), Blue Ridge; Cassandra L. Newby (EMY), Norfolk; Ms. Julia Wellford Allen (S), Memphis; Bishop Frederick Jordan (Ec), African Methodist Episcopal Church.

JUSTICE AND HUMAN DEVELOPMENT

Ministers: Homer Kimmons, S.W. Georgia; Calvin S. Rice, Greenbrier; Murphy D. Miller, Highlands; Fletcher C. Hutcheson, Norfolk; Ralph E. McCaskill, Jr., Florida; J. Gary Waller, Suwannee; Jack S. Hart, John Calvin U.; Harold L. Thomas, Birmingham; Ronald Ragon, Knoxville; John W. Johnston, N. Alabama; Thomas D. Kennedy, Western Ky. U.; R. Flay Riddle, Concord; Robert O. Freeman, Mecklenberg; Paul D. Woodall, Jr., Orange; Joseph O. Rand, Jr., Brazos; David E. Stringer, Grace U.; Robert B. Lewis, Tres Rios; Joe W. Sandifer, Atlanta; P. David Reynolds, Congaree.

Ruling Elders: Ms. Becky A. Stasavich, *Chairperson,* Concord; Mrs. Jo Brown, Grace U.; Mrs. James R. Bemis, Pines; Mrs. June Flowers, Athens; Dr. Lila Bonner Miller, Atlanta; Carl F. Ewan, Jr., Congaree; Dr. Delma E. Presley, Savannah; William G. Whitter, Blue Ridge; R. Lee Chambliss, Highlands; Jerry N. Thompson, Norfolk; Vernon O. Paul, Jr., Everglades; Mrs. Virginia Figenbaum, Westminster; Marvin Green, John Calvin; Joe A. Lusk, Holston; E. Wyman McCall, Knoxville; Burton Case, N. Alabama; Mrs. Helen Louise Grenfell, Concord; Thurman C. Bishop, Fayetteville; Mrs. Shirley Buchan Blanks, Orange; William H. Heard, Arkansas U.

Advisory Participants: Victor R. Jones (HY), So. Miss.; John Van Aalst (HY), Charleston; Miss Jan Long (HY), Greenbrier; Miss Cara Jane Burton (HY), Norfolk; Michael L. Chaudron (HY), Mobile; Mike McKinnon (EMY), Grace U.; Earnest Crumble (E), Kansas City U.; Charles L. Campbell (S), Arkansas U.; Rev. John Diaho (Ec), Evangelical Church of Lesotho.

ETHICS AND SOCIETY

Ministers: Charles H. Sides, Jr., So. Carolina; Vaughn Earl Hartsell, Greenbrier; Forrest D. Sheets, Hanover; Andrew R. Bird, Jr., Norfolk; James M. Hovland, Shenandoah; Francis M. Womack, Jr., St. Johns; Robert H. Walkup, Westminster; Roger E. Williams, Missouri U.; T. C. Bailey, Knoxville; Ernest H. Mellor, Memphis; Roy R. Riviere, S. Miss.; Paul H. Felker, Concord; Zachary T. Piephoff, Jr., Mecklenberg; Samuel R. Hope, Orange; Paul R. Debenport, Brazos; Robert Donnell McCall, Grace U.; Jerrold Lee Brooks, S. Louisiana; R. Foster Edwards, Atlanta; Thomas A. Stallworth, Cherokee.

Ruling Elders: Mrs. Winnie Wood, *Chairperson,* Albemarle; David B. Fitz, del Salvador; James R. McCasland, Palo Duro U.; Dr. Karl K. Anderson, Athens; Richard Watkins, Atlanta; Mrs. Shirley H. Crockett, Cherokee; Henry L. Sneed, Jr., Pee Dee; Mrs. Jane Elliott, Blue Ridge; Mrs. Robert O. Yobs, Hanover; Ms. Althea M. Burns, National Cap. U.; Roy W. Perry, Shenandoah; R. Mershon Sawyer, Florida; Mrs. Donald (Rebekah) Orr, Westminster; Kenneth Wier, Birmingham; W. H. Albritton, John Knox; Mrs. Martha Tissington, Mobile; Robert St. John, S. Miss.; Miss Elizabeth Phillips, Concord; Henry M. Tickle, Orange; G. Patrick Payne, Brazos.

Advisory Participants: Mikal Ann Miller (HY), Transylvania U.; Portia Cauthen (HY), Highlands; Lisa SoRelle (HY), Grace U.; Cari Lynn Finney (HY), Cherokee; Russ Williams (HY), Memphis; Felita T. Williams (EMY), John Knox; Snowden I. McKinnon (E), Grace U.; Laura Booking Lewis (S), Concord; Rev. Dr. A. Edward Bell (Ec), National Council of Community Churches.

INTERPRETING THE FAITH

Ministers: A. Keith Huggins, *Chairperson,* del Salvador; John C. Livingston, Piedmont; James Rohne, Blue Ridge; Albert C. Winn, Hanover; Robert H. McClure, Jr., National Cap. U.; L. Randolph Harrison, Shenandoah; William F. Lee, St. Johns; George M. Cooley, Westminster; Douglas Sprouse, Kansas City U.; James N. McGuire, Central Miss.; James B. Wilbanks, Louisville U.; E. Stanley Smathers, St. Andrew; Leroy V. Secrest, Asheville; John C. Ropp, Fayetteville; Julian H. Clark, Jr., Orange; Frank A. Brooks, Arkansas U.; W. Frank McElroy, Jr., del Salvador; James B. Wagner, Oklahoma; Henry Neill Segrest, Jr., Athens; J. R. McSpadden, Bethel.

Ruling Elders: Mrs. Marion Goehring, Grace U.; David Hackney, S. Louisiana; Mrs. Ruth B. Hinton, Atlanta; Dr. Edward L. Hay, Charleston; Stanley B. Inman, Harmony; M. Hampton Hunter, Jr., S. Carolina; H. Herchiel Sims, Greenbrier; Frank H. White, Highlands; Mardre Bell, Shenandoah; Richard G. Murray, Everglades; Mrs. Lois Desmond, Westminster; Chester Valentine, Kansas City, U.; Miss Pauline Ganus, John Knox; J. T. Tyson, Memphis; Raymond A. Sundback, N. Alabama; Alvis L. McAlexander, Concord; John F. Sticht, Fayetteville; Mrs. Rebekah W. Jennings, Orange; Mrs. Kate P. Ross, Wilmington.

Advisory Participants: Charles Wingard (CY), Middle Tenn.; Cathy Burns (CY), N. Alabama; Susan Windes (HY), Western Ky. U.; Mark Sluder (HY), Aug.-Macon; Carol Glenn (CY), Congaree; Ms. Bronwen Woodson (CY), National Cap. U.; Cynthia Griffin (EMY), Mobile; Mrs. Mae Frances Crosby (E), Concord; Mr. Gary C. Walker (S), Greenbrier; Ms. Wanda Button (Ec), Church of the Brethren.

BILLS AND OVERTURES RECOMMENDATIONS APPROVED—RESOLUTIONS REFERRED

Mrs. Mary Steddom, Chairperson, Standing Committee on Bills and Overtures, reported 22 Resolutions in hand. The Committee's recommendations were adopted as follows:

79-1. To the Standing Committee on Church Orders and Vocations:

Whereas, Overture 79-38, from the Presbytery of Knoxville (see page 108) was received on or prior to the deadline, but was not properly referred to the Permanent Judicial Commission in time for the Commission to make recommendation to the 119th General Assembly, and

Whereas, Overture 78-62 from the Presbytery of the Everglades (see page 87) before this General Assembly deals with the same issue as the Overture 79-38, namely, the form of the Constitutional questions for the ordination of Church officers in *Book of Church Order* Sections 27-7 and 29-3, and

Whereas, the 119th General Assembly's consideration of the matter would be helped by a study of both overtures at this time,

Therefore, the undersigned commissioners ask the 119th General Assembly to suspend its Standing Rules to permit the reception of Overture 79-38 as new business, referring it to the same Standing Committee that will consider Overture 78-62 and asking the Moderator to request the advice of the Provisional Constitutional Committee regarding the sufficiency of the language of Overture 79-38.

RONALD RAGON
T. C. BAILEY

79-2. To the Standing Committee on Ethics and Society:

Whereas through the news media (TIME, April 23, 1979) we have learned that to this day two soviet families of our Christian Sisters and Brothers, the Vaschechenkos and the Chmykhalous, are holed up in the U. S. Embassy in Moscow; and

Whereas these two families (a total of seven people) have been housed in a single basement room since June 27, 1978; and

Whereas the two Christian families are in the U. S. Embassy because the son of one of the families, as an act of Christian conscience, refused to enter Soviet military service resulting in his imprisonment and fear on the part of his family and friends of reprisals; and

Whereas the two families are desperately seeking to leave the USSR for the United States; now, therefore be it

Resolved that the 119th General Assembly of the Presbyterian Church in the United States communicate with the President of the United States and his Secretary of State to urge them to use their influence and that of the United States of America in order to alleviate the desperate plight of these two Christian families by

1. Assisting them to obtain exit visas to emigrate in accord with the Helsinki Agreements;
2. Making the Soviet Union aware that Christians in the United States are concerned about all Soviet Christians and Jews who face persecution for their beliefs,

and be it further

Resolved that copies of this resolution be sent to the President of the United States and his Secretary of State as well as to Soviet President Leonid Brezhnev.

JAMES S. LOWRY
DEEDIE SIMMONS

79-3. To the Standing Committee on Mission Board Priorities and Goals:

Whereas, the Presbytery of North Alabama adopted the following Overture which was not received by the Stated Clerk by such date as to be otherwise before this General Assembly; and

Whereas, this Overture contains recommendations of a timely nature which should be considered at this General Assembly;

Therefore, we recommend that the following Overture be adopted by the 119th General Assembly:

Whereas, the Court Structures of the Presbyterian Church in the United States are presently designed to reflect the viewpoint and values of the culturally dominant group, and

Whereas, minority groups are unable to contribute effectively toward shaping a viewpoint which expresses cultural pluralism within the Presbyterian Church in the United States,

Be it therefore resolved, that the 119th General Assembly of the Presbyterian Church in the

United States make a major effort during 1980-82 to sensitize the Presbyterian Church in the United States court structures and constituencies to cultural pluralism by:

1. Establishing the theme: "Mission for the 80's: Toward a Culturally Plural Church" for the 120th General Assembly.
2. Reflecting this theme in G. A. M. B. and Montreat programming and funding during 1980-82, including Witness Season '82.
3. Reflecting this theme in curriculum, liturgical and other printed resource materials including Women of the Church program resources during 1980-82.
4. Encouraging all P. C. U. S. Colleges and Seminaries and P. S. C. E. to include ethnic minority concerns in their curricula and recruiting policies and being advocate for these concerns.
4. Providing adequate G. A. M. B. funding and staff services for implementing any mission direction arising from the Mission Consultation relating to ethnic minority concerns.
6. Encouraging Sessions, Presbyteries and Synods to adopt this theme and to include this concern in their program in the 1980-82 planning and programming.

JOHN W. JOHNSTON
WAYNE P. TODD

79-4. To the Standing Committee on Rules and Procedures:

Whereas the average Presbyterian, lay or clergy, is not so familiar with terminology which commissioners or staff may take for granted,

We hereby request the General Assembly, along with its agencies and courts of the church, wherever possible to pursue the practice of listing the year of the General Assembly in references to particular assemblies, (Example: The 119th General Assembly [1979]).

ALLEN G. HAMANN
WINNIE WOOD

79-5. To the Standing Committee on Ethics and Society:

Whereas the human rights for individuals which the Presbyterian Church in the U.S. cherishes are empty promises when massive financial, legal, and social power is arrayed against weak and forgotten groups at the margins of society; and

Whereas the Presbyterian Church in the U.S. has placed strong emphasis on the development of self-reliance and self-development; and

Whereas long hours, arduous work, significant danger, low wages, and inadequate nutrition characterize the lives of most American farm laborers; and

Whereas the efforts of farm laborers in Florida, Texas, and California to develop self-reliance through the kind of bargaining and contracts which benefit many other American laborers is currently endangered by a massive and well-financed effort to starve California farm workers out of a strike and into a demeaning, low-wage contract (which will leave many farm workers close to welfare if not actually on it); therefore

We the undersigned do prayerfully petition the 119th General Assembly of the PCUS to call upon the conscience of individual Presbyterians and of the various Church Courts to pray for the welfare of farm workers, especially those in California, Texas and Florida and to contribute to the alleviation of the hunger of those determined to feed themselves by donations to the Emergency Food Fund of the National Farm Worker Ministry.

LUCIA L. REYES
SOSTENES INFANTE

79-6. To the Standing Committee on Ethics and Society:

Whereas the Peoples' Republic of China has reestablished diplomatic relations with the United States of America; and

Whereas the Peoples' Republic of China has expressed its intention to monetarily compensate the PCUS and other churches for losses incurred under earlier communist administrations; and

Whereas our PCUS mission calls us to stand with the poor in every nation; and

Whereas our Western affluence may be a barrier to our witness and mission endeavor; and

Whereas the prospects of future Christian mission to these 800 million people are exciting and challenging; and

Whereas our Christian brothers and sisters in the Peoples' Republic of China would be encouraged by our stand of solidarity with them;

Therefore: the undersigned commissioners overture the 119th General Assembly of the PCUS to forgive the indebtedness and losses which were experienced, and to communicate this action to the Peoples' Republic of China, and express our hope that this money would be used for the relief of suffering among their 800 million.

GERALD A. LITTLE
JAMES N. MCGUIRE

79-7. To the Standing Committee on Church Orders and Vocations:

Whereas, Agencies of the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America are actively seeking to engage in joint work and program where possible, having been encouraged in this by the General Assemblies of both churches; and

Whereas, there presently exist differences in the questions put to persons who are being taken under the care of a Presbytery, to candidates for ordination, and to persons who are being installed in office; and

Whereas, presently, candidates for the Ministry of the Word under the care of a presbytery in one church may be received as a candidate by a Presbytery of the other Church without having to answer the constitutional questions of the second church; and

Whereas, the ordination of ruling elders and deacons in the one church is acceptable in the other church although the constitutional questions for ordination of the second church have not been proposed; and

Whereas, the Consultation of Union Presbyteries, as a voice of the union presbyteries and of other presbyteries who find areas of common cause with union presbyteries, has expressed concern over the apparent necessity for use of both sets of constitutional questions and has taken action to request a composite set of such questions; and

Whereas, the Joint Committee/Task Force on Union Presbyteries, as an official liaison group between the union presbyteries on the one hand and the General Assembly Mission Board and the General Assembly Mission Council on the other hand, concurs in both the concern and the action of the Consultation of Union Presbyteries:

Therefore it is requested of the 119th General Assembly of the Presbyterian Church in the United States that it refer this matter to the Joint Committee on Constitutional Problems of Union Presbyteries or to some other suitable committee, with instruction to present to the 120th General Assembly of the Presbyterian Church in the United States and with request to present to the 192nd General Assembly of The United Presbyterian Church in the United States of America a suggested procedure or suggested constitutional changes to relieve the existing difference in the questions and vows of the two Churches and the consequent apparent necessity of using both sets of questions and vows.

ALAN J. MCCRAINE
EDWIN N. GRIGSBY

79-8. To the Standing Committee on Mission Board Priorities and Goals:

Whereas, the Mission Consultation paper is of utmost importance in the ultimate impact on the mission of our Church, and

Whereas, the Council on Theology & Culture is currently conducting a study on Liberation Theology to be reported in the future to the General Assembly, and

Whereas, Liberation Theology is an element of influence in many of the third world countries about which the Mission Consultation paper is concerned,

Therefore, be it resolved that the General Assembly await implementation of the Mission Consultation paper until it can take action on the Council on Theology & Culture's report concerning Liberation Theology.

R. MARDRE BELL
JAMES C. BRICE, JR.

79-9. To the Standing Committee on Interpreting the Faith:

Whereas: The Presbyterian Church in the United States is located in the sunbelt which is experiencing enormous population growth that offers opportunity and challenge to the denomination in congregational growth; and

Whereas: The Presbyterian Church, U. S. has placed evangelism at the top of our agenda with the frustrating result that our numerical growth rate continues to decline; and

Whereas: The Presbyterian Church, U. S. is seeking ways to be faithful to Jesus Christ in a rapidly growing region at a time when principles of The Church Growth Movement are being offered as the way for churches to grow; and

Whereas: The Presbyterian Church, U. S. as a member of the reformed family has sought to be faithful to our heritage which emphasizes the costliness of God's love in Jesus Christ and that in responding to our Lord's call to take up the cross and follow him (Mark 8:34) raises questions concerning the principles of church growth in relationship to faithfulness to Jesus Christ now, therefore, be it

Resolved: That the 119th General Assembly ask the Council on Theology and Culture to prepare a study of and recommendations for congregational growth and institutional development to guide General Assembly agencies, presbyteries and congregations as we seek to respond to the challenge before us in faithfulness to Jesus Christ.

JOSEPH S. HARVARD
JOE W. SANDIFER

79-10. To the Standing Committee on Ethics and Society:

Whereas the Government of the United States has recently recognized and established diplomatic relations with the Government of Mainland China; and

Whereas no Mission by the Presbyterian Church U.S. has been in existence or permitted in that country for more than 20 years, it is our belief that the improvement in diplomatic relations should be explored further in behalf of the re-opening of the mission field in Mainland China.

Therefore we respectfully overture the 119th General Assembly to instruct the Division of International Mission of the General Assembly Mission Board to request formal permission of the Chinese Government to establish a mission work in their country for the purpose of making known to their people the person and work of Jesus.

J. MILLER LISTON
DANIEL B. LOTT

79-11. To the Standing Committee on Ethics and Society:

Whereas, within the Presbyterian Church in the United States there are members on each side of the abortion question: and

Whereas, the procuring of an abortion *may* involve the destruction of an innocent human life; and

Whereas, the current position of the Presbyterian Church in the United States has not addressed the Biblical or Confessional Doctrine of human life with sufficient depth and fairness to those opposed to abortion; and

Whereas, the Church of Jesus Christ need not look to current legal rights to determine what is good, right, or permissible; and

Whereas, the Church of Jesus Christ should always be faithful to the Word of God in matters of faith and life:

Therefore, the undersigned commissioners overture the 119th General Assembly to:

1. Reject the paper, "Resolution on the Abortion Rights Crisis" recommended by the General Assembly Mission Board;
2. Immediately convene an ad interim committee on human life which shall study the question of abortion and other issues touching on the nature and value of human life; having members that reflect the diversity of the various sides of the abortion question; the members of the committee to be appointed by the Moderator;
3. Prohibit any board or agency of the Presbyterian Church in the United States from broadening involvement in any effort to either promote or prohibit abortion, either through use of staff time or by coalition with any pro- or anti-abortion group until such time as the ad interim committee on human life can make its report to the 120th General Assembly;
4. Urge sessions and presbyteries to study the issue of human life as it relates to the issue of abortion and other related questions, sending their findings to the ad interim committee or sending overtures to the General Assembly.
5. Call for prayer throughout the Church that the mind of God might be known on this difficult and important subject.

ROGER GULICK
CHARLES ZEISER

79-12. To the Standing Committee on Rules and Procedures:

Be it resolved that the attached statement from the Youth Advisory Participants be adopted by the 119th General Assembly of the P.C.U.S.

The Youth Advisory Participants of the P.C.U.S. respectfully request the 119th General Assembly of the P.C.U.S. as follows:

Whereas youth are an integral part of the life and the leadership of the Presbyterian Church,

Whereas youth recognize and accept the responsibilities given to them as advisory participants,

Whereas Youth Ministry is a high priority of the General Assembly,

Therefore be it resolved that the unofficial concensus of the youth advisory participants on issues before the General Assembly be recorded as information in future General Assemblies so that commissioners and constituents will be aware of the feelings of youth who have been involved in the process of the General Assembly.

JACKIE DE SALME
FRANCIS M. WOMACK, JR.

79-13. To the Standing Committee on Mission Board Organization:

Whereas the same reformed constituency is served by each;

Whereas the same educated and intellectual cadre of Presbyterian scholars regard each as ■ means to the dissemination of new scholarly understandings;

Whereas the sharing of the enlightened fruits of Presbyterian and other Christian writings is a potential cooperative venture of the first order in Christian unity;

Therefore we request the GAMB and the GAMC to take immediate steps to undertake and shortly consummate the merger of John Knox Press and Westminster Press.

THOMAS E. PASS
VAL FOWLER

79-14. To the Standing Committee on Mission Board Priorities and Goals:

Whereas the Presbyterian Church in the U.S. considers higher education an important aspect in the life of the church,

Whereas historically the Presbyterian Church in the U.S. has been committed to peace issues,

Whereas ROTC is a common curriculum on many college campuses,

Therefore be it resolved that the 119th General Assembly of the Presbyterian Church in the U.S. conduct a study concerning ROTC and Peace Studies and how they relate and fit into the philosophy of the Presbyterian-related college.

ROY SHARPE
DAVID E. STRINGER

79-15. To the Standing Committee on Church Catholic I:

Be it resolved that the attached statement from the Youth Advisory participants be received and recorded in the minutes by the 119th General Assembly of the PCUS.

Whereas RALLY (*R*eunion and *L*ove *L*inking *Y*outh) has been organized in order to make known the mutual opinions and concerns of the Youth Advisory Delegates of the 191st General Assembly of the United Presbyterian Church, U.S.A., and the Youth Advisory Participants of the 119th General Assembly of the Presbyterian Church, U.S. regarding reunion of our church, and

Whereas the annual meetings of our respective denominations are being held in ■ union presbytery, and

Whereas the Joint Committee on Presbyterian Union is presenting to both bodies its report stating that much progress has been made in this past year toward reunion.

Therefore, we, the Youth Advisory Participants of the 119th General Assembly, PCUS and the Youth Advisory Delegates of the 191st General Assembly, UPCUSA, strongly urge the General Assemblies to reaffirm their commitments to reunion, to redouble their efforts and assistance to conclude as rapidly and thoughtfully as possible the work of the Joint Committee, and to recognize the vision possessed by the youth of the church and our faith in, and hope for, unity. Furthermore, we pledge our continued support to the Joint Committee on Presbyterian Union in their efforts, as well as to all persons concerned with Unity in the Spirit. In this area, we especially wish to acknowledge the united programs for Youth including the Montreat and 1980 Youth Triennium projects and the sharing of Youth curriculum and resources.

R.F. EDWARDS
R.W. BEARD

79-16. To the Standing Committee on Church Catholic I:

To the 119th General Assembly of the Presbyterian Church in the United States

Whereas we are seriously considering reunion with the United Presbyterian Church in the U.S.A.

Whereas we have many in the grass roots of the church who have little contact with the United Presbyterian Church in the U.S.A.

Whereas the exposure to the United Presbyterian Church in the U.S.A. comes mostly through the leadership of the ministers in the Presbyterian Church, U.S.

Therefore to help us in the Presbyterian Church in the United States to come to know and understand our brothers and sisters in the United Presbyterian Church in the U.S.A. and their work—that the General Assembly provide as a tool for better understanding the periodical "Monday Morning" (which is now being provided to the ministers of the United Presbyterian Church). That this subscription be for two years and sent to all active ministers in the Presbyterian Church in the United States.

LEWIS EARL TROTTER
C. WILLIAM HULL

79-17. To the Standing Committee on Rules and Procedures:

Whereas Advisory Participants from presbyteries need to have close identity and knowledge of the actions of presbyteries and

Whereas presbyteries need to become acquainted with those whom they approve to attend the meetings of General Assembly

Therefore be it resolved that the Sect. 3.4 of the Standing Rules of the General Assembly add the following paragraph 3.4.4:

"All such participants shall be eligible only upon attendance of at least one meeting of the presbytery from which they are proposed for election."

W. IVAN HOY
FRANK MILLER

79-18. To the Permanent Judicial Commission:

Whereas synods and General Assembly based upon the request of a percentage of their representatives are required to have called meetings and,

Whereas presbyteries vary in size and

Whereas some presbyteries have been asked to call frequent meetings to act on matters which could be considered at regular meetings

Therefore be it resolved that The Book of Church Order 16-9 be amended to read after the word "adjourned" in the second sentence, line three as follows, "the Moderator in consultation with the Stated Clerk shall at the request or with the concurrence of 10% of the enrolled ministers of presbytery and of the Ruling Elders representing 10% of the churches of presbytery (a fraction of either or both shall require an additional person) call a special meeting."

and that the following be substituted for the fourth sentence, "If both the Moderator and the Stated Clerk are unable to act, the most recent Moderator shall under the same requirements, issue the call."

W. IVAN HOY
FRANK MILLER

79-19. To the Standing Committee on Rules and Procedures:

Whereas in many areas of ministry there is a single Presbyterian witness to be made to the Church and to the world;

Whereas there are over a quarter of a million Presbyterians who now officially belong both to the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America;

Whereas both major branches of the Presbyterian Church in this country have decreed that as much as possible should be done together;

Whereas the nature of national media attention to the uniqueness of the same person moderating both the PCUS and UPCUSA denominations the same year would provide the context for very important witness to our total society which would be useful to expanding the influence of both Presbyterian denominations;

Whereas by the exposure given the Moderator in both the PCUS and UPCUSA the same person moderating both denominations would highlight within the Church the many present ministries in common in ways which would enhance the witness of both denominations;

Be it resolved that this, the 119th General Assembly of the Presbyterian Church in the United States joins its sister denomination, the 191st General Assembly of The United Presbyterian Church in the United States of America in affirming the principle of the same person moderating both

General Assemblies the same year in order to symbolize a sense of unity to the society and to the world-wide Church of Jesus Christ, but pending such possible election respectfully requests

1. That the Committee on Assembly Operations and the Permanent Judicial Commission report to the 120th General Assembly whether there are any legal reasons why one person could not serve as Moderator of both assemblies in the same year;
2. And further that Moderator Sara Bernice Moseley of the 118th General Assembly, Presbyterian Church in the United States, and Moderator William P. Lytle of the 190th General Assembly of The United Presbyterian Church in the United States of America be asked to confer and report to both the 120th PCUS General Assembly and the 192nd UPCUSA General Assembly any logistical reasons why the same person could not serve as Moderator of both assemblies in the same year and that the two Moderators be further encouraged to report any personal feelings they might have about the same.

DAVID E. STRINGER
ROBERT B. LEWIS

79-20. To the Standing Committee on Supervision of Lower Courts:

Whereas the 189th General Assembly of the United Presbyterian Church in the United States of America and the 117th General Assembly of the Presbyterian Church in the United States encouraged the presbyteries to consider the formation of union presbyteries wherever possible; and

Whereas some presbyteries beyond the bounds of present synods of the Presbyterian Church in the United States believe that the union presbytery movement is an experience which is in obedience to Christ's prayer for the unity of His Church; and

Whereas the union presbytery experience is a grass roots movement whereby many Presbyterians believe they can test the desirability of cooperation and union; and

Whereas there are increasing numbers of Presbyterian pastors and members who have had a positive experience in a union presbytery and upon moving to other areas desire the opportunity to continue that relationship; and

Whereas there are increasing numbers of Presbyterian pastors and members who move from one denomination to the other and long to keep their ties with their former denomination; and

Whereas the Synod of the Covenant of the United Presbyterian Church in the United States of America, on behalf of presbyteries in Ohio and Michigan who have expressed the desire to become union presbyteries, has overtured the 191st General Assembly of the United Presbyterian Church in the United States of America to request the 119th General Assembly of the Presbyterian Church in United States to provide easily accessible synod membership in the Presbyterian Church in the United States, as required by prior General Assembly actions approving union presbyteries; and

Whereas there are presbyteries in Ohio and Michigan which have indicated their desire to become union presbyteries; and

Whereas one of the interested presbyteries, the Presbytery of Mackinac, of the United Presbyterian Church in the United States of America, has overtured the 191st General Assembly of the United Presbyterian Church in the United States of America to request the 119th General Assembly of the Presbyterian Church in the United States to establish a new synod of Ohio and Michigan to facilitate its becoming a union presbytery;

Therefore be it resolved that the 119th General Assembly of the Presbyterian Church in the United States take necessary action to establish a new synod in the states of Michigan and Ohio, which synod's presbyteries would be union presbyteries of the Synod of the Covenant of the United Presbyterian Church in the United States of America.

JAMES T. RICHARDSON
THOMAS A. STALLWORTH

79-21. (Note: The Assembly declined to consider Resolution 79-21, requesting the Assembly to begin dialogue and study on limiting the consecutive terms of the members of the U. S. Senate and of the House of Representatives, because it was improperly submitted.)

79-22. To the Standing Committee on Ethics and Society:

Whereas, There is great concern for the availability of food for the entire world, and

Whereas, world hunger is a high priority for our denomination,

Therefore, be it resolved that the PCUS endorse the availability of family planning services throughout the entire world in ways that are economically and culturally feasible.

FLETCHER C. HUTCHESON
JERRY N. THOMPSON

79-23. To the Assembly in Plenary:

The 119th General Assembly of the Presbyterian Church, U.S., met in Kansas City, Mo., has noted with dismay reports during our meetings of armed conflict between members of the Ku Klux Klan and the Southern Christian Leadership Conference in Decatur, Alabama. Persons, black and white, have been injured, threats have been exchanged, property has been destroyed, and civil order may be in serious jeopardy.

The General Assembly commends all those residents of Decatur, Alabama, black and white together, who have been working in recent years to build inter-racial confidence and trust, and who have refused to support or participate in the recurring violence precipitated by the arrest, trial, and conviction of Tommie Lee Hines (a black, who is mentally retarded) for the crime of rape.

The General Assembly expresses its urgent concern that no organization use the occasion of this community conflict for any other purpose than to promote racial justice and peace.

The General Assembly calls upon all Christian people to pray and work with all men and women of good will for an end to inter-racial violence in Decatur, Ala., and to commit themselves anew to the search for racial and social justice in our nation and world.

RAYMOND SUNDBACK
JAMES E. BOWDEN

REPORT OF THE OFFICE OF REVIEW AND EVALUATION

Rev. Richard G. Hutcheson, Jr., Chairperson, presented the Report of the Office of Review and Evaluation (see Appendix, page 305). He was assisted by Rev. James T. Womack, Jr., and Ms. Beverly J. Myres.

PRESENTATION OF THE 1979 TOTAL BUDGET AND FUNDING DISPLAY

Mr. Richard Hacke, Central Treasurer, presented the 1979 Total Budget and Funding Display.

REPORT OF RETIRING CHAIRPERSON OF THE GENERAL ASSEMBLY MISSION BOARD

Rev. David L. Stitt, Retiring Chairperson, General Assembly Mission Board, presented his report to the Assembly.

The Assembly recessed for lunch with prayer voiced by Rev. James Daughdrill, Jr.

AFTERNOON SESSION—2:00 P.M.

The Moderator reconvened the Assembly.

ELECTION OF MODERATOR

The Moderator asked the Assembly to engage in silent prayer in preparation for the election of a Moderator. The Stated Clerk explained the procedure for the election of the Moderator.

Rev. Andrew R. Bird, Commissioner from the Presbytery of Norfolk, and Rev. Albert Curry Winn, Commissioner from the Presbytery of Hanover, were nominated.

Following the nominating speeches, each Candidate for the Office of Moderator addressed the Assembly and responded to written questions from the floor. Commissioners voted by written ballot. The Assembly took up other business as the tellers retired to tabulate the ballots.

REPORT OF THE MODERATOR

Moderator Sara Bernice Moseley presented to the Assembly the report of her activities as Moderator during the past year (see Appendix, page 251). The Assembly expressed its appreciation with a standing ovation.

PERMANENT NOMINATING COMMITTEE

In accordance with Standing Rules 4.1.1 and 6.1.1, the Moderator nominated the following to the Permanent Nominating Committee, Class of 1982: Rev. Judith Fletcher, Mr. Lu Harvin, and Rev. Calvin Houston. These persons were elected by the Assembly.

INDUCTION OF MODERATOR INTO OFFICE

The Stated Clerk announced the results of the balloting for Moderator. Rev. Albert Curry Winn was declared elected. Mrs. Winn accompanied Dr. Winn to the podium.

Dr. Winn was inducted into the office of Moderator. Following the charge by Moderator Moseley, Rev. William A. Benfield, Jr., led the Assembly in prayer. The new Moderator was presented the Celtic cross by the retiring Moderator, who then declared that Albert Curry Winn had been duly elected and installed Moderator of the One-Hundred-Nineteenth General Assembly of the Presbyterian Church in the United States, in keeping with all constitutional requirements.

Rev. Jerrold Brooks, Executive Director, Presbyterian Historical Foundation, presented to Dr. Winn the gavel used at the 61st General Assembly, moderated by Dr. Winn's grandfather, Rev. A. B. Curry.

Dr. Winn responded to the Assembly.

The retiring Moderator was presented a mounted gavel by the Assembly in token of its appreciation of her service.

RECOGNITION OF PAST MODERATORS

The Moderator presented the following Past Moderators to the General Assembly: Rev. J. McDowell Richards (1955), Rev. R. Matthew Lynn (1969), Rev. William A. Benfield, Jr. (1970), Rev. Charles E. S. Kraemer (1973), and Rev. Harvard A. Anderson (1977).

RECOGNITION OF ECUMENICAL PARTICIPANTS

The Stated Clerk presented the following Ecumenical Participants: Ms. Wanda Button, Church of the Brethren; Rev. James Earl Massey, Church of God, Inc. (Anderson, Indiana); Rev. A. Edward Bell, National Council of Community Churches; Ms. Dorothy Berry, United Church of Christ; Rev. John M. Diaho, Evangelical Church of Lesotho; Rev. Leonid Kishkovsky, Orthodox Church in America; Dr. C. B. Hastings, Southern Baptist Convention.

ECUMENICAL REPRESENTATIVE

The Stated Clerk presented Rev. Thomas G. Morris, Associate Reformed Presbyterian Church, who brought greetings to the Assembly.

REPORT OF THE STATED CLERK

Rev. James E. Andrews, Stated Clerk, presented his report to the Assembly. The Assembly voted to place the report in the Minutes, (see Appendix, page 253).

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Mrs. Mary Steddom, Chairperson, presented the Report of the Standing Committee on Bills and Overtures (for referencing, see page 109). Resolution 79-1 was referred to the Standing Committee on Church Orders and Vocations, pending advice of the Provisional Constitutional Committee concerning the appropriateness of considering this Resolution in conjunction with Overture 78-62.

Rev. Andrew Bird voiced the prayer as the Assembly recessed for the dinner hour.

EVENING SESSION

May 23, 1979—7:30 P.M.

Commissioners met in a joint business session with the United Presbyterian Assembly. The meeting was convened by Moderator Winn. Following the singing of a hymn, the prayer was voiced by Moderator Rice.

William P. Thompson, Stated Clerk, UPCUSA, presented Mr. Charles Coleman, Westminster Press, who presented the two Moderators with copies of the *New Testament Concordance of the Revised Standard Version of the Bible* by Clinton Morrison, Louisville Presbyterian Theological Seminary. The Moderators responded.

HOST WELCOME

William Wilson, Chairperson of the Committee on Local Arrangements, presented the Moderator of the Presbytery of Kansas City-Union who brought words of welcome. Mrs. Margaret Bartle, widow of the Hon. Roe Bartle, brought greetings to the Assembly. Mr. Wilson extended greetings and introduced the Steering Committee. Ms. Joyce Barnes, Executive Secretary of Kansas City-Union Presbytery, was introduced. Mr. Wilson presented Rev. John D. Watson, Chairperson of the Council of the Presbytery of Kansas City-Union who presented gavels to each Moderator. The gavels were made of wood from four churches representing the Cumberland, Presbyterian Church in the U.S.A., Presbyterian Church in the U.S., and United Presbyterian Church in North America.

The following Resolution re Rev. Richard K. Johnson was adopted by the two Assemblies:

RESOLUTION IN HONOR OF RICHARD K. JOHNSON, Executive Presbyter
Kansas City Union Presbytery, Synods of Mid-America
Presbyterian Church in the United States-United Presbyterian Church in the U.S.A.
Richard K. Johnson—Born: September 25, 1925; Died: May 1, 1979

WHEREAS, Richard K. Johnson served as one of the architects of the union presbytery structure, and

WHEREAS, Richard K. Johnson had a dream that one day the Presbyterian Church in the

United States and the United Presbyterian Church in the United States of America would one day walk with each other and work with each other in the unity of the Spirit of God, and

WHEREAS, it was the dream of Richard K. Johnson that the 119th General Assembly of Presbyterian Church in the United States and the 191st General Assembly of the United Presbyterian Church in the United States of America (1979) would meet in the same place at the same time to demonstrate the unity in the Spirit of God, and

WHEREAS, the realization of the dream of Richard K. Johnson is a reality in this time and this place;

BE IT RESOLVED, that the 119th General Assembly of the Presbyterian Church in the United States and the 191st General Assembly of the United Presbyterian Church in the United States of America meeting jointly in Kansas City, Missouri on May 23, 1979 do:

REMEMBER the untiring effort Richard K. Johnson gave to bringing unity in the Spirit of God between the two General Assemblies, and

GIVE THANKS to God for the grace that was shown in the life and ministry of Richard K. Johnson.

BE IT FURTHER RESOLVED, that:

1. This resolution be recorded in the Minutes of the 119th General Assembly of the Presbyterian Church in the United States and the 191st General Assembly of the United Presbyterian Church in the United States of America (1979).
2. A copy of this resolution be forwarded to Mrs. Richard K. Johnson, and
3. All copies of this resolution be signed by the Stated Clerks of both General Assemblies.

REPORT OF THE JOINT COMMITTEE ON UNION

Chairpersons Robert C. Lamar and J. Randoph Taylor were presented to the Assembly. Members of the Joint Committee on Union and the Minority Task Force were presented. Dr. Taylor and Dr. Lamar addressed the Assembly, followed by an audio-visual presentation on being a Union Presbytery.

REPORT OF THE JOINT COUNCIL ON CHAPLAINS AND MILITARY PERSONNEL

Rev. David Chambers, Director, Joint Council on Chaplains and Military Personnel, presented the report. He introduced members of the Council who represented the five Presbyterian denominations on the Council. The Chairperson of the Council led the Assembly in prayer and then spoke to the Assembly.

Mr. Chambers presented the two Moderators with Celtic cross key chains.

JOINT PRESENTATION OF THE GENERAL ASSEMBLY MISSION COUNCIL (UPCUSA) AND THE GENERAL ASSEMBLY MISSION BOARD (PCUS)

Moderator Winn presented Rev. Patricia McClurg, PCUS, and Mr. Dan Little, UPCUSA, who introduced the "Celebration."

The Assembly recessed until 8:30 A.M. Thursday.

THIRD DAY—MORNING

May 24, 1979—8:30 A.M.

The Commissioners met for worship at 8:30 A.M. Ricky Porter, student at Johnson C. Smith Seminary, was Liturgist.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Mrs. Mary Steddom, Chairperson, presented the Report of the Standing Committee on Bills and Overtures (for referencing, see page 109).

Commissioners met in Standing Committees from 9:30 A.M. to 12:30 P.M., from 2:00 P.M. to 5:30 P.M., and from 7:30 P.M. to 10:00 P.M.

FOURTH DAY—MORNING

May 25, 1979—8:30 A.M.

The Commissioners met for worship at 8:30 A.M. Ruling Elder Marian Casper, Presbytery of San Diego, was Liturgist.

The Moderator convened the Assembly.

COMMITTEE ON THANKS

The Moderator appointed the following persons to the Committee on Thanks: Rev. Thomas C. Duncan, Birmingham; Mrs. Myrl M. Hart, del Salvador; Rev. George M. Cooley, Westminster.

PROVISIONAL CONSTITUTIONAL COMMITTEE

Re the referral of Resolution 79-1 to the Standing Committee on Church Orders and Vocations, the Provisional Constitutional Committee gave the following advice:

The Moderator has requested the advice of the Provisional Constitutional Committee concerning the appropriateness of considering Resolution 79-1 in conjunction with Overture 78-62 (Permanent Judicial Commission Report Item 79-3, see p. 275).

BCO 20-7 prohibits the Assembly from considering an amendment to the BCO "until there has been an *opportunity* (italics supplied) for a report from the (Permanent Judicial) Commission". The report is to consist of "all pertinent facts, particularly those concerning the relation of the proposed amendment to the Constitution as a whole" and the commission is to "recommend to the General Assembly concerning the proposed amendment". The insertion of the word "opportunity" as a qualification of the otherwise mandatory prohibition of the consideration of an amendment where no "report" has been received was undoubtedly done to prevent the frustration of the amendment process where the Permanent Judicial Commission has not "reported" upon a timely and properly requested amendment. Such may have resulted from the failure of the Permanent Judicial Commission to make a response to such a requested amendment or from its failure to comply with the "reporting" requirements as, for example, it requests additional time to consider an amendment or seeks instruction on substantive issues before "reporting".

The requirement for a "report" from those specifically charged with the maintenance of the integrity of the Constitution and the protection of the judicial process is vital to our Presbyterian system (witness the fact that such requirement is contained within the BCO and not the Standing Rules where it could be readily waived) and should not be by-passed because the "opportunity" was present except under very persuasive circumstances.

In the situation before us the Permanent Judicial Commission has considered and reported to the Assembly on Overture 78-62 which requests a similar amendment to the one proposed for consideration in Resolution 79-1. Indeed it appears to your Committee that the requested changes to subsections (2) and (3) are very similar to those requested in 78-62. Resolution 79-1 does request an amendment to subsection (5) which was not requested in 78-62 but it does not appear to your Committee that other constitutional considerations are involved in that requested change nor is additional information required for its consideration.

The amendment suggested by Resolution 79-1 is a direct result of the passage of an amendment to the ordination vows and the defeat of an amendment to the Confession of Faith. These were amendments of particular concern to the church. If the General Assembly wishes to consider amendments to the ordination vows just approved it should have an opportunity to consider all the changes properly and timely proposed by the Presbyteries if constitutionally permitted.

It is the opinion and advice of the Provisional Constitutional Committee that inasmuch as an opportunity existed for a report from the Permanent Judicial Commission and that "very persuasive circumstances" exist in this case, the General Assembly may consider the Overture described in Resolution 79-1.

Jack G. Admire
Joyce C. Tucker
R. Matthew Lynn

The Moderator ruled that the action of the Assembly in answering Commissioner Resolution 79-1 in the affirmative and thus referring Overture 79-38 to the Standing Committee on Church Orders and Vocations is in order.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Mrs. Mary Steddom, Chairperson, presented the Report of the Standing Committee on Bills and Overtures (for referencing, see page 109).

The Minutes for Tuesday, May 22 and Wednesday, May 23, 1979 were approved.

Commissioners met in Standing Committees from 9:30 A.M. to 12:30P P.M., and from 2:00 P.M. to 5:00 P.M.

RECEPTION FOR MODERATORS

Commissioners, Advisory Participants, friends and visitors of the General Assemblies of the PCUS and the UPCUSA gathered in Bartle Hall to participate in a reception for the Moderator of the 119th General Assembly of the PCUS and the 191st General Assembly of the UPCUSA.

Commissioners met in Standing Committees from 8:00 P.M. to 10:P.M.

FIFTH DAY—MORNING

May 26, 1979—8:30 A.M.

Commissioners met for worship at 8:30 A.M. Rev. Thomas A. Stallworth was Liturgist.

It was announced that Rev. Welford Hobbie had been appointed by the two Moderators to attend the memorial service in Florida for John Spinkelink, who

had been executed. The Assemblies joined in silent prayer in behalf of the families of those on death row and for the family of Mr. Spinkelink.

ECUMENICAL DELEGATES AND ECUMENICAL VISITORS

Moderator Rice, UPCUSA, introduced Ms. Maggie Kuhn, who addressed the Assembly briefly.

Ms. Sara B. Moseley introduced the following Ecumenical Delegates and Visotors, who brought greetings to the two General Assemblies:

Rev. Douglas L. Crawford, Moderator, Presbyterian Church of Southern Africa; Rev. Max Griffiths, General Secretary, Australian Inland Mission, Uniting Church in Australia; Rt. Rev. Ramchandra Bhandare, Deputy Moderator, Church of North India; Rev. Doo Bong Kim, Moderator, Presbyterian Church of Korea; Rev. Jay Bong Park, General Secretary, Presbyterian Church in Republic of Korea; Rev. Samuel Trinidad B., President, National Presbyterian Church of Mexico; Rev. William A. Best, Assembly Executive Secretary, Presbyterian Church New Zealand; Rev. H.K. Weng, former Moderator, Presbyterian Church in Taiwan; and Rev. Donald C. MacDonald, Treasurer, North American and Caribbean Area Council of World Alliance of Reformed Churches.

Others introduced were Rev. Overtoun Mazunda, General Secretary Designate, (Livingstonia Synod), Church of Central Africa Presbyterian; Rev. Kimani W. Chege, Pastor, and Mr. Gerishon Kirika, Pastoral Counseling, Presbyterian Church of East Africa; Rev. David Wanless, Director of Communications, South African Council of Churches; Mr. Gatjul Djerrkura, Superintendent, Aboriginal Advisory Development Service, Uniting Church in Australia; Ms. Paulina Steffen, Education for Mission Office, Program Agency, UPC, and Presbyterian Church of Brazil; Ms. Brenda Moncrieff, Assistant to Principal Clerk, Presbyterian Church in Canada; Ms. Victoria Bahkit, Teacher, Ramses College for Girls, Coptic Evangelical Church; Rev. Sung Soo Kim, Pastor, and Rev. Kap Shik Sung, General Secretary, Presbyterian Church of Korea; Rev. John Diaho, Evangelical Church of Lesotho; Rev. H. Victor Stryker, First Vice-Moderator, and J. Carney Johnson, Ruling Elder, Liberian Department of Lands and Mines, Presbytery of Liberia; Rev. Juan Garcia M., Stated Clerk, and Rev. Isaias Uc. C., Treasurer, National Presbyterian Church of Mexico; Rev. Lewis Robins, Pastor, Presbyterian Church of New Zealand; Rev. Mba Ogarekpe, General Secretary, Presbyterian Church of Nigeria; Dr. Anwar Barkat, General Secretary, Church of Pakistan; Dr. Eliezer Mapanao, President, Southern Christian College, and Mrs. Eliezer Mapanao, Director, Cotabato Rural Uplift Movement, United Church of Christ in the Philippines; Rev. Salim Sahiouny, Pastor and former Moderator, National Evangelical Synod of Syria and Lebanon; Rev. Javier Torres, Pastor, Presbyterian Church of Venezuela; Dr. Keith Bridston, Executive Secretary of U. S. Conference for World Council of Churches, and Dr. Phillip Potter, General Secretary, World Council of Churches.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Mrs. Mary Steddom, Chairperson, presented the Report of the Standing Committee on Bills and Overtures (for referencing, see page 109).

The Assembly recessed to continue in Standing Committees through the rest of the day, if necessary.

SIXTH DAY—SUNDAY

May 27, 1979

Commissioners and Advisory Participants attended worship services in the churches of Kansas City-Union Presbytery.

ECUMENICAL SERVICE OF WORSHIP

Commissioners, Advisory Participants, friends and guests of the two General Assemblies gathered in the Municipal Auditorium for the purpose of participating in an Ecumenical Service of Worship at 8:00 P.M. Preaching was Rev. Phillip Potter, General Secretary of the World Council of Churches. Presiding over the service were Rev. James E. Andrews, Stated Clerk of the PCUS and Ruling Elder William P. Thompson, Stated Clerk of the UPCUSA.

Other participants were Rev. Warren Chrisman, Minister-President of the Disciples of Christ, Christian Churches of Mid-America; Mrs. Bessie W. Murnan, President, Church Women United in Kansas City, Missouri; Right Rev. Arthur A. Vogel, Bishop, the Episcopal Church, Diocese of West Missouri; Rev. Walter L. Chesnut, Stated Clerk, Platte-Lexington Presbytery, Cumberland Presbyterian Church; Rev. Andrew H. Mahalares, Pastor, Greek Orthodox Church of St. Dionysios, Overland Park, Kansas; Rev. John W. Williams, Pastor, St. Stephens Baptist Church, Kansas City, Missouri; Most Rev. John J. Sullivan, Bishop of the Diocese of Kansas City-St. Joseph; Bishop Ernest T. Dixon, Jr., Kansas City Area, United Methodist Church; Rev. Roger J. Gieschen, President, Central States Synod, Lutheran Church of America; Rev. Walter E. Dobler, Associate Minister, Western Association of Missouri Conference, United Church of Christ; Rev. Howard Rice, Moderator of the 191st General Assembly of the UPCUSA; Rev. Albert Winn, Moderator of the 119th General Assembly of the PCUS.

The music was provided by the combined choirs of the Presbyterian Churches of the Kansas and Missouri area under the director of Dallas Draper, Director of Music, The Village Presbyterian Church, Prairie Village, Kansas. The organist was Mrs. LaVergne Friday, Organist, The Village Presbyterian Church.

SEVENTH DAY—MORNING

May 28, 1979—6:45 A.M.

The Joint Assembly Breakfast was held at 6:45 A.M. The Task Force on Criminal Justice was in charge of the program. The speaker was Dr. Norval Morris, Professor, University of Chicago Law School and Special Assistant to the Attorney General of the United States.

The Moderator convened the morning session with prayer. Rev. Jerrold Brooks, Director, Historical Foundation, requested permission of the Assembly to display the architectural drawings of the proposed new building in Montreat. Permission was so granted.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Mrs. Mary Steddom, Chairperson, presented the Report of the Standing Committee on Bills and Overtures (for referencing, see page 109), which **was adopted,** as follows:

I. **Your Committee Recommends:**
   A. That the General Assembly hear the Minority Opinion from members of the Standing Committee on Justice and Human Development dealing with Nestlé boycott.
   B. That the Minutes for May 24, 1979, be approved.
   C. That the General Assembly allow five minutes for Standing Committee on Budgets and Funding immediately following the Report of the Standing Committee on Bills and Overtures on Monday, May 28, 1979, at the 9:00 A.M. business session.
   E. That the General Assembly adopt the following order for reports by Standing Committees:
      Polity, Supervision of Lower Courts, Office of the General Assembly, General Assembly Rules and Procedures, Church Orders and Vocations, Justice and Human Development, Church Catholic I, Church Catholic II, Ethics and Society, Interpreting the Faith, Mission Board Priorities and Goals, Mission Board Administration, Mission Board Program, Mission Board Organization, and Budgets and Funding.

BUDGETS AND FUNDING

Mr. Ray Killian, Chairperson, gave a five-minute statement regarding financial decisions before the Assembly.

REPORT OF THE STANDING COMMITTEE ON POLITY

Rev. Clements E. Lamberth, Jr., Chairperson, presented the Report of the Standing Committee on Polity, which **was adopted as amended** as follows:

I. The Standing Committee on Polity considered the following items referred to it:
   A. Report, Portions of Reports, and/or Recommendations as follows:
      1. Council on Theology and Culture paper, "Church Membership and Discipline," Recommendations 1, 2, 3, 4, a through i, Permanent Judicial Commission Item 79-6, Item 79-25, and Item 79-26.
      2. Report of the Stated Clerk Section IV., Amendments C, D, G, H, and Appendix A.
      3. Permanent Judicial Commission.
         a. Item 79-1 and Overture 78-46.
         b. Item 79-2 and Overture 78-47.
         c. Item 79-5.
         d. Item 79-9.
         e. Item 79-10.
         f. Item 79-13, and Communication 79-5.
         g. Item 79-17, Appendix A of Report of the Stated Clerk and Communications 79-31 and 79-32.
         h. Item 79-20 and Overture 79-13.
         i. Item 79-21 and Overture 79-15.
         j. Item 79-24 and Communication 79-9.
      4. Permanent Nominating Committee nominations to the Permanent Judicial Commission.
      5. Ad Interim Committee on Church Property Report.
   B. Minutes of the Permanent Judicial Commission.

II. **Your Committee Recommends:**
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. Council on Theology and Culture Paper, "Church Membership and Discipline" and Recommendations 1, 2, & 3 and Permanent Judicial Commission Items 79-6, 79-25 & 79-26.
         a. That the Paper "Church Membership and Discipline" be adopted and commended to the Church for study:

CHURCH MEMBERSHIP AND DISCIPLINE

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CHURCH MEMBERSHIP AND DISCIPLINE

Background of this Study

The 1970 General Assembly of the Presbyterian Church in the United States, in response to an overture from the Presbytery of Hanover, instructed the Permanent Theological Committee "to study and report on the meaning of Confirmation in the theology and practice of the Reformed tradition." (1970 GA *Minutes,* pp. 57, 81) The Permanent Theological Committee reported to the 1971 General Assembly that the 1970 General Assembly also referred to the committee "resolution number 21, which was adopted, and which read as follows:

> 'That the Permanent Theological Committee be instructed to include in its study of Confirmation . . . a consideration of the bases for admission to the Lord's Table including the implications of Baptism to both Confirmation and admission to the Lord's Table.'" (1971 GA *Minutes,* p. 254)

The Permanent Theological Committee presented its report to the 1973 General Assembly. The Assembly adopted section "A" of the report on "Confirmation" but referred section "B", entitled "Admission to the Lord's Table," to the Council on Theology and Culture "under whose guidance the question of 'admitting children to the Lord's Table' be studied throughout the Church, that the Council report to the 115th General Assembly, or earlier, with proposals on admitting children to the Lord's Table with any necessary changes in the Constitution of the Church . . .'" (see 1973 GA *Minutes,* pp. 127-133)

The Council on Theology and Culture presented to the 1976 General Assembly a revised report on "Admission to the Lord's Table." This report was adopted along with proposed changes to the *Book of Church Order* to be sent to presbyteries for advice and consent. (1976 GA *Minutes,* pp. 183-199) These constitutional changes were declined by a majority of the presbyteries. (see 1977 GA *Minutes,* p. 267) However, the 1977 General Assembly once again referred the "overtures and questions which led to the studies on confirmation and the relationship of children to the Lord's Supper to the Council on Theology and Culture for further study and recommendation to a subsequent General Assembly." (1977 GA *Minutes,* pp. 85, 124)

In addition to the referrals mentioned above, the 1976 General Assembly instructed the Council on Theology and Culture "to prepare a study paper on the Doctrine of Church Membership and Church Discipline. The study should include a review of the theology of our tradition, the historical developments, the current practices and recommendations for amendments to the *Book of Church Order,* which reflect the contemporary understanding of theology and practice." (1976 GA *Minutes,* p. 199) This instruction grew out of questions raised regarding the status of "inactive" members in the polity and life of the Church. (see 1976 GA *Minutes,* pp. 250-251)

INTRODUCTION

Questions about church membership and discipline have been generated largely by the changing circumstances in contemporary society which have affected the life of the Presbyterian Church in the United States: increasing mobility, ecumenical involvement with other denominations, the pluralistic character of society, the crossing of denominational lines by church members of all denominations, to say nothing of the secularistic approach to life that has eroded traditional conceptions of the nature and obligations of church membership.

Since these questions referred to the Council on Theology and Culture relate to the meaning of church membership, church discipline, and the sacraments, the Council has sought to address them in a coherent fashion in the light of the scriptures, Reformed history and theology, and the circumstances of the present era. The following report will review a Reformed understanding of the nature of the church which reflects the dynamic nature of the God who controls the church. It will emphasize the organic nature of the church and its function to participate in God's own work in human history. It will suggest the dynamic nature of membership and discipline in such a church and the implications of this for the church's responsibility for the younger members of the church.

I. A REVIEW OF THE REFORMED TRADITION REGARDING CHURCH MEMBERSHIP

A. A Dynamic Understanding of the Church

The nature of the Christian church is derived from the nature of the God of the church. The God worshipped by Israel and in the church leads, protects, delivers, redeems, chastises, corrects, nurtures, cares. Though sometimes described in theology by language suggesting a static character (e.g., omnipresent, omniscient, etc.), in the Bible for the most part the figures chosen are much more personal and dynamic. A parent actively caring for a child, a warrior gaining victory in battle, a district attorney prosecuting a case, a builder creating a world, a shepherd finding a lost lamb — such are the images chosen for the divine. God sees, hears, speaks, feels, seeks. In other words God acts, and in order that the world might understand, God became incarnate in Jesus of Nazareth to bring about the redemption of the world. As part of God's ongoing action in the world, the Church has been called together to participate with God in doing the work of God in the world. God is best understood as passionately active for the redemption of the world; so is the church to be viewed.

The church is therefore to be thought of in "dynamic" rather than "static" terms. The church is a group of people who have been taken hold of by Jesus Christ and have been entrusted with the work of Jesus Christ. The life of the church is dependent on the presence of God's spirit. Members of the church are spoken of as "in Christ" or as having "Christ in them." A member of the church is a member of a particular church or congregation and thus a member of the whole company of God's people in all places and all ages.

The reformers recognized a difference between the Visible Church in which the member lives life, and the Invisible Church which is known only to God. They held that the marks of the Visible Church are the faithful preaching and hearing of the Word and the administration of the sacra-

ments in their fundamental integrity. The practice of ecclesiastical discipline in the name and spirit of Christ was included by some as an additional mark of the church. (Cf. *Book of Church Order* 2-1, 2 and 3)

B. Scriptural Images of the Church

1. The Body of Christ

A number of figures of speech or images used in the New Testament call attention to this dynamic character of the church. In the New Testament image of the "body of Christ," the term "church member" finds its basic meaning. The relation of each member to the head of the body and the interrelationship among the various members are significant features of this image. The members of the body exist in Christ and as his body participate in God's reconciling and redeeming activity among human kind. The figure of the body suggests that members are dependent on one another and all together dependent on Christ, the Head of the body, who directs the activities and functions of the whole.

2. The Household of God

Another image that suggests the organic or dynamic nature of church membership is that of the household. This image also suggests the character of the organism. In contrast to the hierarchical concept of the family current in the first century, the household of God is characterized by mutuality and reciprocity. This suggests the earliest New Testament principle of church order and discipline, namely, that "position" in the community of faith, whatever it may be, exists "in the Lord" for the edification and prosperity of the whole. Where relationships have been distorted through human hardness of heart, restoration and new creation become reality when "in the Lord." The caring, protecting and nurturing aspects of relationships natural to the family are also characteristic of the relationships which members of the church sustain to one another within the family of God.

3. The New Israel, the Covenant Community

Both Peter and Paul viewed the Christian church as the new Israel brought into existence by the establishment of the new covenant which was announced by Jeremiah and mediated by Jesus Christ. The church is seen as under the same call as that given to Abraham. It is the heir of the covenant promises made to Abraham and his descendents, and is given the same responsibility to be a blessing to all the nations of the world.

The writer of I Peter used language to describe the church that in the Old Testament had been used only of Israel. The church is called a "holy nation," i.e., a nation called together for the express use of God in the accomplishment of God's redemptive purpose in the world. The church is designated "God's own people," i.e., uniquely God's possession. The church is ingrafted into the covenant community and becomes heir of all the promises and responsibilities assigned to Israel in the Old Testament.

C. The Work of the Church

1. The Church and the Word of God

The reformers understood the church as always existing in relation to the word of God. The church was brought into existence by the word. Its

life depends on its continually hearing the word. Its work in the world is to proclaim the word. The people of God must hear and hear again the story of God's gracious dealing with humankind as recorded in scripture. Thus we speak of scripture as a means of grace, for it is through the proclamation and hearing of the word as given to us in scripture that members of the church are redeemed by God's grace and equipped for their ministry to one another and to the world.

The proclamation of the word is by no means confined to preaching and teaching, although preaching and teaching are among the most important ways by which the word is proclaimed. Jesus established the pattern of the church's ministry of proclamation in his own ministry. He was known primarily as preacher and teacher. He began his own ministry with the words, "The time is fulfilled, the kingdom of God is at hand; repent and believe the good news." (Mark 1:15) The hearing of the gospel calls for a two-fold response of faith and repentance. Empowered by the Holy Spirit, who speaks through the word, human beings are led to accept the gracious and forgiving love of God manifested in Jesus Christ, and to become members of the church, which is his body.

2. The Church and the Task of Nurture

The proclamation of the word is accomplished not only by preaching and teaching but also by nurture within the Christian community. Nurture has been generally understood to mean the incorporation of a person into the life of the community in such a way that the significant features of the life of the community will be appropriated. Such nurture takes place in the church by the inclusion of a member in the fellowship of the church throughout life: in infancy and childhood in the corporate life of the Christian family where life is lived "in Christ" and decisions made, and gradually in the life of the congregation as the community worships, works, studies, and experiences fellowship with one another and with Christ.

While the nurture of the member is not to be identified completely with instruction, nevertheless, to be effective, it is always to be accompanied by instruction. The church's heritage of history, tradition, wisdom and song is a part of and basic to the very life of the church. This is not the church's faith, but without knowledge of these data and adoption of them as one's own heritage, a person's faith is poorly nourished.

The Sacraments of Baptism and the Lord's Supper occupy significant roles in the nurture of the church member. In Baptism membership in the church is acknowledged and celebrated and the faithful affirm their intention to offer the newly baptized member the nurture and admonition of the Lord. Participation with the covenant community at the Lord's Table is a reliving of the covenant of God's grace, a time of visible fellowship with Christ and the whole community of faith, and a celebration of the rule of Christ over the world which will one day be made visible.

3. The Church and God's Work in Human History

The church participates in the work of God in history. It is called by God to love the world as God loves the world, not only by proclaiming that love but also by spending itself in the service of Christ's Kingdom on earth. The church joins in the work of God for the establishment of justice and peace, the relief of suffering and the making of disciples. As the body of

Christ it is called to share Christ's concern for those who suffer and to identify itself with the ministry of God in Christ.

4. The Church and its Responsibility to be the New Community

a. Its Responsibility for Fellowship

The church carries out its work also through the quality of its own fellowship. In the fellowship of believers the reconciliation of broken humanity is foreshadowed and affirmed. Paul was speaking of the fellowship of the church when he wrote "We, though many, are one body in Christ, and individually members one of another." (Romans 12:5) The fellowship within the church is of such quality because it depends on and reflects fellowship with Christ. To belong to Christ, the Head, is to belong to God and to one another. Such belonging creates the household of faith and overcomes the isolation and alienation of race, class, caste, nation, age, culture and sex, and draws all members into a divine human community.

b. Its Responsibility for Worship

The church is called to be a worshipping community. It is in worship that the traditional marks of the church are evidenced. In worship through the word and sacraments members of the church are reminded continually of who God is and who they are. The reading and proclamation of the word in scripture recalls the redeeming acts of God. The sacraments confirm the word. Worship becomes a fountain of grace, a source of guidance and direction for participation in the work of God in the world. This is what the reformers must have meant when they spoke of worship as God's provision for the government of God's people. Through its worship, the church's life is continually refocused and faith is confirmed and strengthened. Worship, then, is not optional but is essential to the life of the church.

Worship, both private and public, draws on the heritage of the church — the hymns, prayers and liturgical forms which have been developed over the years, as well as new forms growing out of contemporary experience of faith. Thus worship provides means by which members of the church may identify themselves with the congregation and at the same time may recognize their oneness with the whole Visible Church and find their knowledge of God deepened and enriched by the fullness of the gospel.

c. Its Responsibility for Discipline

It is the responsibility of the church to maintain discipline within the community of faith. Church members as they grow in faith need support and even reproof. According to its standards, the Presbyterian Church in the United States understands discipline as the means by which the church submits itself and its members to the authority of Christ for the purpose of guidance and nurture and for constructive correction of offenses. Despite the harsh sound of the word to modern ears, discipline is essential to the well-being of the church and to the spiritual growth of the individual member of the church. Its purpose is never to destroy but to build up the body of Christ for its ministry in and to the world.

II. A DYNAMIC UNDERSTANDING OF CHURCH MEMBERSHIP

A. The Living Character of Church Membership

To be a member of the church is to be a member of the body of Christ's disciples established by God to join in God's redemptive work in the world.

Thus membership is a dynamic relationship to the living God which demands a response of wholehearted participation with other Christian disciples in God's redemptive endeavor in human life to make all things one in Jesus Christ.

Life in the church is best understood as "dynamic" rather than "static." A still-life photograph cannot capture what the church is; a motion picture best shows what is going on. Membership in the church is for the individual a process of becoming, a movement from faith to faith, growth in grace, an awakening comprehension that justification has sanctification as its goal. The relationship of the individual with God and God's people embraces the totality of life, from birth until death, and sets the individual on a course which leads toward full maturity, "the measure of the stature of the fullness of Christ." (Eph. 4:13) Through the centuries the church catholic has recognized such a process and with biblical warrant has identified and celebrated the stages of Christian growth in rite and sacrament.

B. Entrance into the Community of Faith

Entrance into the community of faith begins with divine initiative and is God's gift. Before we do anything, God calls us. It is not our faith but God's grace that makes us members of the church. While recognizing that it is by faith that an individual accepts God's grace, the Reformed tradition has nevertheless emphasized that the church is not a voluntary association in which membership is dependent solely upon a person's choice. The call and claim of God are prior to any human decision. Individuals and families are called to become a part of God's people in the world in order that God's love for the world in Jesus Christ may be made manifest to all humankind. Thus membership in the community of faith puts one under obligation. Entrance into this community is entrance into God's work.

Persons become members of the Church of Jesus Christ in two ways: (1) through birth to or adoption by Christian parents, or (2) through profession of faith. That one has been called by God and engrafted into Christ is recognized and affirmed by the church in the Sacrament of Baptism.

C. The Locus of Membership

Membership in the church is experienced in relation to the local congregation and at the same time involves a person in the Visible Church catholic. Thereby members of the church become mutually dependent upon and responsible for all other members of the universal church.

The wholeness of the church is not only geographical; it is also historical. The particular congregation is not only mutually dependent on and responsible for all other particular churches; it is also a part of the historic Israel dating from Abraham and the New Israel founded by Jesus Christ. It has a long history and a great tradition. It anticipates a continuing history and looks to a day when its mission will be complete and God's kingdom established. Members of the church are members of this larger historical community and of the eschatological community. They are pensioners of the community of faith for its memory, its history, and its tradition that inform their faith. The scriptures written, cherished and interpreted by the community of faith, the sacraments, the liturgical practices

handed down by the community, the history of the community's own life — these are all part of the heritage of the church and therefore they are our heritage. They give substance to the faith of the church and they give hope for the consummation of God's plan for the world.

D. The Developing Life of Disciples

For children of believers, membership in the church begins at birth or at a time when Christian adults assume guardianship of a child. From the time children enter the pilgrimage of faith, they are members of the Body. Baptism is performed only once, but its reality continues throughout life. That a new identity in Christ is given at baptism remains a decisive factor in the life of the disciple. The knowledge that we have been baptized is the knowledge that we have been forgiven of our sin and engrafted into Christ. It is the assurance of this fact that drove Martin Luther again and again in times of stress to remind himself, "I am baptized." The fact that an infant is incapable of carrying responsibility for the body does not negate the fact of such membership.

The family and the church bear witness to God's grace, not only through the Sacrament of Baptism, but also and especially in the ways they handle the child, who responds at each stage in the ways God has ordained. An infant responds in trust as he or she experiences the goodness of the world and the love of the family into which he or she has been born. This trust is the seedbed of faith. As the infant grows into childhood, the child will begin to respond in different, more verbal ways. As words come easier, the child will participate in the liturgy of the church, listening to stories of the church's life, participating as possible in the church's mission. The family's faith and the congregation's faith are almost sure to be conveyed to the child. The child is more conscious now of belonging to a family and congregation with a distinctive way of life, and finds comfort in belonging. The capacity for understanding and articulating abstract theological concepts of the kind required for an adult confession of faith is just beginning to emerge.

As the child moves into "youth" he or she will begin to raise questions about the community of faith. If, in the face of the youth's probing the church and the family are strong enough to continue to witness in behavior and in words to God's abiding grace, the young person may be able to work through questions and doubts and claim a place in the community of faith. Belief in the forgiveness and renewal that have been given in Christ and claimed by family and congregation in the Sacrament of Baptism may be asserted and responsibility accepted for participating in God's activity in human history. Verbal, public profession of faith, and confirmation, may now take place.

It is at this time that young members of the church are ready to take up their responsibility for the government of the church. They have worked through their relationship to Christ, to other disciples and to the world. They are free and able to take full responsibility for governance and ministry. Confirmation marks the mature human response to the divine gift of the new life in Christ. The step of confirmation probably will not mark a radical change in the member's relationship to Christ. The member from very early years has been aware of the living presence of Christ in the family and the surrounding community of faith, and may have taken for

granted membership in the family of God. But the act of confirmation is no less important for that. In confirmation the church and the individual member together reaffirm their conviction that God has included this particular person in the covenant wrought out in Jesus's death and resurrection and certified in the Sacrament of Baptism. The member now confesses verbally faith in Christ which he or she has known in experience since childhood. The congregation confirms the fact of God's love for this member which it has in faith affirmed in baptism in the member's infancy. Thus, through the constancy of the church the member is strengthened to respond to Christ in increasingly mature ways, coming in time to lay claim on God's promise and to commit self to participation in the work of God in the church and in the world.

It is no less the responsibility of the church to assist adult members to grow in Christ and to deepen their awareness of the significance of their membership in the body. The means that God has appointed for the nurture and growth of both children and adult members are the word, the sacraments, and discipline.

According to the witness of scripture, members of the body of Christ are to "grow up in every way into him who is the head." (Eph. 4:15) As individuals are nurtured in the faith, it is the church's hope that they will acknowledge their membership in the body as the gift of God, take their rightful place as ministers who identify themselves with the mission of Christ, and continue to grow in grace and to deepen their awareness of the significance of membership in the body.

Development in the faith, however, is not inevitable. It is not inexorable. Just as physical, intellectual or emotional maturation can be thwarted, restricted, stunted or retarded, so can growth and development in the apprehension of God's grace. When this appears to happen, such a person may either remain in the church, becoming more and more immune to the ingredients of spiritual growth, or drop out. Both possibilities place a great responsibility on the church.

E. The Privilege and Responsibility of Ministry

Ministry is both the privilege and responsibility of church members. The ministry of the church is a corporate as well as individual task committed not to the ordained clergy only but to every member of the church. Every member is a minister. To be a member of the body of Christ is to identify oneself with the mission of Christ. Christ did not draw disciples out of the world, but placed them in the world to carry out his purpose of new life for the world.

In this context "world" has two meanings. It signifies both the natural world and the world's humanity. Both are creatures of God and therefore precious to God. Members of the church are called by God to love the world as God loves the world. They are stewards of the natural world and neighbors to all humanity.

Human beings are interdependent with the world of nature. They live on its gifts of food and shelter, and, in fact, cannot live without these. They therefore may be said to use the world. But as stewards, members of the church do not dare to use it up irresponsibly. They acknowledge the responsibility to cherish it, nurture it, recognizing it as God's world created for its own beauty and for the life of all humankind, in the future as well as in the present.

As neighbors of all humanity, members of the church are called to recognize that the opinions, prejudices and ideologies which divide people are human constructs, the imperfect and fallible creations of human minds. All are one in Jesus Christ.

The church's task is to work for and realize this oneness by overcoming whatever divides people and meeting others on the basis of the common humanity revealed in Christ. We are to make known the gracious love of God — not only by proclaiming the gospel in words, but also by making visible in our own lives what such love is like. The anomaly of our lives lies just here, that knowing ourselves to be creatures and unable to manifest the character of God, in whose image we are made, we are nevertheless called by God to do so, and are empowered with the Spirit of God so that we might be made strong for the task. Consequently, we are always in a tension, the tension of pride and humiliation. We are burdened and blessed by a common humanity, and our difficult and glorious task is to share with other human beings in whatever ways we can the glad good news of God's redeeming grace.

III. THE CHURCH'S RESPONSIBILITY FOR THE DISCIPLINE OF ITS MEMBERS

A. The Need for Discipline

The church's exercise of discipline should grow out of and reflect its understanding of church membership. If membership in the church is viewed as a dynamic "process," a movement from faith to faith in which justification has sanctification as its goal, then the purpose of discipline is seen as the strengthening of the church and all of its members for participation in God's work in the world. In the present culture, characterized as it is by pluralism, individualism and volunteerism, discipline is difficult to exercise and its positive purposes are not always understood clearly. Nevertheless, the need for some provision for the discipline of the members of the church is obvious. The church is composed of weak and immature believers who have heard the promise of grace and have caught a glimpse of the meaning of the resurrection. The pressures of our complex culture make loyalty to Christ difficult to sustain and the individual must be able to look to the community of faith for the fellowship, instruction, admonition and reproof needed. The church dare not abdicate this responsibility, for discipline is a function of love. A church which does not discipline is a church which does not care. In subjection to the authority of Christ and always acknowledging its own measure of responsibility for any alienation that may have occurred, the church must discipline its own.

B. The Church's Authority for Discipline

The church's exercise of discipline immediately raises the question of authority, which was the question of the Reformation. By what authority does the church discipline its members? A church which is unclear about the nature of its authority may be tempted, on the one hand, to abdicate responsibility for discipline and thereby deteriorate into a merely sentimental fellowship or, on the other hand, to misunderstand the authority given to it and to become self-righteous and tyrannical.

The Reformers were very clear in their assertions that authority belongs not to the church but to Christ. All authority in heaven and on earth is

Christ's. Christ is the word of God to the church and to the world. Therefore the true basis of the church's authority is located not in itself, much less in its speaking, but in its being spoken to, in its being addressed. The authority of the church is derived from the authority of the word. To the extent that the church claims for itself an authority of its own independent of Jesus Christ, it calls into question its authority to speak as his church. The authority of the word always confronts the church as superior. Thus the authority of the church is relative, limited, qualified, indirect and derivative.

The church speaks and acts with authority (i.e., with power) when it is obedient to its Lord. This does not mean, however, that the church can never exercise discipline in the name of Jesus Christ. It is precisely its relative authority that liberates it to speak in Christ's name openly, humbly and obediently, not as Lord but as servant. The church exercises its true authority only when it follows its Master in serving. If the church's true authority is Jesus Christ, then Christ is the church's judge. The church must ever point out this fact to those who seek to replace Christ as such, so that the impossibility of reaching for another authority, of following another path, is displayed and excluded.

The church stands constantly under the authority of Christ. It is this living under authority, under orders of which members need always to be made aware. The church and all its members live under the authority of the Lord Christ.

C. *The Positive Function of Discipline*

At times discipline has been associated with the negative, the judgmental and even penal, aspects of the church's efforts to meet its responsibility for its members. The church's exercise of discipline has often taken the form of acts of penance for common overt sins, or has appeared as self-righteous condemnation of a member whose waywardness violated an ecclesiastical code. In some such instances it is clear now that the church confused the relation of law and grace and in so doing weakened the fellowship of the body.

But the amazing fact is that, except in extreme cases, it is possible to discern the tenderness and concern that underlay admonition and rebuke. Historically, the church has regarded discipline as a shepherding function in which the members of the church watch over one another in love. It was the church's provision for discipleship. The church considered a human being's eternal destiny too precious to be treated lightly. If this life is a training ground for eternal life, as the church believed it was, the stakes were too high to permit a casual unconcern on the part of the church.

The problem of the church in the late twentieth century is how to preserve this positive, shepherding function without retaining the fallacies and limitations that have often accompanied it. The problem is a difficult one for a number of reasons. Since the Industrial Revolution has brought about radical change in economic relationships, it has become increasingly difficult to know what loyalty to Christ requires or to assign individual responsibility for injustice and discrimination. Moreover, psychology's stress on parental and communal influences on personality has left us less than confident that we can know in what ways to hold a person responsible for behavior or that we can assign responsibility for some forms of hostility

and aggression. The problem is aggravated by the fact that these very changes have increased our awareness of the dependence of the individual on the community for love and support.

This is not to say that the church's responsibility for the quality of its life shall be seen only in terms of "acceptance" and that the church has no responsibility for judgment. Grace is not grace without acknowledgment of law. Often-times the greatest service that can be rendered a person is to confront that person with the righteousness of God and with the fact that the body of Christ is not held together by sentimentality. Calvin's description of discipline as the "sinews" of the body through which the members are held together is an apt one, indicating strong bonds required to strengthen the church for its vocation. (see Calvin's *Institute* IV, X, 27)

Church discipline is the church's efforts to take account of the mutual responsibility of all parts of the church for one another, to recognize the weakness and failure of all its members, and the necessity for willing subjection of each individual to the fellowship for strength and for restraint. Membership in the church signifies mutuality, subjection to one another, corporate repentence and acceptance of God's grace. Church discipline is to be understood as both the sympathetic outreach of the fellowship to its members and the voluntary subjection of the members to the whole.

D. A Re-examination of the Purposes of Discipline as Set Forth in the Standards of the Presbyterian Church in the United States

Reformed theology has traditionally identified a three-fold purpose for discipline. According to John Calvin, the purposes were:

1. "That they who lead a filthy and dishonest life may not be called Christians, to the dishonor of God."
2. "That the good not be corrupted by constant company with the wicked."
3. "That those overcome by shame for their behavior begin to repent." *(Institutes* IV, XII, 5)

The purposes set forth by Calvin sound quite negative to modern ears, but it should be remembered that Calvin saw discipline as having been established by Christ, not for destruction, but for the edification of the church. Even in the extreme case of excommunication the overriding concern, to bring the sinner to repentance, was positive. According to Calvin "the excommunicated person is never to omit coming to sermon to receive teaching." (see *Institutes,* VI, XII, 10) That such a course of action could be seriously recommended points up the vast differences between the culture of Calvin's Geneva and the pluralistic society in which today's church must seek to work out the terms of its own obedience.

The purposes of discipline set forth in the present standards of the Presbyterian Church in the United States derive from Calvin but are couched in more positive language: "The aims of discipline are that God may be honored, that the purity and welfare of the church may be maintained, and that those under the church's discipline may be brought to repentance and restoration." (BCO 101-1) Discipline is seen as "guidance, control and nurture" as well as "constructive criticism of offenses." In order that the positive function of discipline may be more clearly understood it is important that the Church consider an expansion of the pur-

poses of discipline set forth in its present standards. What does it mean to honor God? How is the purity and welfare of the church maintained? If the church is not clear in its own mind about the answers to these questions, it will be unable to fulfill its shepherding function and its members will be deprived of the guidance and nurture which it is the church's responsibility to give them.

A more helpful statement of the purposes of discipline would be:

1. To honor God by making clear the meaning of membership in the body of Christ.
2. To preserve the purity and welfare of the church by nurturing the individual within the life of the believing community.
3. To correct or restrain from wrongdoing in order to bring members to repentance and restoration.

The first purpose of discipline is to make clear the meaning of membership in the body of Christ. The church must be concerned to restore the full scriptural sense of membership and exemplify by word and action the new relationship to Christ in clear and unfaltering ways. The second purpose of discipline is nurture and instruction, which assist the individual to understand and appropriate Christian faith in relation to the demands of life. Through the preaching, teaching, support and example of the church, the individual's experience, understanding and appreciation of God's love should be continually deepened. The third purpose of discipline is mutual correction and restraint for the purpose of repentance and restoration. It is at this point that the mutual concern of church members is most needed and most difficult. Pride blinds us to our own shortcomings, making us unwilling to be corrected, and the complexity of institutional relationships makes it easy to deny personal and corporate responsibility. But the church dare not abdicate this responsibility because of the difficulty. The righteousness of God judges in order to cleanse and renew. The Church responds to this judgment by acknowledging its own measure of responsibility for the alienation that has occurred and by calling its members to repentance.

The purpose of discipline, in all of its aspects, is to strengthen the Church and all of its members for the task to which it has been called. Failure to meet this responsibility springs from a lack of concern for Christ and for one another, an unwillingness to pay the price of responsible discipleship and love.

E. The Point at which Church Membership and Discipline Converge

Effective discipline depends on a willingness to be subject to one another "in the Lord." The authority under which members of the church are called to live is neither an imposed hierarchy nor a mass consensus. The authority under which members live is the word of God made real through the Holy Spirit. Calvin declared that the church exists "where the Word of God is purely preached" — and he added "and *heard.*" *(Institutes* IV, I, 9) Thus, the basis for the church's authority is correspondence with the word of God *and* recognition by human beings of its claim upon them. The church's authority is not effective except as it is acknowledged as such by those whom it claims.

Precisely here, the church's understanding of membership and discipline converge. The church cannot carry out Christ's work unless it is under the discipline of the word. But the church carries out this work through its members who must themselves accept the discipline of the Word. If an individual does not recognize that to be a member of the body is to submit oneself to the Head and to be subject to other members of the body "in the Lord" then the church must raise the question with that individual of his or her claim to church membership.

The respect for persons which obedience to Christ demands should serve as a warning to the church that it should not attempt to answer this question for an individual. Even here, especially here, the concern of the church for the individual should be manifested in such a way that the person is enabled to answer that question responsibly.

IV. IMPLICATIONS FOR MINISTERING TO YOUNGER MEMBERS

A. The Sacraments

The possibility of development in faith is enacted in the life of the church by the Sacraments of Baptism and the Lord's Supper. These sacraments, instituted by Christ, have the benefit of promoting the individual's growth in faith and recognizing and sustaining the inclusion and place of that person in the body of Christ, the church.

1. Baptism

The theology of the Presbyterian Church in the United States calls for children to be baptized. The Westminster Standards clearly teach that baptized children are members of the church. (WCF XXVII-2) Baptism is the sacrament by which a person's membership in the Visible Church is signified and acknowledged. (WCF XXX-1) Baptism is a sign and seal of our engrafting into Christ and our welcome into the family of God. At the baptism of an infant the declaration is made that, "This child is now received into the holy catholic church." Baptism is the church's declaration and celebration of the inclusion of a new member into the life and work of the Church.

Baptism is administered in the presence of the congregation whose members, along with the parents of children, take vows to rear the children in the nurture and admonition of the Lord. Such vows are for the sake of the child or the individual members. However, they are taken in the name of the church catholic. Thus those who have been baptized are not only members of the church universal but this church catholic has by these vows assumed responsibility for nurturing in the faith these newly recognized members and to provide for them all available means of grace.

2. The Lord's Supper

The Lord's Supper is a preeminent means of God's grace. It is the sustaining sacrament. It provides sustenance for the developing believer. It gives witness to the individual of God's love in Jesus Christ. It gives meaning and significance to the mutual concern and responsibility of each member for the other. It is a visible symbol of the unity of Christ's body throughout the world in all ages.

The Westminster Standards strongly encourage members to participate regularly in the Lord's Supper as one of the important means of grace.

Children and adults alike need grace and are alike unworthy. In the present practices of the Presbyterian Church in the United States the only members of the Church whose readiness to commune is still questioned are children. However, it has become increasingly evident that on their own level children can discern, can trust, can believe and can respond to the word of God in worship. Although faith depends on some knowledge, to emphasize the amount of knowledge can lead to an over-intellectualizing of faith and can neglect the stress that the New Testament and the standards of the Presbyterian Church in the United States place on faith as a trusting relationship. As children are taught and nurtured in the faith to listen responsibly to the word of God in worship they can and should be encouraged to participate responsibly in the sacramental phases of worship.

B. Admission of Baptized Children to the Lord's Supper

1. Parental Responsibility

A child has become a member of the church through birth or adoption into a household of faith. The parents or guardians have brought the child for baptism claiming God's promises and confessing the faith in which the child is baptized. For mothers, fathers, or guardians to nurture and to recognize the readiness of their child to share in the Lord's Supper is a significant way in which they fulfill their vows taken at the child's baptism and enacts one crucial state of their vocation to nurture their children in the faith.

The church seeks to fulfill the vows taken at a child's baptism by providing instructional and nurturing opportunities and materials to both parents and children. But further, Ministers of the Word and Sacraments, sessions and the whole church, through pastoral oversight and assistance must encourage and aid parents in understanding the meaning of the sacraments, their own ministry to the growing child, and the entire process of confirmation.

2. Sessional Responsibility

The session, as the representative of the congregation of the household of faith, has, along with the Ministers of the Word and Sacraments, the responsibility for the pastoral oversight of all the members of a particular congregation. The session provides occasion for the worship and work of the church. The session establishes times for the celebration of the sacraments, and for instruction and service. The session serves as the host for welcoming new members into the membership of the church. Because of the critical importance of the sacraments it is only fitting, for the understanding and ordering of the sacraments, that the session have the responsibility of not only receiving new members for baptism but also of welcoming baptized members to the Lord's Table.

Thus the regular process for admission of baptized children to the Lord's Table would be that when parents or guardians perceive that their children would profit by participation in the Lord's Supper they would make this known to the session of the church. The session would determine the most appropriate way in which each baptized member would be welcomed to the Lord's Table and make provision for announcement and greeting at the baptized child's first communion so that the event would be celebrated for the child and known to the congregation.

Such a celebration in the church's life could well offer encouragement to parents who have not brought their children to baptism to do so and to consider anew their responsibility for the nurture of their children in faith. The session would provide for regular interpretation of participation in the Lord's Supper in the church's program for nurture.

Pastor and session would have to exercise sensitive care for those children whose personal situations do not fit naturally into this process. There will be some children who come into the community of faith without parents, and some whose parents do not bring them to the session for baptism and/or welcome to the Lord's Table. The pastor, assisted by all who can aid, should identify and offer guidance to such children and, if possible, their parents and guardians that the best way can be found for them to enter into the total process that leads from baptism to confirmation.

C. Confirmation

As the consummation of a person's confirmation, session and pastor would provide an opportunity for catechizing and confession. Catechizing would give adult instruction for confession. The service of confirmation would be celebrated when a person makes a profession of faith and assumes all privileges and responsibilities of "confirmed membership." At that time, the church would claim the educational and pastoral opportunity to prepare the young person for responsible membership at an age when his or her decisions are more mature and life situations provide a higher potential for service. The church would give each person opportunity to affirm or reaffirm faith in Christ as Lord and Savior and the Lord of the church and the world, to demonstrate a mature understanding of the church as a ministering community, to pledge loyalty in carrying out this mission in the world, to vote in the church and to hold office. The session would have responsibility for preparing, examining, and admitting persons to "confirmed membership" and then presenting them to the congregation for appropriate recognition in public worship.

Note: Much of the material and conclusions of this section of this report are based on biblical and theological data contained in the report of the Council on Theology and Culture adopted by the 1976 General Assembly entitled *Admission to the Lord's Table.* (See 1976 GA *Minutes*, pp. 183-199)

During the debate on the above item, the Assembly heard Dr. Eugene March, a member of the Council on Theology and Culture.

b. That the Stated Clerk be instructed to print the paper and send it to all ministers and clerks of sessions.

c. That the General Assembly Mission Board be instructed to prepare a study guide to accompany the paper.

d. Permanent Judicial Commission Item 79-25 and Council on Theology and Culture Recommendation III.A.4.a. regarding amendment to BCO 3-5.

(1) That Item 79-25 (see Appendix, page 284) be accepted:

The Permanent Judicial Commission INFORMS the Assembly that the suggested amendment is in proper form if the Assembly desires to enact it.

(2) That the following Recommendation III.A.4.a. of the Report of the Council on Theology and Culture be adopted as amended and sent down to the presbyteries for advice and consent:

That Section 305 be amended to read:

The Ordinances established for his Church by Christ, *the Head*, are: prayer, the singing of psalms and hymns; reading, expounding, preaching and hearing the Word of God; the

administration of the Sacraments of Baptism and the Lord's Supper; fasting and thanksgiving; catechising; Christian nurture; making offerings for the relief of the poor, the extension of the Gospel and other Christian causes; *Christian service in and to the world by striving for justice, exercising compassion and working for peace;* exercising discipline; and invoking the blessing of God for all people.

e. Permanent Judicial Commission Item 79-26 and Council on Theology and Culture Recommendation III.A.4.g. regarding amendment of BCO 101-1.

(1) That Item 79-26 (see Appendix, page 284) be accepted:

The Permanent Judicial Commission INFORMS the Assembly that the suggested amendment is in proper form if the Assembly desires to enact it.

(2) That Recommendation III.A.4.g. of the Report of the Council on Theology and Culture be adopted and sent down to the presbyteries for advice and consent:

g. That Section 101-1 be amended by striking the last sentence and inserting in place thereof the following:

"Thus, the purpose of discipline is to honor God by making clear the significance of membership in the Body of Christ, to preserve the purity of the Church by nourishing the individual within the life of the believing community and to correct or restrain wrongdoing in order to bring members to repentance and restoration."

f. That the following amendments to the *Book of Church Order* recommended by Permanent Judicial Commission Item 79-6 (p. 276) be adopted as a unit as amended and sent down to the presbyteries for advice and consent.

(1) Form of Government Chapter 1

That Section 1-4 be amended by inserting "confirmed" before "church members" in line 1 and by inserting "confirmed" before "members of a church" in line 2.

(2) Form of Government Chapter 5

(a) That the first sentence of Section 5-1 be replaced with the following:
For the purpose of governance, the congregation consists of all the members on the confirmed roll of a particular church.

(b) That Section 5-1 be amended by deleting "communing" and inserting "confirmed" in line 4.

(c) That Section 5-3 be amended by deleting "active" and inserting "confirmed" in lines 1 and 3.

(3) Form of Government Chapter 6

(a) That Section 6-1 be amended by adding "confirmed" before "membership" in line 2.

(b) That Section 6-2 be amended by deleting "communing members on the active" and inserting "members on the confirmed" in line 4.

(4) Form of Government Chapter 7

That the present chapter be deleted and that a new chapter 7 entitled "Church Membership" be inserted as follows:

7-1 Confirmed members are those persons who have been baptized, have made a public profession of faith in Christ, and have been confirmed in their church membership by the Session, thereby being recognized as prepared to exercise governance in the church. They are entitled to all the rights and privileges of church membership, including the right to present children for baptism and the right to take part in meetings of the congregation.

7-2 Baptized members are all those persons who have received the Sacrament of Baptism and who have been enrolled as baptized members by the Session, but have not been yet confirmed.

7-3 The children of believers are, through the covenant and by right of birth or adoption, members of the Church. Such membership is affirmed and membership in a particular church established by Baptism. All Baptized members are entitled to participate in the Sacrament of the Lord's Supper.

7-4 All children of the covenant are entitled to Baptism, but whether baptized or not, are entitled to the pastoral oversight, instruction and discipline of the Church, with a view to their embracing Christ, and thus possessing all the benefits of the covenant.

7-5 Affiliate members are confirmed members of other churches of our denomination, or of other churches of other denominations recognized by our own as true branches of the Church of Jesus Christ, which members are temporarily absent for educational, military, or other purposes from the geographical area of the churches in which they hold membership, who have presented a certificate of good standing from the Ses-

sion, or other appropriate governing body, of the churches of which they are members and who have been received by the Session as affiliate members. Affiliate members shall be entitled to all the rights and privileges of confirmed members except the right to vote and hold office.

(5) Form of Government Chapter 8

a. That Section 8-7 be replaced with the following:

8-7. The Session shall keep the following rolls of the members of the particular church:

1. The role of confirmed members.
2. The role of baptized members which shall include
   (a) those baptized in the particular church,
   (b) the baptized children of confirmed members received by certificate from other particular churches.
   (c) any other baptized children presented for membership to the Session.
3. The role of inactive members, consisting of persons removed by the Session from the roll of confirmed members because of inactivity in the church's life and work.

Only the roll of confirmed members need be reported to the Presbytery.

b. That Section 8-9 be amended by adding "confirmed" before "member" in line 1.

c. That Section 8-10 be amended by inserting "confirmed" before "member" in the last sentence so that the sentence will read: "If such a *confirmed* member . . ."

d. That Section 8-11 be amended by deleting "active" and inserting "confirmed" in line 3.

e. That Section 8-14 be amended by deleting "active" and inserting "confirmed" in line 5.

f. That Section 8-15 be amended by deleting "communing" and inserting "confirmed" in line 1.

g. That Section 8-17 be amended by inserting "confirmed" before "member" in line 1 and by deleting "active" and inserting "confirmed" in line 4.

(6) Form of Government Chapter 15

(a) That Section 15-6 (3) be replaced with the following:
To instruct parents who are confirmed members to present their children for Baptism, to enroll baptized members, and to welcome baptized members to the Lord's Table. (See 209-10)

(b) That Section 15-6 (4) be replaced with the following:
To confirm the membership of persons upon profession of faith in Jesus Christ, and to receive as confirmed members, members from other churches upon presentation of a satisfactory certificate of dismission, or in the absence of such certificate, upon reaffirmation of faith in Jesus Christ.

(c) That Section 15-8 be replaced with the following:
Every session shall also keep an accurate record of births and adoptions, of baptisms, of acts of welcoming children to the Lord's Table, of confirmations, of receptions from other churches, of dismissals to other churches, and of marriages and deaths.

(7) Form of Government Chapter 16
That Section 16-1 be amended by deleting "communicants" and inserting "confirmed members" in line 3.

(8) Form of Government Chapter 17
That the second sentence of Section 17-1 (1), be replaced with the following:
A church whose confirmed membership exceeds 1,500 shall be represented by two Ruling Elders and shall be entitled to one more Ruling Elder for each 1,000 confirmed members.

(9) Form of Government Chapter 18
That Section 18-2 be amended by deleting "communicants" and inserting "confirmed members" in both places.

(10) Form of Government Chapter 23
That Section 23-5 be amended by deleting "of membership" and inserting "of which the person is a confirmed member" in the last sentence.

(11) Form of Government Chapter 24

a. That Section 24-2 be amended by deleting "members of the Church in full communion" and inserting "confirmed members of the Church" in line 1.

b. That Section 24-3(2) be amended by deleting "communicant" in lines 4 and 5.

(12) Form of Government Chapter 26
That Section 26-2 be amended by deleting "adult" and by inserting "confirmed" in line 8 and by deleting "communing" and inserting "confirmed" in line 9.

(13) Form of Government Chapter 31
That Section 31-2(16) be amended by deleting "communicant" and by inserting "confirmed (communicant)."

(14) Form of Government Chapter 32
(a) That Section 32-2(3)(c) be amended by deleting "communicant strength" and by inserting "confirmed membership (communicant strength)"
(b) That Section 32-2(5) be amended by inserting "confirmed (communicant)" before "membership" in line 4.
(c) That Section 32-2(6) be amended by deleting "communicant" and inserting "confirmed (communicant)" in the last sentence.

(15) Rules of Discipline Chapter 1
That Section 101-4 be amended by deleting "communing" and inserting "confirmed" in line 1.

(16) Rules of Discipline Chapter 5
That Section 105-20 be amended by deleting "communing" and inserting "confirmed" in line 3.

(17) Rules of Discipline Chapter 11
That Section 111-1 be amended by deleting "communing" and inserting "confirmed" in line 1.

(18) Rules of Discipline Chapter 17
That Section 117-1 be amended by deleting "communing" and inserting "confirmed" in line 4.

(19) Directory for Worship Chapter 9
(a) That the title of the chapter be changed to "Sacrament of Baptism and Welcome to the Lord's Table."
(b) That a new Section 209-10 be added as follows:
In its responsibility to maintain the spiritual government of the Church, the Church Session shall welcome baptized children to the Lord's Table and shall provide appropriate educational and nurturing opportunities for parents and children, aiding and encouraging them to understand the meaning and significance of the Lord's Supper. Suitable recognition of persons welcomed to the Lord's Table should be made in the presence of the congregation.

(20) Directory for Worship Chapter 10
(a) That the title of the chapter be changed to "Profession of Faith and Confirmation".
(b) That the Section 210-1 be replaced with the following:
Children born or adopted within the Church are under the care of a particular church. They are to be taught to love God and to obey and serve the Lord Jesus Christ. When they come to years of discretion, they should be earnestly reminded by parents and Church Session that they are members of the Church by birthright or adoption, and that it is their duty and privilege personally to profess before women and men their faith in Christ and to seek enrollment as confirmed members in a particular church. The Church, and particularly Ministers and Session, should offer pastoral care to broken families and children without parents or whose parents or guardians do not encourage participation of children in the life of the Church. The Church should encourage all to be baptized, to profess faith in Jesus Christ and be confirmed.
(c) That Section 210-2 be amended by deleting "admission to the Lord's Table" and inserting "confirmation".
(d) That Section 210-3 be amended by deleting "full membership in a church" and inserting "confirmation" in lines 1 and 2 and by deleting "communing" and inserting "confirmed" in line 7.
(e) That Section 210-4 be amended by deleting "admission to the Lord's Table and full membership in a church" and inserting "confirmation" in lines 1 and 2, by deleting "admit them to the Lord's Table" in line 6, and by replacing "communing" with "confirmed" in line 7.
(f) That Section 210-5 be amended by replacing the first paragraph through part (b) as follows:

The time having come during worship for confirmation, those who have been approved by the Session shall take their places in the presence of the congregation and the Minister shall proceed after the following or like form:

(a) The Minister shall introduce previously baptized persons who have been examined by the Session and approved as to their faith in Jesus Christ and their desire to serve him in the church and who come now to assume for themselves the full privileges and responsibilities of their inheritance in the household of faith. (Any such previously baptized persons who have not already been welcomed to the Lord's Table shall be welcomed to the Sacrament at this time.)

(b) The Minister shall introduce any candidates for baptism, who have been examined and approved as to their acceptance of Christ as Savior and Lord and who present themselves for baptism, for welcome to the Lord's Table, and for confirmation.

(g) That Section 210-5 (c) be amended by deleting "making a profession" and inserting "seeking confirmed membership" in line 1.

(h) That Section 210-5 paragraph 2 be amended by striking "Inasmuch . . . Universal." and inserting:

Inasmuch as you have made profession of your faith and obedience, have received Christian Baptism, and have by the Church Session been welcomed to the Sacrament of the Lord's Supper and admitted to confirmed membership in this congregation, I declare you entitled to the privileges of confirmed membership in this particular church and of the full fellowship of the Church Universal.

(21) Directory for Worship Chapter 11

(a) That Section 211-7 be amended by deleting lines 12-15 and inserting:

The Minister shall invite to partake of the Sacrament

a) all confirmed members (7-1)

b) all baptized members (7-2)

c) all who are communicant members in good standing in a Christian church

who trust in the Lord Jesus Christ and repent of their sins, and who would covenant afresh to live as followers of Christ.

(b) That the final sentence of Section 211-7 be amended by deleting "non-communicants" and inserting "those not coming to the table."

g. That Recommendations III.A.4.b, c, d, e, f, h, & i, of the Report of the Council on Theology and Culture (see Appendix, page 00) be answered by reference to the action of the Assembly on Permanent Judicial Commission Item 79-6 in Section A.1.f. above.

2. Report of the Stated Clerk, Section IV, Amendments C, D, G, H and Appendix A (see Appendix, page 258).

a. That the following amendment, dealing with enrollment of General Assembly Commissioners and approved by the Presbyteries, be and hereby is, enacted:

Amendment Dealing With Enrollment of General Assembly Commissioners.

That *Form of Government* 18-4 be amended by deleting the words "Moderator and" in the third line of the section, and the word "Moderator" and the signature line in the last line of the section.

b. That the following amendment, dealing with the Commission on the Minister and approved by the Presbyteries, be and hereby is, enacted:

Amendment Dealing With the Commission on the Minister.

That *Form of Government* 21-2 (3) be amended to add an additional sentence at the end of the second paragraph so that it reads:

". . . . during a period of vacancy. The Commission shall assure serious consideration of women who are Candidates, Ruling Elders, and Ministers for service in supply relationships."

c. That the following amendment, dealing with inclusive worship and approved by the Presbyteries, be and hereby is, enacted:

Amendment Dealing With Inclusive Worship.

That the *Directory for Worship* 201-5 be amended by deleting the words "or class" and adding "class, or gender", so that the sentence reads:

No one shall be excluded from participation in public worship in the Lord's house on the grounds of race, color, class or gender.

d. That the General Assembly take no action on the amendment to *Book of Church Order*

30-6 (see Appendix, page 263), dealing with amendments to the Constitution and not receiving the consent of the required number of presbyteries, and that this action be the response to the Assembly to all presbyteries in Appendix A (see Appendix, page 265) requesting that this amendment not be enacted.

3. Permanent Judicial Commission Report and Recommendations.

a. That Item 79-1 (see Appendix, page 275) be adopted:

Overture 78-46 from the Presbytery of Greenbrier requires substantive determinations before it can be put into amendment form.

The Permanent Judicial Commission RECOMMENDS that the General Assembly refer this Overture to its Committee on Constitutional Barriers to Ecumenical Cooperation for study and response.

b. (1) That Item 79-2 (see Appendix, page 275) be adopted:

Overture 78-47 from the Presbytery of Greenbrier requests amendments to the *Book of Church Order* to allow for "Union" or "Federated" churches.

The Permanent Judicial Commission ADVISES that Late Overture 78-47 (*Minutes,* 1978, p. 78) from the Presbytery of Greenbrier is identical to Overture 78-9 from the Presbytery of Hanover, (*Minutes,* 1978, p. 62). Overture 78-9, upon recommendation of the Permanent Judicial Commission, was referred by the 118th General Assembly (1978) to the Task Force on Constitutional Barriers to Ecumenical Cooperation for study and recommendation. (*Minutes,* 1978, p. 272, Item 21 and p. 117 Item 21). The Permanent Judicial Commission thus calls the attention of the 119th General Assembly to the fact that Late Overture 78-47 is in process of being answered.

(2) That, in view of the fact that the Task Force on Constitutional Barriers to Ecumenical Cooperation has so far been unable to deal with matters which have been referred to it by past Assemblies, the 119th General Assembly instruct its Task Force on Constitutional Barriers to Ecumenical Cooperation to meet and formulate proposals on at least the foregoing items referred to it in sufficient time to take all necessary steps for them to be considered by the 120th General Assembly.

c. That the following amendments to the *Book of Church Order,* as recommended in Item 79-5 (see Appendix, page 275) be adopted and sent down to the presbyteries for advice and consent, and that the Assembly answer Communication 78-43 from the Committee on Women's Concerns by its action on this amendment.

(1) That Chapter 13 of the BCO be amended by the addition of a new paragraph 13-8 as follows:

"In the selection of members of all commission committees, boards and agencies, and in the selection of representatives to all higher courts, every church court shall make sincere and diligent effort to achieve fair and equitable representation of women and ethnic minorities."

(2) Amendment to BCO 21-2 (3)

Insert the words "and members of ethnic minority groups" after the word "women." This action is contingent upon final enactment by the 119th General Assembly of Amendment D. (Amendment D was enacted finally as Item II.A.2.b. above.)

(3) That BCO 26-6 be amended by deleting the second sentence and inserting therefore the following:

The Presbytery shall concur in the call when it is satisfied that the Commission on the minister has itself given serious consideration to Candidates irrespective of their race, ethnic origin, sex, age, or marital status, has assisted the calling agency in giving serious consideration to such candidates, and is satisfied that the Candidate is suitable to the church.

(4) That BCO 201-5 be amended by deleting the period at the end and adding the following:

. . . nor shall any persons be excluded from the leadership of worship or assisting in the orderly arrangements for worship on such grounds.

(5) That BCO 219-1 be amended by inserting therein the following underlined language so that 219-1 would read:

Whereas those with a special sense of call are led of God into special fields of service, it is incumbent upon every member of the Church by virtue of vows of Church membership to attend services of worship regularly; to give generously to the support of the Church; to participate as fully as possible in church activities; to give *responsible consideration to accepting service in the Church courts and their committees, commissions, boards and agencies*; to take part in the formal educational

program of the Church; to observe family prayer, daily Bible reading and grace at meals in the home; and in every was to reflect in daily living his or her relationship to Christ as Savior and Lord.

d. That the following amendment to BCO 29-12 be adopted and sent to the presbyteries for advice and consent and that Item 79-9 (see Appendix, page 281) be answered by this action:

Insert after the word "ordained" the words "in the Presbyterian Church in the United States or any other Reformed Body . . ."

e. Regarding Item 79-10 (see Appendix, page 281) which concerns a reference to the Permanent Judicial Commission from the 118th General Assembly instructing them to recommend amendments which would delete the provision in BCO 27-2 allowing ministers to be ordained as students:

That no action be taken to amend BCO 27-2.

f. That the Assembly answer in the negative the request of Communication 79-5 from the Committee on Women's Concerns (see Appendix, page 42) requesting clarification of BCO 9-2 as recommended by Item 79-13 (see Appendix, page 282); and that the 119th General Assembly reaffirm the following statement made by the 116th General Assembly: (*Minutes*, 1976, p. 160).

Women are children of God.

To Jesus they were not less than men.

In God's Church they equal men.

Under the Constitution of our Church, in BCO 9-2, women are entitled, equally with men, to hold church office and to serve Christ thereby.

No minister—and no Presbytery—is entitled to prevent or frustrate this equal right and duty of women in our Church.

In considering candidates for ordination or installation as Ministers, presbyteries will of course give thoughtful attention to all pertinent facts, including conscientious views of such candidates, and will in each case approve or disapprove the candidate depending on Presbytery's determination that he will not be able to take and carry out his ordination vows and serve the ministry in conformity with the Constitution of this Church.

In all cases the questions are questions of fact, to be determined initially by the Presbytery, and subject to review by higher courts, under the basic principle that in this Church the equality of men and women under God and in church affairs must be protected and preserved.

g. (1) That Item 79-17 (see Appendix, page 283), as prepared and forwarded by the Commission to the 118th General Assembly, be adopted by the 119th General Assembly and sent down to the presbyteries for their advice and consent under the three-fourths rule:

The Permanent Judicial Commission recommends that the following amendments to the *Book of Church Order* be approved by the 1979 General Assembly and recommended to Presbyteries for their advice and consent as required by appropriate provisions of the *Book of Church Order:*

1. Re-write 30-1(2) to read:
"(2) The advice and consent of a majority of the Presbyteries, determined as provided in 30-6."
2. Re-write 30-2 (2) to read:
"(2) The advice and consent of three-fourths of the Presbyteries, determined as provided in 30-6."
3. Re-write 30-3 (2) to read:
"(2) The advice and consent of three-fourths of the Presbyteries, determined as provided in 30-6."
4. Add new section 30-6:
"30-6. For the purpose of determining whether the required consent of the Presbyteries to any amendments recommended by the General Assembly under 30-1, 30-2, or 30-3 has been given, the following procedure applies. Each Presbytery shall decide the question whether it consents to an amendment by simple majority vote of its members at a duly constituted meeting of the Presbytery. The decision of each Presbytery to consent or not to consent shall be accorded a numerical value—to be known as its "weighted vote"—that is equal to the number of Commissioners to which the Presbytery was entitled at the General Assembly next preceding the Presbytery vote upon the amendment. The con-

sent of a majority of the Presbyteries required by 30-1(2) exists if a majority of the weighted votes of all the Presbyteries favors the amendment. The consent of three-fourths of the Presbyteries required by 30-2(2) and 30-3(2) exists if three-fourths of the weighted votes of all the Presbyteries favor the amendment."

5. Adopt an Enacting Clause to establish the effective date of these amendments, should they be enacted, as follows:
"[These amendments to Chapter 30 of the Book of Church Order shall become effective upon the date of convening of the General Assembly next following the adjournment of the General Assembly at which they shall have been enacted. They shall apply only to amendments which are recommended by the General Assembly on and after their effective date.]"

(2) That the overtures and communications received from presbyteries listed in Appendix A (see Appendix, page 265), Communication 79-31 from the Presbytery of Hanover (see page 71), and Communication 79-32 from the Presbytery of Westminster (see page 71), be answered by the action of the Assembly on Item 79-17 above.

h. That Item 79-20 (see Appendix, page 283) become the Assembly's answer to Overture 79-13 (see page 93) from the Presbytery of Shenandoah regarding its Overture and BCO 7-2:
The Permanent Judicial Commission RECOMMENDS that the General Assembly advise the Presbytery of Shenandoah that there is no conflict in light of the meaning of the two sections.

i. That Item 79-21 (see Appendix, page 284) be the Assembly's answer to Overture 79-15 from the Presbytery of Arkansas Union (see page 94):
The Permanent Judicial Commission therefore RECOMMENDS that this Overture be answered in the negative because the proposed change would add no substance to existing constitutional safeguards.

j. That Item 79-24 (see Appendix, page 284) be approved:
The Permanent Judicial Commission therefore RECOMMENDS that this request be referred to an appropriate committee for study of the legislative history of BCO 24-5 and recommendation, and that the question raised regarding the waiver clause in BCO 24-5 be referred to the Division of Court Partnership Services of the General Assembly Mission Board for study of the legislative history of BCO 24-5 and for recommendation back to the Assembly.

4. a. That the following persons nominated to the Class of 1982 on the Permanent Judicial Commission be elected:

Andrew R. Bird	David A. Quattlebaum
E. Lee Smith, Jr.	Harvard A. Anderson

b. The Standing Committee on Polity reports also to the 119th General Assembly our own deep concern that great care be taken to represent women and ethnic minorities on all Boards, consistent with our denomination's public statements and policies.

5. Ad Interim Committee on Church Property.
That the Assembly accept the Report of the Ad Interim Committee on Church Property (see Appendix, page 402) and that no action be taken.

B. Minutes of the Permanent Judicial Commission.
That the 1978-79 Minutes of the Permanent Judicial Commission be approved and that the Commission be encouraged to add brief titles to the numbers identifying the actions taken for ease in identification.

CLEMENTS E. LAMBERTH, JR.
Chairperson

In commemoration of Memorial Day, Rev. Dan Whallon voiced a prayer for the peace of the world.

Ms. Judith P. Getreu, Chairperson, began the presentation of the Report of the Standing Committee on Supervision of Lower Courts. During the presentation, the time for the luncheon recess arrived. The Assembly recessed to reconvene at 2:00 P.M.

AFTERNOON SESSION

The afternoon session was convened with prayer by the Moderator.

MODERATOR OF THE UPCUSA

Moderator Howard L. Rice was presented to the Assembly. Rev. Richard Ray, Editor, John Knox Press, presented Moderator Rice with a copy of Dr. E.T. Thompson's three-volume edition of *Presbyterians in the South.* Moderator Rice addressed the Assembly briefly.

REPORT OF THE STANDING COMMITTEE ON SUPERVISION OF LOWER COURTS

Ms. Judith Getreu, Chairperson, completed the presentation of the Report of the Standing Committee on Supervision of Lower Courts, which **was adopted, as amended** as follows:

I. The Standing Committee on Supervision of Lower Courts considered the following items referred to it:
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. General Assembly Mission Board
         a. Report on Specialized Ministries B.1.
         b. Report of the Permanent Committee on Ordination Examinations and Recommendations 1, 2, 3. and Mission Board Response 39.
      2. Permanent Judicial Commission
         a. Item 79-7.
         b. Item 79-8.
         c. Item 79-11.
         d. Item 79-14 and Overture 79-6.
         e. Item 79-15 and Overture 79-8.
         f. Item 79-16.
         g. Item 79-22 and Overture 79-19.
         h. Item 79-23 and Overture 79-24.
      3. Report of the Stated Clerk, Section IV, Amendments A-2, B-2, and E-1,2,3,4,5,6,7,8,9,10.
      4. Joint Committee on Constitutional Problems With Union Presbyteries Report and Recommendation.
   B. Communications
      1. 79-18.
      2. 79-24.
      3. 79-25.
      4. 79-45.
   C. Resolution 79-20.
   D. Minutes of the Synods.

II. **Your Committee Recommends:**
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. General Assembly Mission Board
         a. Report on Specialized Ministries B.1 (see Appendix, page 547). That the General Assembly adopt Recommendation B.1:
   B. That concerning the relationship of presbyteries to institutional chaplains and pastoral counselors, the 119th General Assembly (PCUS) and the 191st General Assembly (UPCUSA) urge their respective presbyteries to:
      1. Fulfill promptly the constitutional requirement that a minister move membership to the presbytery in which he or she resides or chiefly labors as one primary way of making possible a meaningful membership in presbytery.
         b. Report of the Permanent Committee on Ordination Examinations and Recommendations 1, 2, 3, (see Appendix, page 570) and Mission Board Response 39.
            (1) That the Report of the Permanent Committee on Ordination Examinations be approved and that Mission Board Response 39 be noted:

39. In response to the referral of the 1978 General Assembly regarding the preparation of ordination examinations (*Minutes*, pp. 91 and 130), the Mission Board reports that the Permanent Committee on Ordination Examinations did receive and consider this communication.

(2) That Recommendation 1 be approved:

1. That Overture 78-34 (*1978 Minutes*, p. 68) from the Presbytery of St. John be answered in the negative, for confidentiality of examinees would be difficult to maintain below the General Assembly level; but if the Assembly thinks this is an important issue, that it instruct the Permanent Committee to come up with an acceptable plan for the following year.

(3) That Recommendations 2 and 3 be adopted:

2. That when a member of the Committee moves to another PCUS Synod, this person be allowed to finish out his/her term on the Committee.

3. That the rule requiring a copy of the examination be sent to the Committee be dropped, but notations regarding pass/fail continue to be sent to the Committee, along with evaluations by examinees and administrators.

2. Permanent Judicial Commission.

a. That Item 79-7 (See Appendix, page 279) be adopted and sent down to the presbyteries for advice and consent:

In response to the instructions of the 118th General Assembly to prepare a BCO chapter with the provision that union synods with the United Church of Christ not be permitted, the Permanent Judicial Commission ADVISES the General Assembly that it may adopt the identical language of the United Presbyterian Church in the U.S.A. *Book of Order* on Union Synods with the deletion therefrom of all reference to the United Church of Christ. Such BCO chapter would read as follows:

CHAPTER 33
OF UNION SYNODS

33-1 A synod of this Church may unite to form a union synod with a synod of the United Presbyterian Church in the United States of America, or a particular synod of the Reformed Church in America, with the approval of each General Assembly (General Synod), provided that the following Plan of Union is adopted by each synod (particular synod) involved:

33-1a This plan of union is adopted by the Synod of _____ and the Synod (Particular Synod) of _____ effective as of _____ (date), when each of the bodies has approved the plan by a two-thirds majority of those present at a stated meeting, the matter having been published beforehand on a docket, or at a meeting specifically called for such a purpose; and when the particular plan has been approved by each General Assembly (General Synod).

33-1b The purpose of the union shall be the furtherance of a united witness and mission for all churches and presbyteries (classes) within the union synod, the administration of a single program of nurture and service; and the responsible fulfillment of the functions and duties of a synod as specified in the Constitutions of both Churches.

33-1c The union synods shall be subject to the Constitution of both denominations as set forth below:

(1) The synod shall submit its records at least annually and whenever requested, to both General Assemblies (General Synods).

(2) The union synod shall be under the discipline of both Churches according to standing rules agreed upon in harmony with the Constitutions of the two denominations where they coincide; and in harmony with the mandatory provisions of the laws of either Church where the other is permissive; and at the choice of the synod where they may be contradictory.

(3) Wherever the Constitutions of the two denominations differ, the mandatory provisions of the one shall apply in all cases where the other is permissive. Wherever there are conflicting mandatory provisions (except as provided in (2) above), the union synod shall overture the General Assemblies (General Synods) of both denominations to resolve the conflict, either by authoritative interpretations or by constitutional amendment.

(4) Complaints against the actions of the synod shall be made to one General Assembly (General Synod) only, at the choice of the synod, and its decision shall be binding on all parties to such actions.

33-1d The membership of the union synod shall consist of all ministers and churches of all the

presbyteries (classes) within the area encompassed by the uniting synods. The union synod may decide to organize itself as a delegated synod under the general provision of c. (3) above.

33-1e By this act of uniting synods, all presbyteries (classes) within the jurisdiction of the uniting synods shall become union presbyteries (classes), and shall be governed according to the applicable provisions of this Constitution.

33-1f The union synod shall cause a corporation to be formed under the appropriate laws of the state (where permissible), which corporation shall include in its articles or charter the substance of Sections a, b, and c above. All property of the uniting synods, real and personal, shall be transferred to the corporation formed under this section. The new corporation shall be the legal successor of the corporations, if any, of the uniting synods, and it shall be bound to adminster any trust property or moneys received in accordance with the provisions of the original establishment of the trust. All liabilities of either uniting synod shall be liabilities of the union synod. In any state where a church corporation is forbidden, the purpose of this paragraph shall be achieved in harmony with the law of that state.

33-1g If the union synod should at any time cease to operate under this plan of union as it is or as it may be modified by both denominations acting concurrently, all property, real and personal, of the union synod shall be divided between the denominations or their courts of jurisdiction on the basis of the origin of said property, if such is determinable. If the origin be not determinable, then the property shall be divided equally between the denominations or their courts of jurisdiction, as may be proper.

33-1h The union synod shall adopt standing rules which shall define the operation of the union synod in such manner as to fulfill the functions of synods as defined in the Constitutions of both denominations.

33-1i Each minister in a union synod staff position shall be, or become, a member of a presbytery (classis) within the union synod.

33-1j No provision in this plan of union shall be construed as modifying or amending the Constitution of this Church in its application to any but union synods organized under this Chapter.

b. That Item 79-8 (see Appendix, page 281) be affirmed:

The Permanent Judicial Commission REITERATES its former opinion that the word "bounds" as contained therein means geographical bounds. If it is the desire of the General Assembly that the word "bounds" as contained in BCO 27-4 be interpreted to mean the same as the provisions of BCO 16-2, "its geographical bounds and in work not under its jurisdiction" then an appropriate amendment to BCO 27-4 should be made containing such language.

c. That Item 79-11 (see Appendix, page 282), concerning Overture 78-41 from the Presbytery of the Covenant (1978 *Minutes*, p. 69), waiving the one-year minimum candidacy rule, be answered in the negative.

d. That Item 79-14 be affirmed, (see Appendix, page 282) and Overture 79-6 from the Presbytery of the Covenant (see page 89) regarding minimum size or presbyteries, be answered in the negative.

e. That with regard to Item 79-15 (see Appendix, page 282) and Overture 79-8 from the Presbytery of the Pines (see page 90), regarding the reporting of the condition and progress of religion," be answered in the negative, because the present working of the *Book of Church Order* is adequate.

f. That Item 79-16 (see Appendix, page 161) concerning Overture 78-42 from the Presbytery of the Covenant (1978 *Minutes*, p. 70), regarding requirements for the care and supervision of candidates, be answered by sending to the presbyteries for their advice and consent the proposal that Section 24-13, BCO, be amended by deleting the words "and supervision."

The Permanent Judicial Commission RECOMMENDS that the overture be answered in the affirmative, insofar as it recommends that the words "and supervision" be deleted from BCO 24-11 (now BCO 24-13). The recommended change concerning exceptions which may be made has been dealt with in PJC Item 79-11. This Commission therefore recommends that BCO 24-13 be amended by deleting therefrom the words "and supervision."

g. That Item 79-22 (see Appendix, page 284) and Overture 79-19 from the Presbytery of Mecklenburg, (see page 95), be answered by affirming the interpretation of the Permanent Judicial Commission, thereby answering Overture 79-19 in the negative:

Overture 79-19 from the Presbytery of Mecklenburg seeks to amend proposed *Book of Church Order* 22-5 to make uniform the language in BCO 20-3 ("has the privilege of the floor") and BCO 22-5 ("but may participate in the proceedings").

The Permanent Judicial Commission interprets these two provisions to be identical in meaning—namely that the Commission member may fully participate in all aspects of the case but may not vote on the outcome. The Permanent Judicial Commission therefore RECOMMENDS that such interpretation be made by this General Assembly.

h. That Item 79-23 (see Appendix, page 284) and Overture 79-24 from the Presbytery of Suwannee (see page 97), regarding the clarification of the two provisions of BCO 24-13, be affirmed:

The Permanent Judicial Commission RECOMMENDS that such request for clarification be answered as follows:

1. Only persons becoming candidates from January 1, 1979 forward are subject to the one-year "care and supervision rule."

2. The provision that a candidate be under the care of a presbytery for one year before seeking ordination or transferral to another presbytery for the purpose of ordination does not require that such care be under only one presbytery. The candidate may be under the care of more than one presbytery provided that the care is continuous for a one-year period.

3. Report of the Stated Clerk, Section IV, Amendments A-2, B-2, and E-1,2,3,4,5,6,7,8,9,10 (see Appendix, page 258). That these amendments, approved by the presbyteries, be and hereby are, enacted:

Amendment Dealing With the Office of Minister of the Word.

2. That *Form of Government* 16-2 paragraph be amended to add the italicized words, so that it reads:

16-2. When a Minister, by reason of age or infirmity, is no longer able to serve the Church in the active ministry of the Gospel, *or when a Minister has served for a reasonable time, ordinarily for twenty (20) years or more and for some reason which has been approved by the Minister's Presbytery for the good of the Church desires to cease active service in the ministry,* the Presbytery may designate such Minister as Honorably Retired. Ministers honorably retired shall ordinarily continue to hold membership in the Presbytery by which they were retired.

Amendment Dealing With Ruling Elders and Deacons.

2. That *Form of Government* 29-11 be amended to add the italicized words to the second sentence, so that it reads:

In such cases the terms of active service shall not be less than three years, except to initiate the system or to fill unexpired terms *or in the case of young people under the age of 21.* The Session and the Board of Deacons shall consist of not less than three classes elected at regular intervals.

Amendments Dealing With the Judicial Process.

1. That *Form of Government* be amended to add a new Chapter 22 entitled "Permanent Judicial Commissions of Synod". The new Chapter 22 will read:

22-1. Each Synod which meets annually may and each Synod which meets less frequently than annually shall elect from the ministers and ruling elders subject to its jurisdiction a Permanent Judicial Commission which shall be composed of at least six ministers and six ruling elders. This Commission shall include at least one member residing in each Presbytery within the Synod and membership shall be equitably apportioned among the Presbyteries. In the event of a reduction in the Commission membership to less than 12 members due to the death, resignation or inability to serve of any members or otherwise, the remaining members shall constitute a Commission competent to act and to fulfill the duties and responsibilities of the Commission.

22-2. The term of office for each of the members of the Commission shall be 6 years. The members shall be elected by the Synod in three classes with approximately one-third of the members to be in each class. When established for the first time, one class shall serve for two years, the second for four years and the third for six years. Any vacancy occurring in the membership shall be filled by the Synod at any meeting thereof by the election of a person for the unexpired term. No person having served on a Synod Permanent Judicial Commission for a period of four years or more shall be eligible for re-election.

22-3. A Synod Permanent Judicial Commission shall have power to act only in

relation to a case of process arising out of a Complaint against an action of a lower church court or out of charges against an individual. The Clerk of a Synod electing a Permanent Judicial Commission shall refer to it all cases of process coming before the Synod from its Presbyteries. When the Record of a case (See 105-19, 116-5 and 117-4) and the Appeal or Complaint have been filed with the Synod Clerk they shall be transmitted to the Synod Permanent Judicial Commission. The Complaint or Appeal shall be heard by the Commission within three months of the date on which the Appeal and Complaint were received by the Clerk. The Commission shall give notice to the parties of the date, time and place for the hearing. The necessary expenses of the Commission shall be paid by the Synod.

22-4. A Synod Permanent Judicial Commission shall elect annually from its members a Chairperson and a Secretary and in the cases transmitted to it shall have the powers prescribed by and conduct its proceedings in accordance with the constitution and rules governing the procedure of such cases.

22-5. A member of the Commission who is a member of the church or lower court from which a case has come shall not vote in the decision but may participate in the proceedings. A member of the Commission who has not been present throughout the entire hearing shall not vote in the decision. A quorum of the Synod Permanent Judicial Commission shall be two-thirds of those members eligible to vote.

If a sufficient number of the members of the Commission are not present to form a quorum, the Commission shall adjourn until a quorum can be obtained. If it is found that a quorum cannot be obtained, the Commission shall report to its Synod its inability to act in the case whereupon the Synod shall elect a Special Judicial Commission for the case or make of the case a Reference to the General Assembly. If the inability to form a quorum leads to a postponement of as long as three months from the time of the receipt by the Clerk of the Synod of the Appeal or Complaint and Record of the Case, either party may request that the case be forwarded directly to the General Assembly for hearing and upon such request, the case shall be so forwarded.

22-6 The Secretary of a Synod Permanent Judicial Commission shall keep a full and correct record of the proceedings and of the judgment in each case referred to it; shall with the Chairperson certify in writing such Record and judgment to be correct; shall file such Record and judgment with the Synod Clerk; and shall inform the parties in the case promptly of the date on which the Record and judgment will be filed.

22-7. The judgment of a Synod Permanent Judicial Commission, shall be the judgment of the Synod. This judgment shall take effect on the date the Record of the proceedings and the judgment are filed with the Synod Clerk. The Synod Clerk shall transmit to each party in the case and to the Clerk of the court from which the case originated a certified copy of the judgment; shall transmit to the Synod at its next or concurrent meeting the Record of the proceedings and the judgment; shall combine these with the Record and other papers from the lower court; and shall preserve this enlarged Record of the matter. The Record of the Commission's proceedings and its judgment shall be entered on the minutes of the Synod at its next or concurrent meeting.

22-8. An Appeal from and a Complaint against a judgment of a Synod Judicial Commission shall be made directly to the General Assembly (this is an exception to the provisions of 117-1). Such Appeal and Complaint shall be governed by Chapters 16 and 17, respectively, of the Rules of Discipline.

22-9. A Synod Judicial Commission shall have the authority to make a Reference to any cases of process pending before it to the General Assembly. The provisions of Chapter 15 of the Rules of Discipline shall apply to such Reference with the Synod Permanent Judicial Commission possessing the rights and obligations therein granted to and imposed upon a "lower court".

2. That *Form of Government* 19-2, the last sentence of the second paragraph, be replaced with the following:

The judicial functions entrusted to a Commission are to handle and decide for the court according to the Rules of Discipline all cases of process arising out of complaints against an action of a lower church court or out of charges against an individual.

3. That *Form of Government* 19-4 be amended as follows:

a. That the first sentence of Section 19-4 be replaced with the following:

A Judicial Commission may be appointed by the Presbytery or the Synod to handle and decide any cases of process coming before the court arising out of charges against an individual or out of a Complaint against an action of the lower court. However, a Synod which has elected a Synod Permanent Judicial Commission shall have no authority to appoint a judicial commission except as provided in Section 22-5.

b. That the last sentence of the second paragraph of Section 19-4 be replaced with the following:

Its minutes shall be entered on the minutes of the court itself (see Section 105-19). In cases of process arising out of charges against an individual, its action and judgment shall be that of the court itself. In cases of process arising out of a Complaint against the action of a lower court, the action and judgment shall be that of the court itself only if a Complaint against the Commission's action has not been filed (Section 117-1 and 118-2).

4. That the title of *Rules of Discipline* Part III and the first line of Section 104-3 be amended by adding after the word "process" the words "against an individual".

5. That *Rules of Discipline* 116-4 be replaced with the following:

Written notice of appeal with the reasons supporting it shall be given to the court or its Commission trying the case before it adjourns or shall be filed with the Clerk of the court within 10 days of the date that the final judgment becomes effective.

6. That the first sentence of *Rules of Discipline* 116-5 be replaced with the following:

Within 30 days after filing Notice of Appeal, the appellant shall file the Appeal with the reasons therefor with the Clerks of the higher and lower courts.

7. That the second paragraph of *Rules of Discipline* 117-1 be amended by adding after the word "case" the words "involving charges against an individual".

8. That *Rules of Discipline* 117-2 be replaced with the following:

Notice of Complaint shall not have the effect of suspending the action against which the Complaint is made.

However, any such action may be suspended by the Complainant's filing within 40 days of the effective date of the judgment with the Clerk of the court against whose decision the complaint is made a written consent to suspend executed by at least one-third of the members of the court or commission present when the action was taken.

9. That *Rules of Discipline* 117-4 be amended by deleting the period at the end thereof and adding the following:

Except that re Section 116-5 the complainant against the action of a Judicial Commission other than a Synod Permanent Judicial Commission shall file the Complaint with the Clerk of the appointing court and not the higher court.

10. That *Rules of Discipline* 118-4 and 118-5 be deleted and a new 118-4 be adopted as follows:

118-4 The Appeal of or Complaint against the action of a Commission shall be governed by Chapters 16 and 17 respectively of the Rules of Discipline.

4. Joint Committee on Constitutional Problems of Union Presbyteries Report and Recommendation.

a. That the Report of the Joint Committee on Constitutional Problems of Union Presbyteries be approved.

b. That the Recommendation be adopted:

The Committee recommends that it be continued for another year in the event that additional problems of polity develop in the union presbyteries.

B, Communications

1. That Communication 79-18 from the Synod of the Mid-South (see page 49), regarding Synod's nomination to the Permanent Committee on Ordination Examinations, be answered by the election of the Synod's nominee, the Rev. W. W. Williamson, Jr., to serve a second term.

2. That Communication 79-24 from the Synod of Mid-America (see page 66), regarding Synod's nomination to the Permanent Committee on Ordination Examinations, be answered by the election of the Synod's nominee, Dr. Bruce Henderson.

3. That Communication 79-25 from the Synod of the Virginias (see page 66), regarding

Synod's nomination to the Permanent Committee on Ordination Examinations be answered by the election of the Synod's nominee, Mrs. Ann Watts, Class of 1980.

4. That Communication 79-45 from the Synod of the Virginias (see page 84), regarding Synod's nomination to the Permanent Committee on Ordination Examinations, be answered by the election of the Synod's nominee, Mr. David H. Bower, Class of 1982.

C. Resolution 79-20.

That Resolution 79-20 from Commissioners James T. Richardson and Thomas A. Stallworth (see page 126), regarding the General Assembly's response to the desire for union presbyteries in Ohio and Michigan, be referred to the Joint Committee on Constitutional Problems of Union Presbyteries for a study of the Constitutional questions involved, to study the circumstances, issues, and conditions described in the Resolution, and to report its findings and recommendations to the 120th General Assembly.

D. Minutes of the Synods

1. That the 1977 and 1978 Minutes of the Synod of the Virginias be approved without exception.
2. That the 1978 Minutes of the following Synods be approved without exceptions: Synod of Florida, Synod of Mid-America, Synod of Mid-South, Synod of North Carolina, Synod of Red River, Synod of the Southeast.
3. That the General Assembly request the Office of the Stated Clerk, in consultation with the Stated Clerk of the several Synods, to present for approval to the 120th General Assembly guidelines for the writing and reviewing of Synod Minutes.

JUDITH P. GETREU
Chairperson

PROVISIONAL CONSTITUTIONAL COMMITTEE

During debate on Item II.A.2.a an amendment was offered that the matter be sent to the Presbyteries under the three-fourths rule. The Moderator consulted with the Provisional Constitutional Committee. Rev. R. Matthew Lynn, a member of that Committee, stated that passage by majority vote had been assumed by the Permanent Judicial Commission, and that majority vote here was constitutional. A preliminary judgment, he stated, would indicate that to send the issue down to the Presbyteries under the three-fourths rule would require a Constitutional amendment.

The Moderator then asked the Assembly, "Will the court accept the amendment as constitutional?" The Assembly responded, "No."

FORMAL DISSENT

The following persons formally dissented from the passage of Item II.A.2.a: E. Wyman McCall, Samuel Lipsey, Stanley Inman, Warren M. Wardlaw, Cecil D. Brearley, Jr., P. David Reynolds, Glenn W. Small, Jr., Henry L. Sneeds, Jr., Wilbur R. Parvin, James N. McGuire, L. Vern Trueblood, Richard W. Watkins, Jr., Joe A. Lusk, H. H. Keith, B. Ray Thompson, Jr., R. Mershon Sawyer, Carl F. Ewan, Jr., T. J. Bissett, Charles M. Zeiser, Roger K. Gulick, Ronald Ragon, John W. Johnston, Chester R. Fentriss, Donald E. Wood, Mildred Francis, John C. Ropp, Mrs. Julian H. Wright, Dick B. Whitehead.

REPORT OF THE STANDING COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY

Mr. Paul Willard McCreight, Chairperson, presented the Report of the Standing Committee on the Office of the General Assembly, which *was adopted, as amended,* as follows:

I. The Standing Committee on Office of the General Assembly considered the following items referred to it:

A. Reports, portions of Reports and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Joint Task Force on a More Effective Placement System Recommendation 3.
      b. Report on Specialized Ministries of Institutional Chaplains and Pastoral Counselors Recommendation A.7.
      c. Financial Displays and Audits, Section A., Schedule 2 (for information).
   2. Office of Review and Evaluation.
      a. Section 3.C.5 and Recommendation 8.
      b. Section 3.D.2.d. and Recommendation 12.
      c. Section 4.C.
   3. Committee on Assembly Operations.
      a. Report and Mission Board Response 5.
      b. Recommendation 1 and Overtures 79-12, 79-34, 79-60, and Report on OGA Guidelines.
      c. Recommendation 7.
   4. Committee on Women's Concerns, Report, Recommendations 1, 2, 8, 9a., b., c, and Appendix A.
   5. Council on Church and Race, Report and Recommendations 9, 10.
   6. Historical Foundation, Report and Recommendations 1, 2, 3.
   7. Permanent Nominating Committee nominations to:
      a. Historical Foundation.
      b. Committee on Women's Concerns.
      c. Council on Church and Race.
      d. Committee on Assembly Operations.
      e. Council on Theology and Culture and Communication 79-47.
   8. Report of the Stated Clerk Sections I, II, III, Appendix B, Appendix C.

B. Communications 79-23, 79-28.

C. Overtures 79-9, 79-23, 79-45.

D. Minutes of the following:
   1. Council on Church and Race.
   2. Council on Theology and Culture.
   3. Committee on Women's Concerns.
   4. Historical Foundation.
   5. Permanent Nominating Committee.
   6. Committee on Assembly Operations.
   7. Office of Review and Evaluation.

II. Your Committee Recommends:

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. That Recommendation 3 of the Joint Task Force on a More Effective Placement System, which reads,
         3. That the General Assembly instruct the Stated Clerk to include in the annual report form of each Clerk of Session a request for information on Session Personnel Committees.

      not be adopted, for the reason that such information is not required by the *Book of Church Order* and would entail unjustified work and expense for the Office of the Stated Clerk.
      b. That Recommendation A.7 of the Joint Task Force on Specialized Ministries of Institutional Chaplains and Pastoral Counselors, which reads,

         Encourage the Offices of the Stated Clerk to include in statistical reports, in a clearly identifiable way, institutional chaplains and pastoral counselors.

      not be adopted, for the reason that such information is already shown in the annual statistical reports.
   2. Office of Review and Evaluation.
      a. (1) That Section 3.C.5 of the Narrative Report of the Office of Review and Evaluation be approved.
         (2) That Recommendation 8 (see Appendix page 331) be adopted:
            (a) That the Council be continued in essentially its present form with continued sensitivity to the need for a balance of theological perspectives.

(b) That the Council develop guidelines for establishing priorities and limiting the number of issues to be studied, presenting them to the 120th General Assembly for approval.

b. (1) That Section 3.D.2.d. of the Report of the Office of Review and Evaluation (see Appendix, page 334) be approved.

(2) That Recommendation 12, which reads,

(a) That the Committee on Assembly Operations bring no nomination to the 1980 General Assembly for a replacement for Dr. James T. Womack, Jr. (whose second term expires with that Assembly, and who is ineligible for reelection); and that the professional staff thus be reduced as of his departure from three to two (support staff will continue at one).

(b) That if this step is taken, the 1981 budget of the Office be reduced by 20% below the figure which would otherwise have been required.

(c) That the Organizational Plan and Standing Rules of the General Assembly be amended to reflect these changes.

be referred to the Committee on Assembly Operations to bring appropriate recommendations on these matters to the 120th General Assembly in the light of the major evaluation of the Office of Review and Evaluation to be conducted during the coming year.

During the debate, Rev. John McLeod, Chairperson, Committee on Assembly Operations, spoke regarding the motion to refer.

c. That Section 4.C. of the Report of the Office of Review and Evaluation (see Appendix, page 345) be approved.

3. Committee on Assembly Operations.

a. (1) That the Narrative Report (Sections I and II) of the Committee on Assembly Operations (see Appendix, page 294), including the end-of-term evaluation of the Stated Clerk, be approved.

(2) That Mission Board Response 5 (see Appendix, page 603), regarding its appointee to the team to evaluate the Office of Review and Evaluation, be approved.

b. (1) That Recommendation 1, which reads,

1. That four of the staffed committees (Council on Theology and Culture, Committee on Women's Concerns, Historical Foundation, and Committee on Church and Race) be lodged with the appropriate division(s) of the General Assembly Mission Board for funding and accountability.

2. That these committees/council (through their chairpersons) continue to have direct access to the General Assembly.

3. That for the first year of implementation (1981) per capita funds be transferred to the General Assembly Mission Board to cover the costs.

4. That the funding for staffed committees mentioned in 1 above be phased out of the per capita funding over a three-year period (1982, 1983, and 1984).

not be approved, for the reason that further study should be made of these lodgment and funding questions in conjunction with consideration of the feasibility of a single budget process.

(2) That Overture 79-12, from the Presbytery of Tres Rios, (see page 93), regarding allocation and distribution of General Assembly receipts, be answered in the negative, in light of this committee's action on Recommendation 9 of Committee on Women's Concerns and Recommendation 10 of Council on Church and Race (below), but that the matters set forth in Overture 79-12 be referred to the study committee to be created under the latter two recommendations.

(3) That Overture 79-34 from the Presbytery of Congaree (see page 00), regarding transfer of lodgment and funding of all advocacy groups, agencies and concerns to the Mission Board, be answered in the negative, for the same reason stated above with respect to Overture 79-12.

(4) That Overture 79-60, from the Presbytery of Concord, (see page 107), regarding one budget for all work of General Assembly, or, if two budgets are

continued, for evaluation of all agencies or groups under Office of General Assembly to determine continuing appropriateness of placement thereunder, be answered in the affirmative, with the understanding that the matters therein concerned will be referred to the study committee to be created as mentioned in 3(b)(2) and 3(b)(3) above.

(5) That the Report on OGA Guidelines (see Appendix, page 302) be approved, exclusive of any recommendations contained therein.

c. That Recommendation 7 be adopted:

That beginning in 1980, the General Assembly amend the Reserve Fund Policy set by the 117th General Assembly to instruct the Committee on Assembly Operations to recommend a Tentative Operating Expense Budget and a per capita assessment to achieve a reserve fund level which is 30% of the following year's Operating Expense Budget. This action would represent a reduction in reserve fund levels from 35% to 30%.

4. Committee on Women's Concerns.

a. That the portions of the Narrative Report of the Committee on Women's Concerns referred (see Appendix, page 367) and Appendix A (See Appendix, page 379) be approved.

b. (1) That Section (a) of Recommendation 1 be adopted, as amended:

1. (a) That the 119th General Assembly request presbyteries to urge local churches to submit complete statistical information as to the number of women members, elders and deacons in each congregation, and to report to the Stated Clerk the percentage of local churches providing such complete statistical data.

(2) That Section (b) of Recommendation 1, which reads,

(b) That the 119th General Assembly instruct the Stated Clerk to include the reported percentage of local churches providing complete statistical information as to the number of women members, elders and deacons in the Statistical Summaries by Synods and Presbyteries printed in the Minutes.

be referred to the Stated Clerk with the request that he advise the 120th General Assembly concerning the feasibility of gathering and reporting the requested information.

c. That Recommendation 2, which reads,

2. That the 119th General Assembly instruct the Stated Clerk to include the following additional items in the annual report from local congregation beginning with the 1979 reports:

(a) other program staff in addition to clergy (such staff to be identified as those who generate program, who are responsible to the session, and who are employed more than half time);

(b) identification of all clergy and program staff by name, title and sex.

be referred to the Stated Clerk with the request that he advise the 120th General Assembly regarding the feasibility of gathering the requested information.

d. That Recommendation 8 be adopted:

8. That the 119th General Assembly adopt Option H from the Committee on Assembly Operations' report on OGA Guidelines, "Leave things as they are presently structured for management and funding."

e. That Recommendation 9 be adopted, as amended:

9. That the 119th General Assembly establish a committee to study the feasibility of a single budget process for Office of General Assembly and the General Assembly Mission Board and, should it be feasible, recommend to the 120th General Assembly steps to be taken to implement such a process.

Once the issue of single budget has been decided that the matter of appropriate lodgment of the boards and agencies of the Office of General Assembly, by function, be addressed, giving due concern to the prophetic role of the advocacy agencies, that it not be endangered or muted.

That the committee be appointed by the Moderator with the advice of the Permanent Nominating Committee and that its size be determined by the moderator and that the committee be instructed to call upon representatives of affected agencies for consultation.

That the paper and recommendations from the Committee on Assembly Operations regarding Office of General Assembly agencies be referred to this committee for information along with any proposals before the Assembly concerning patterns of funding.

f. That the Assembly hear the Chairperson of the Committee on Women's Concerns., Ms. Sidney West, for five minutes at this time.

Ms. West addressed the Assembly.

5. Council on Church and Race.

a. That the portions of the Narrative Report of the Council on Church and Race referred (see Appendix, page 381), be approved.

b. That Recommendation 9, which reads,

9. That the 119th General Assembly adopt Option H from the Committee on Assembly Operations' report on OGA Guidelines, "Leave things as they are presently structured for management and funding."

be answered by the action of the General Assembly on Item II.A.4.d. of this Report.

c. That Recommendation 10, which reads,

10. That the 119th General Assembly establish a committee to study the feasibility of a single budget process for Office of General Assembly and the General Assembly Mission Board and, should it be feasible, recommend to the 120th General Assembly steps to be taken to implement such a process.

a. that the committee be composed of representatives from each of the affected agencies and at large members as follows:

Committee on Assembly Operations—1
Mission Board—5
Committee on Women's Concerns—1
Council on Church and Race—1
Office of Review and Evaluation—1
Office of the Stated Clerk—1
Council on Theology and Culture—1
Historical Foundation—1
At Large—5

b. that expenses for this committee be borne in the following manner: each affected agency shall fund its representatives; the Office of the Stated Clerk shall fund the at-large members.

c. that the paper and recommendations from the Committee on Assembly Operations regarding Office of General Assembly agencies be referred to this committee for information along with any proposals before the Assembly concerning patterns of funding.

be answered by the action of the General Assembly on Item II.A.4.e. of this Report.

6. Historical Foundation.

a. That the Narrative Report of the Historical Foundation (see Appendix, page 398) and Recommendation 1, which reads,

1. That this Annual Narrative Report of the Historical Foundaton of the Presbyterian and Reformed Churches be approved.

be approved and adopted.

b. That Recommendation 2 be adopted:

2. That the Audited Financial Reports of the Historical Foundation of the Presbyterian and Reformed Churches for calendar 1978 be approved.

c. That Recommendation 3, which reads,

3. That the intention of the Historical Foundation Board to provide adequate new space, integrated with an updated Spence Hall facility, be approved, and that the Board be authorized to secure funds for the needed construction, furnishings and equipment from interested friends and foundations as soon as practicable, and that the General Assembly commend this overdue project to her people's prayers and concerned interest.

be adopted, with the understandings that the new space will be a 2 ½ stories (3 levels) structure of reinforced concrete, that the estimated aggregate cost as of January, 1980, for construction, furniture and equipment, and architect-

engineering fees and expenses is $1,169,300, and that the funds to be raised therefor shall be obtained from friends and foundations without a general and public capital funds campaign.

7. Permanent Nominating Committee nominations to:
   a. Historical Foundation.
      (1) That Ray A. King, Robert F. Durden, Florence F. Corley, Joanne V. Hawks and John B. Trotti be elected to the Class of 1982.
      (2) That Alfred Bennett be elected to the Class of 1980, thereby correcting a previous error as to class.
   b. Committee on Women's Concerns.
      (1) That Irma Garcia and Gibson P. Stroupe be elected to the Class of 1982.
   c. Council on Church and Race.
      (1) That Lillian L. Roccoforte, Willie Dell, Elias Ramirez, Lawrence A. Wood and Robert Imotichey be elected to the Class of 1982.
      (Note: Mr. Imotichey was elected in place of the nominee of the Permanent Nominating Committee, Philip Makari—*Stated Clerk.*)
   d. Committee on Assembly Operations.
      That Mrs. Jane Armfield, Rev. John D. MacLeod, Jr., William G. McAtee, Mrs. D. C. Jackson, Jr., Rev. Richard T. Harbison, and Mr. Roscoe R. Nix be elected to the Class of 1982.
      (Note: Mr. Julius Moreno, Jr. was nominated by the Standing Committee to oppose Mr. Harbison. Mr. Harbison was elected. Mr. Roscoe R. Nix was nominated by the Standing Committee and Mr. W. D. Talbot was nominated on the floor of the Assembly to oppose K. C. Ptomey. Mr. Nix was elected.—*Stated Clerk*)
   e. Council on Theology and Culture.
      That Anne Ball, Melicent Hunneycutt, Joyce E. Rimes, Louise Upchurch Lawson, C. Benton Kline, Jr., and Harold Paul Nebelsick be elected to the Class of 1982.
8. Stated Clerk.
   That the Report of the Stated Clerk, Sections I, II, III (see Appendix, page 257), Appendix B (see Appendix, page 271), and Appendix C (see Appendix, page 272), be approved.

B. Communications
   1. That Communication 79-23, from the Committee on Assembly Operations (see page 65), regarding the nomination of Richard G. Hutcheson for election to a second four-year term as Chairperson of the Office of Review and Evaluation, be approved and that Richard C. Hutcheson be elected to such office. (The text of the evaluation of Mr. Hutcheson mentioned in Communication 79-23 was furnished to and reviewed by this Standing Committee.)
   2. That Communication 79-28 from the Chairperson of the Nominations Committee of the Synod of Mid-South (see page 67), requesting authorization for the Rev. Miss Sally Lodge Henderson to serve as a member of the Committee on Women's Concerns until the Synod votes on her nomination, be approved.

C. Overtures
   1. That Overture 79-9 from the Synod of Southeast (see page 90), regarding clarification of the role of Committee on Women's Concerns, be answered in the negative, for the reason that the Report of Committee on Women's Concerns to the 119th General Assembly (see Appendix, page 367), the Manual of said agency, the Committee on Assembly Operations Guidelines (see Appendix, page 302), and the Minutes of the 118th General Assembly seem to define the role of the Committee on Women's Concerns.
   2. That Overture 79-23 from the Presbytery of Suwanee (see page 96), regarding review and evaluation of the Office of the General Assembly, be answered in the negative for the reason that review and evaluation is now regularly scheduled for each of the component agencies of the Office of the General Assembly by the Office of Review and Evaluation with the evaluative review of the Stated Clerk being handled through regular end-of-term performance evaluation.
   3. That Overture 79-45 from the Presbytery of Orange (see page 102), regarding appointment of ad interim committee to study structures and functions of the work of women at the General Assembly level and to design plan for coordination of total

work of PCUS, be answered in the negative, because the Committee on Women's Concerns, Church Employed Women and Women's Advisory Council are now carrying out a study of the type requested by the Overture.

D. Minutes of the following:
   1. Council on Church and Race.
      That the Minutes of the Council on Church and Race be approved without exception.
   2. Council on Theology and Culture.
      That the Minutes of the Council on Theology and Culture be approved without exception.
   3. Committee on Women's Concerns.
      That the Minutes of the Committee on Women's Concerns be approved with the following exceptions: (1) Rule 6 of the Guidelines was not followed as no list was made of items referred during the year or remaining open, and (2) the Minutes of the meeting held on April 20-21, 1978 were not submitted.
   4. Historical Foundation.
      That the Minutes of the Historical Foundation be approved without exception.
   5. Permanent Nominating Committee.
      That the Minutes of the Permanent Nominating Committee be approved with the following exceptions: no indication that Minutes of prior meetings were approved; in the November 6-7, 1978 *Minutes* no indication of absentees and not signed by the secretary; and no list was made of items referred or remaining open.
   6. Committee on Assembly Operations.
      That the Minutes of the Committee on Assembly Operations be approved without exception.
   7. Office of Review and Evaluation.
      That the Minutes of the Office of Review and Evaluation be approved without exception.

PAUL W. McCREIGHT
Chairperson

Rev. Joe W. Rigsby, Chairperson, began the presentation of the Report of the Standing Committee on General Assembly Rules and Procedures. During his presentation, time for the dinner recess arrived.

The Assembly recessed until 7:30 PM.

EVENING SESSION

Rev. Warner Hall voiced the opening prayer.

REPORT OF THE STANDING COMMITTEE ON GENERAL ASSEMBLY RULES AND PROCEDURES

Rev. Joe W. Rigsby, Chairperson, concluded the presentation of the Report of the Standing Committee on General Assembly Rules and Procedures, which **was adopted, as amended,** as follows:

I. The Standing Committee on General Assembly Rules and Procedures considered the following items referred to it:
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. General Assembly Mission Board Recommendation 18.c.
      2. Office of Review and Evaluation, Report, Section 4.D. and Recommendation 14.
      3. Committee on Assembly Operations, Recommendations 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.
      4. Committee on Women's Concerns Recommendation 6.
      5. Council on Church and Race Recommendations 7, 8, 11.
   B. Communications 79-30, 79-43, 79-44.
   C. Overtures 79-14, 79-17, 79-32, 79-51, 79-52, 79-58.
   D. Resolutions 79-4, 79-12, 79-17, 79-19.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. That General Assembly Mission Board Recommendation 18.c be adopted:

c. That the Standing Rules of the General Assembly be amended in such manner as to provide that there shall be a call to prayer for the unity of Christ's church, in each meeting of the General Assembly, to wit: (1) Amend Standing Rule 2.4. by changing the phrase which now reads, "The Sermon of the Retiring Moderator and the Celebration of the Sacrament of the Lord's Supper," to read as follows: "The Sermon of the Retiring Moderator, the Celebration of the Sacrament of the Lord's Supper and the Prayer for the Unity of Christ's Church"; (2) that the Summary Affirmation of the 118th General Assembly *(Minutes,* p. 174) concerning the unity of the Church be and become an ordinary part of the Call to Prayer for the Unity of Christ's Church by succeeding General Assemblies; and (3) that the General Assembly commend to Synods, Presbyteries and Sessions the practice of calling the people to pray for the unity of Christ's church upon every celebration of the Lord's Supper, as our Lord himself prayed on the same night in which he was betrayed (John 17:20-26).

2. a. That Office of Review and Evaluation Report, Section 4.D (see Appendix, page 346), regarding changes in the Manuals of the Council on Church and Race and the Council on Theology and Culture, be adopted.

b. That Recommendation 14 be adopted:

That the changes in the manuals of the Council on Church and Race and the Council on Theology and Culture be approved and that the Organizational Plan be amended to reflect these changes.

3. Committee on Assembly Operations.

a. That Recommendation 8 be adopted:

A. That the standing Rules of the General Assembly be amended as follows:

1.3 Change to: . . . *at least* two years *but ordinarily five years* in advance . . .

b. (Item 3.b. recommending approval of Recommendation 9 of the Committee on Assembly Operations, regarding Advisory Participants to the General Assembly was not adopted.)

c. That Recommendation 10 be adopted:

Revise first sentence to read:

3.5.1 . . . shall invite eight other Churches . . .

d. That Recommendation 11 be adopted:

Revise Section 3.6 to read:

3.6 The Retiring Moderator shall be an ex-officio member of the Court with full powers until the induction of a new moderator, becoming thereafter an Advisory Participant, being a member of the Provisional Reference Committee, the Provisional Program Committee, and the Standing Committee on Bills and Overtures.

e. (1) That Recommendation 12a be adopted:

a. Revise seventh paragraph to read:

4.1.1 —

—

—

—

— Ambassador of the General Assembly to all parts of the Church, undertaking an itinerary through the Church, its agencies and courts, for the purpose of presenting, strengthening, and encouraging the Church, its people, and its work. The itinerary may be arranged with the advice and assistance of the Stated Clerk and invitations to the Moderator should be offered ordinarily through the Stated Clerk.

(2) That Recommendation 12b be adopted:

b. Revise Section 4.2.1 and 4.2.2 to read:

4.2.1 The Stated Clerk, as the continuing officer of the court, shall be elected by the General Assembly as required by the Form of Government (13-5). The Stated Clerk shall be elected for a term of four-year and shall be eligible for two additional four year terms or a maximum service of twelve years. Upon recommendation of the Committee on Assembly Opera-

tions the Stated Clerk may be elected to an additional four-year term after twelve years of service under exceptional circumstances. No person shall be elected Stated Clerk who shall have attained at the time of election the age of 65 years, nor who is ineligible to be a commissioner to the General Assembly. Before the end of each term of a Stated Clerk who is eligible for reelection, the Office of Review and Evaluation shall secure an objective evaluation of the Clerk's performance during the term, the results to be communicated to the Committee on Assembly Operations by January 15 of the year in which the term ends.

The Committee on Assembly Operations shall propose a nominee or nominees to the General Assembly through the Standing Committee on the Office of the General Assembly, with understanding that further nominations are in order. The election of a Stated Clerk, when required, shall be the first order of business on the next to last day of the General Assembly docket.

4.2.2 The Stated Clerk shall perform the duties required by the *Book of Church Order,* by the Standing Rules of the General Assembly, and such duties as may be assigned by the General Assembly. The Stated Clerk shall administer the Office of the Stated Clerk under policies approved by the Committee on Assembly Operations and subject to annual review by this committee. The relationship of the functions of the Stated Clerk and those of the Committee on Assembly Operations shall be set forth in the Organizational Plan. (Section III, G. and H.)

f. That Recommendation 13 be adopted:

Add italicized phrase to last sentence to read:

5.1 The General Assembly may create and elect or cause to be chosen those agencies and committees needful for its work as the highest court of the Church. These shall be recognized as falling in one of the following categories: boards, permanent committees, ad interim committees, provisional committees, standing committees, a committee of the whole, *and an Office of Review and Evaluation.*

g. That Recommendation 14 be adopted:

7.6.4.1 Add italicized words: . . . nominations to or by subdivisions, *the staff minutes of the Office of Review and Evaluation* and the Report of the Stated Clerk.

h. That Recommendation 15 be adopted:

8.4.1 Change last sentence to read: Reports from ad interim committees, the Permanent Nominating Committee, *the Permanent Judicial Commission, and the program audit of the Office of Review and Evaluation* shall be transmitted .. by 90 days prior . . .

i. That Recommendation 16 be adopted:

Add additional paragraph as follows:

9.3.4 Whenever the General Assembly shall approve the establishment of a new committee or agency in addition to those listed in Standing Rule 5.3, funding for such new committee or agency from the Operating Expense Budget shall be limited to two years operating expenses. Any continued function beyond the two-year period must be approved by specific General Assembly action on a year-to-year basis.

j. That Recommendation 17 be adopted:

Amend paragraph to read:

10.1 The Standing Rules of the General Assembly may be amended only by a two-thirds vote of the Commissioners. Amendment shall not be considered by the General Assembly without previous referral to a standing committee. A motion to amend the rules is debatable. A motion to suspend the rules is not debatable and shall require a two-thirds vote of the total enrollment of Commissioners.

k. That Recommendation 18 be adopted:

RECOMMENDATION 18

B. That the Organizational Plan of General Assembly Agencies be amended as follows:

1. Section III.B.2:

Add to second paragraph: . . . in addition to the initial term of office, contingent on an end of term performance evaluation provided by the Committee on Assembly Operations.

Add fourth paragraph: A record of actions of the Office of Review and Evaluation between Assemblies will be maintained through regular staff minutes. These staff minutes are to be differentiated from those submitted to the General Assembly by boards or committees that oversee the performance of staff. They constitute one form of accountability of the Office of Review and Evaluation to the General Assembly. They will be reviewed by the Standing Committee on the Office of General Assembly, and made available to any other standing committee on request.

Add fifth paragraph: The Assembly shall, as an early item of business preceding the meeting of standing committees, receive from the Office of Review and Evaluation, a Program Audit of the work of Assembly's agencies during the twelve month period since the previous Assembly meeting. Any and all incidents, trends, and indices which will illumine the health and work of the denomination will be explored and exposited with opportunity for questions from the floor. Recommendations, if any, shall be referred to the appropriate standing committee. (cf. S. R. 2.4.)

2. Section III.G.3.: (Revised reading)

The Committee on Assembly Operations shall be responsible to the General Assembly for the performance of the functions listed below. The Stated Clerk will provide staff service to the Committee in connection with certain of these functions, particularly those related to the meeting of the General Assembly and budget preparation. This is a unique staff relationship which will perform specific functions for and with the Committee (i.e. in site selection, Commissioner briefings, G. A. meeting planning, budget preparation) but for these functions the Committee on Assembly Operations has ultimate responsibility to the General Assembly.

a. Nominations to the General Assembly
   (1) Stated Clerk, Associate Stated Clerks
   (2) Office of Review and Evaluation Professional Staff.
b. In the event the Office of Stated Clerk becomes vacant, the Committee on Assembly Operations will name a person to serve as Acting Stated Clerk.
c. Performance Review
   (1) Annual review of the performance of the total work of the Stated Clerk by the Committee on Assembly Operations.
   (2) End of term review of the Stated Clerk by a team appointed by the Office of Review and Evaluation; Committee on Assembly Operations will provide a report of this evaluation to the General Assembly.
   (3) End of term review of the professional staff of the Office of Review and Evaluation.
d. Re: Meeting of the General Assembly
   (1) Recommendation of the site, physical facilities, and their use.
   (2) Assembly Briefing (S.R. 4.2.6.8; 4.2.6.9; 6.3.5).
   (3) Recommend Standing Rules.
   (4) Select annually a member for the Provisional Program and Reference Committees.
   (5) Review annually the meeting of the General Assembly; propose creative alternatives for future meetings.
e. Budget Preparation
   (1) Determine salaries of Stated Clerk, Associate Stated Clerks, professional staff of the Office of the Stated Clerk, and professional staff of the Office of Review and Evaluation.
   (2) Review budgets for the units of the Office of General Assembly, permanent/ad interim committees, Ecumenical delegates; propose Operating Budget.
   (3) Recommend rate of per capita apportionment.
f. Every four years name one person to a team appointed to evaluate the

Office of Review and Evaluation; provide a report on the evaluation to the General Assembly.

As funding agency for all those agencies making up the Office of the General Assembly, the Committee on Assembly Operations has the responsibility to examine in detail the funding requests of each of the agencies, assessing the appropriateness of proposed expenditures in light of the assigned tasks and functions and the cost-effectiveness of operations. It will have access to past financial records. It may examine the appropriateness of all line items of proposed budgets. On the basis of this detailed examination it may adjust the total allocated to the agency in its budgetary recommendations. The agency concerned shall, however, have the right of appeal to the General Assembly through the appropriate Standing Committee, and may make adjustments in line items within the total amount approved by the Assembly for the agency.

3. Section III-H: (Revised reading)

The Office of the Stated Clerk derives from the General Assembly itself rather than its boards and agencies. The description of the duties of this office are set forth in the *Book of Church Order,* 13-5 and Chapter 18 as well as in greater detail in the Standing Rules, particularly section 4.2. This office is characterized by its service to the General Assembly and to the Church at large. The Stated Clerk exercises a traditional role as continuing ecclesiastical representative to ecumenical bodies. The Committee on Assembly Operations conducts an annual review of the entire performance of the Stated Clerk, including the functions listed below, but it does not establish policy or exercise continuing oversight of the Clerk in these areas for which the Clerk is responsible to the General Assembly directly and solely.

1. Re: The meeting of the General Assembly
   a. A member of the Provisional Program/Reference Committees, Standing Committee on Bills and Overtures.
   b. Prepare a suggested docket and refer to the Provisional Program Committee.
   c. Present the business of the Assembly to the Provisional Reference Committee.
   d. Reports and recommendations to the next General Assembly reaching commissioners on adequate time schedule.
   e. Random selection of Standing Committees.
   f. Minute-keeping; transmit actions of General Assembly to responsible groups; report to the Mission Board.
   g. Parliamentarian.
   h. Custodian of documents and records of General Assembly.
   i. Release to public and press the list of commissioners and advisory participants as soon as possible.
   j. Handle correspondence to the General Assembly.
   k. Present a report to the General Assembly.
2. Maintain, administer the Office of the Stated Clerk, employ staff as necessary.
3. Perform duties required by the *Book of Church Order,* and such duties as are assigned directly by the General Assembly.
4. Authorize the disbursement of funds by the Central Treasurer of the Operating Expense Budget as adopted by the General Assembly.
5. Re: Ecumenical Responsibilities
   a. Receive and answer correspondence as instructed by the General Assembly.
   b. Representative of General Assembly to all inter-church Councils; continuing ecclesiastical representative to ecumenical bodies.
6. Re: Relationship with Internal Organizations
   a. Advisory member of committees, councils, offices related to the Office of General Assembly. Exercise general administrative responsibility for servicing their needs.
   b. Service needs of Ad Interim Committees, as requested.
7. Re: Relationship with the Church at Large

a. Assist the Church in understanding General Assembly decisions; interpret Constitution.
b. Preach, speak throughout the Church (General Assembly).

l. That Recommendation 19 be adopted:
That the General Assembly accept the invitation of the Presbytery of Atlanta to convene the General Assembly in Atlanta, Georgia, on June 5, 1983.

m. That Recommendation 20 be adopted:
That the General Assembly accept the invitation of the Presbytery of Orange to convene the General Assembly in Raleigh, North Carolina on May 18, 1984.

4. Committee on Women's Concerns
That Recommendation 6, which reads,
6. That the 119th General Assembly vote that whenever a joint UPC/PCUS General Assembly is held, it meet in a state that has ratified the ERA.
be answered in the negative with the following comment:
Our recommendation should not be taken as speaking against the stance former General Assemblies have taken in favor of ratification of the Equal Rights Amendment. We see the scheduling of joint General Assembly meetings in "non-ratified" states as an opportunity for a vocal and visible witness of our common support for the ERA. In addition, we are conscious of the fact that we have already committed ourselves to joint meetings with the General Assembly of the UPCUSA in alternate years; and that our sisters and brothers of the UPCUSA have already committed themselves to a meeting in Atlanta in 1983. Therefore, the Standing Committee wishes to reaffirm our desire and intention to meet jointly with them.

5. Council on Church and Race.
a. That Recommendation 7 be adopted:
7. The Council on Church and Race recommends that its manual be amended as follows:
a. ARTICLE IV. ITEM 1—That the sentence beginning with "Synod shall make nominations to . . ." through the end of Item 1 be deleted and the following language substituted: "On the basis of consultation with minority churches and agencies within their bounds, each of the seven (7) Synods shall nominate one (1) person directly to the Council and shall notify the Stated Clerk and the Council of nominees. The Council on Church and Race shall recommend four (4) persons directly to the Assembly for service on the Council. The GAMB shall nominate one (1) minority person from its membership for service on the Council. The Permanent Nominating Committee shall nominate three (3) persons for service on the Council."
b. That ARTICLE IV. ITEM 4, be deleted and the following language substituted:
"If a member is absent three (3) consecutive meetings without written excuses, said member shall be dropped automatically from membership, and the Chairperson shall declare a vacancy on the Council."

b. That Recommendation 8 be adopted:
8. The Council on Church and Race recommends that the 119th General Assembly authorize it to identify among current members the following categories:
1. Those representing Synod nominees.
2. Those representing Permanent Nominating Committee nominees.
3. Those representing Council recommendations. When a Council member retires, replacement shall be in accordance with Article IV of the operating manual.

c. That the implementation of the revised COCAR Manual become effective at the 120th General Assembly, in order that nominations can be recommended to the 120th General Assembly.

d. That Recommendation 11 be adopted:
11. The Council on Church and Race recommends that the 119th General Assembly direct the Mission Board to assume responsibility for coordinating and supervising Ethnic Minority Youth Participants to General Assemblies.

B. Communications
1. That Communication 79-30 from the Board of Trustees of the Presbyterian Foundation, Inc. (see page 71), regarding the date on which new officers and members assume their offices be adopted.

2. That Communication 79-43 from the Council on Theology and Culture (see page 84), regarding revision in the Manual be adopted:

MANUAL OF THE COUNCIL ON THEOLOGY AND CULTURE

The Council on Theology and Culture was created by the 112th General Assembly of the Presbyterian Church in the United States (cf. 1972 General Assembly Minutes, pp. 84-104). The Council operates under the Manual approved by the General Assembly which is as follows:

ARTICLE I. NAME

The name of this council shall be the Council on Theology and Culture.

ARTICLE II. AREA OF RESPONSIBILITY

The Council shall serve the General Assembly in its concern to interpret the Christian gospel in the contemporary culture within which the Church lives and works.

ARTICLE III. FUNCTIONS

The functions of the Council on Theology and Culture shall be:

A. To report to the General Assembly responses to overtures of a theological and/or social nature which call for explanation and guidance and to other specific requests of the General Assembly.

B. To study issues of a theological and social nature, and to make reports and recommendations to the Assembly.

C. To address the Church in conjunction with the Moderator between Assemblies.

ARTICLE IV. MEMBERSHIP

The membership of the Council on Theology and Culture shall be made up of:

A. Eighteen members in three classes nominated by the Permanent Nominating Committee to the General Assembly for election;

B. Including two members from the General Assembly Mission Board in appropriate classes, nominated by the Permanent Nominating Committee to the General Assembly for election;

C. The Stated Clerk of the General Assembly shall be an advisory member.

The terms of service for the members elected by the Assembly shall be three years with the terms of one-third of them expiring each year. Members will be eligible for re-election for one term.

ARTICLE V. OFFICERS

The Council shall elect annually a chairperson, vice-chairperson, secretary and an Executive Committee of the Council. An officer may serve no more than three successive terms in the same office.

ARTICLE VI. STAFF

A small staff of one or two (and secretarial assistance) will be employed by the Council.

ARTICLE VII. ORGANIZATION

The Council shall establish such committees and task teams as are necessary to fulfill its functions.

ARTICLE VIII. MEETINGS

The Council shall meet in stated meeting as soon as possible after the General Assembly meeting, and at such other times as the Council shall determine.

ARTICLE IX. QUORUM

A quorum of this Council shall be nine members.

ARTICLE X. FINANCE

The necessary expense of this Council shall be borne out of the operating expense budget of the General Assembly. The Council shall request annually of the Permanent Committee of Assembly Operations to be included in this budget for a specific amount. Expenditures shall be authorized by designated staff according to policies established by the Council.

ARTICLE XI. REPORTS TO THE GENERAL ASSEMBLY

The Council shall report annually to the General Assembly according to the Assembly's standing rules.

ARTICLE XII. AMENDMENTS

This Manual may be amended by action of the General Assembly. The Council may recommend amendment to the Assembly.

3. That Communication 79-44 from the Office of Review and Evaluation (see page 84), regarding revisions in the Manual be adopted.

C. Overtures

1. That Overture 79-14 from the Presbytery of Shenandoah (see page 93) and Overture 79-52 from the Presbytery of Mobile (see page 105) regarding Chaplains be answered in the negative with the following comment: Under current plans which call for bi-annual meeting with the UPCUSA, the Council on Chaplains and Military Personnel has the opportunity to report directly to the General Assembly in conjunction with the UPCUSA every other year.
2. That Overture 79-17 from the Presbytery of Arkansas Union (see page 95) regarding eliminating the vote of Advisory Participants be answered in the negative.
3. That Overture 79-32 from the Presbytery of Hanover (see page 99) regarding signing of resolutions be answered in the affirmative.
4. That Overture 79-51 from the Presbytery of Mobile (see page 104) regarding the elimination of the vote of Ecumenical Participants be answered in the negative.
5. That Overture 79-58 from the Presbytery of Greenbrier (see page 106) regarding time for study for the Church-at-large of General Assembly documents be answered in the negative.

D. Resolutions.

1. That Resolution 79-4 from Allen G. Hamann and Winnie Wood (see page 121), regarding listing the year of the General Assembly, be answered in the negative.
2. That Resolution 79-12 from Jackie DeSalme and Francis M. Womack, Jr. (see page 123), regarding straw vote of youth advisory participants, be adopted, and that the opportunity for youth advisory participants to take "straw votes" with their own tellers be extended to all Advisory Participants in the categories listed in the "Manual for Commissioners," Chapter 3.4.1: Seminary students, young persons of college age, young persons of senior high age, and ethnic minority youth.
3. That Resolution 79-17 from W. Ivan Hoy and Frank Miller (see page 125), regarding eligibility of advisory participants, be answered in the negative.
4. That Resolution 79-19 from David E. Stringer, Robert B. Lewis, and J. Roy Sharpe (see page 125), regarding service of the same moderator for PCUS and the UPCUSA General Assemblies be answered in the negative.

JOE W. RIGSBY
Chairperson

REPORT OF THE STANDING COMMITTEE ON CHURCH ORDERS AND VOCATIONS

Ms. Deedie Simmons, Chairperson, presented the Report of the Standing Committee on Church Orders and Vocations, which **was adopted** as follows:

1. The Standing Committee on Church Orders and Vocations considered the following items referred to it:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. General Assembly Mission Board.

a. Report of Joint Task Force on a More Effective Placement System and Recommendations 1, 2, 4, 5, 6, 7, 8, 9, 10, Mission Board Recommendation 33, and Mission Board Response 8.

b. Research and Recommendations regarding 1978 paper on "Ordination to the Ministry of the Word and Sacraments" and Recommendation, Mission Board Recommendation 16, and Mission Board Response 37.

c. Report on "Specialized Ministries of Institutional Chaplains and Pastoral Counselors" and Recommendations A. 2, 3, 4, 5, 6, 8, 9, 10; B. 2, 3, 4, 5, 6, 7 and Appendix.

d. Mission Board Recommendation 32.
e. Mission Board Response 9.

2. Board of Annuities and Relief.
   a. Report and Recommendations A.2, B.3, 4, 5, 6, 7.
   b. Audit.
3. Committee on Women's Concerns Recommendations 4, 5.
4. Permanent Judicial Commission
   a. Item 79-3 and Overture 78-62, Resolution 79-1.
   b. Item 79-4 and Overture 78-70.
   c. Item 79-12 and Overture 79-3.
   d. Item 79-18 and Overture 79-10.
   e. Item 79-19 and Overture 79-11.
5. Permanent Nominating Committee nominations to:
   a. Committee on Theological Education.
   b. Board of Annuities and Relief.
6. Council on Church and Race Item 6, Concerns a, b.
7. Report of the Stated Clerk, Section IV., Amendments A 1, 3, 4, 5, 6, B 1, F.

B. Communications 79-49.
C. Overtures 79-2, 79-25, 79-35.
D. Resolution 79-7.
E. Minutes of the Board of Annuities and Relief.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Report of the Joint Task Force on a More Effective Placement System and Recommendations, Mission Board Recommendations, and Response.
         (1) That the Report of the Task Force on a More Effective Placement System (see Appendix, page 534) be approved.
         (2) That Recommendation 1 be approved:
         1. That the General Assembly urge presbyteries to interpret widely to candidates, pastors, Sessions, pastor nominating committees and church members the realities of the present employment and call possibilities within the PCUS and the UPCUSA as described in the research findings of the Joint Task Force on a More Effective Placement System and to instruct the Vocation Agency and the General Assembly Mission Board to prepare a popular interpretation of those findings for widespread use throughout the two denominations.
         (3) That Recommendation 2 be approved:
         2. That the General Assembly urge presbyteries to encourage every session to establish or upgrade a Session Personnel Committee which will work with pastors and all employees of the congregation:
            a. to provide counsel and support
            b. to clarify mutual expectations and increase understanding between the staff and the congregation
            c. to develop appropriate position descriptions
            d. to provide assistance that will enhance staff effectiveness
            e. to recommend compensation and benefits
         (4) That Recommendation 4 be approved:
         4. That the General Assembly urge Synods and Presbyteries to discover ways to call specialized full-time interim ministers to their staffs in order to make them available to congregations for a series of interim assignments. Provisions need to be made by these judicatories for training of such specialists and for continuing salary and benefits between interim assignments.
         (5) That Recommendation 5 be approved:
         5. That the General Assembly request the General Assembly Mission Board and the Vocation Agency to develop guidelines for the qualifications, training and assignment of interim ministers.
         (6) That Recommendation 6 be approved:
         6. That the General Assembly urge Presbyteries to make certain that pastor nominating committees realize that Equal Employment Opportun-

ity applies to ministers over the age of 55 and to unmarried ministers as well as to women and racial ethnic minorities. Full consideration should be given to such ministers as pastor nominating committees seek to fill pastoral positions.

(7) That Recommendation 7 be approved:
7. That the General Assembly request the General Assembly Mission Board and the Vocation Agency to undertake a joint study of non-parish ministers, their status and their needs, including the full range of non-parish ministries and dealing not only with placement concerns, but with other needs and concerns of these ministers and of their presbyteries.

(8) That Recommendation 8 be approved:
8. That the General Assembly thank Presbyteries, Synods, ministers, pastor nominating committees, and others who have participated in the research and planning process of the Joint Task Force on a More Effective Placement System.

(9) That Recommendation 9 be approved:
9. That the General Assembly encourage Presbyteries and Synods to participate further in the work of the Joint Task Force on a More Effective Placement System by conducting experiments and pilot testing of various proposals for the improvement of the call/placement system.

(10) That Recommendation 10 be approved:
10. That the General Assembly approve this report of the Joint Task Force on a More Effective Placement System and encourage it to proceed with its study and experimentation in order to make a final report with recommendations in 1981 to the 121st General Assembly of the PCUS and the 193rd General Assembly of the UPCUSA.

(11) That Mission Board Recommendation 33 be approved:
33. That the General Assembly adopt the report and the recommendations of the Joint Task Force on a More Effective Placement System (see Appendix, pp. 534) and have the Report printed in the 1979 Assembly Minutes.

(12) That Mission Board Response 8 regarding the continued study of the matter of housing for ministers (see Appendix, page 604) be approved.

b. Research and Recommendations regarding the 1978 paper on "Ordination to the Ministry of the Word and Sacraments" and Recommendation, Mission Board Recommendation 16 and Mission Board Response 37.

(1) That Research and Recommendations regarding the paper, "Ordination to the Ministry of the Word and Sacraments" (see Appendix, page 541), be approved.

(2) That Mission Board Recommendation 16 be approved, as amended:
16. That, in response to instructions of the 118th General Assembly *(Minutes,* pp. 377-397) and as a result of the research regarding the paper, "Ordination to the Ministry of the Word and Sacraments" (see Appendix, pp. 541), the Council on Theology and Culture be instructed to develop jointly with the UPCUSA a task force to prepare a study on the nature and practice of ministry, with the following stipulations:

a. The Task Force be developed in consultation with and representation from the Mission Board, Vocation Agency and the Presbyterian delegation to the Consultation on Church Union.

b. The paper "Ordination to the Ministry of the Word and Sacraments" be referred to that task force as information.

c. The task force be instructed to make a progress report to the 120th General Assembly through the Council on Theology and Culture.

d. The Task Force be instructed to submit a final report to the 121st General Assembly.

e. That funding for this Task Force be negotiated among the participating parties: Council on Theology and Culture, General Assembly Mission Board (PCUS) and the Vocation Agency (UPCUSA).

f. That the study include the function of the Teaching Elder in relation to the functions of Ruling Elder and Deacon.

(3) That Mission Board Response 37 (see Appendix, page 609) be approved.

c. Report on "Specialized Ministries of Institutional Chaplains and Pastoral Counselors," Recommendations, and Appendix.

(1) That the Report on "Specialized Ministries of Institutional Chaplains and Pastoral Counselors" (see Appendix, page 544) be approved.

(2) That Recommendation A.2. be approved:

A. That concerning the relationship of the General Assemblies to institutional chaplains and pastoral counselors, the 119th General Assembly (PCUS) and the 191st General Assembly (UPCUSA):

2. Request the General Assembly Mission Board (PCUS) and the Vocation Agency (UPCUSA) to review the *Book of Church Order* and the *Book of Order*, respectively, and, where necessary, propose language and concept changes which will make adequate provision for those engaged in specialized ministries in keeping with these Assemblies' actions on this subject.

(3) That Recommendation A.3. be approved:

3. Urge the Committee on Theological Education (PCUS) and the Council of Theological Seminaries (UPCUSA) to consult with the seminaries regarding their specific curriculum offerings, or take other steps to insure that seminary students are prepared with a more comprehensive understanding of the professional ministry which includes not only parish ministries but also such specialized ministries as institutional chaplaincies and pastoral counseling.

(4) That Recommendation A.4. be approved:

4. Request the Vocation Agency (UPCUSA) and the General Assembly Mission Board (PCUS):

a. To review the existing certification endorsement procedures used by professional groups, to determine the common denominational certification endorsement processes with regard to institutional chaplains and pastoral counselors, and communicate to presbyteries the procedures which are in effect;

b. To include in their vocational referral services known and approved positions which, after adequate screening, are determined to be valid specialized ministries;

c. To study the extent of involvement of women and ethnic/racial groups in specialized ministries and make appropriate recommendations.

(5) That Recommendation A.5. be approved:

5. Urge the Permanent Nominating Committees to become aware of, and include in their processes, the reservoir of skilled people in specialized ministries for nomination to the General Assemblies' Committees, Board, and Agencies.

(6) That Recommendation A.6. be approved:

6. Request the General Assembly Mission Board (PCUS) and the Program Agency (UPCUSA) to encourage and provide service to networks of professional groupings in both denominations.

(7) That Recommendation A.8. be approved:

8. Request the appropriate agencies to take steps to provide general communications from the stated clerks and publications such as *Monday Morning, INFOPAK, PPS Communications,* and the *Program Calendar* to institutional chaplains and pastoral counselors on the same basis as others who now receive them.

(8) That Recommendation A.9. be approved:

9. Request the Board of Annuities and Relief (PCUS) and the Board of Pensions (UPCUSA), in consultation with the Presbyterian Association of Specialized Pastoral Ministries, to study the special pension needs of institutional chaplains and pastoral counselors, particularly those working in hospitals and governmental agencies, and develop recommendations for new procedures where applicable.

(9) That Recommendation A.10. be approved:

10. Instruct the several denominational Boards and Agencies to report their recommendations and implementing actions regarding this year's

General Assemblies' actions on the above recommendations to the 120th General Assembly (PCUS) and the 192nd General Assembly (UPCUSA) in 1980.

(10) That Recommendation B.2. be approved:

B. That concerning the relationship of Presbyteries to institutional chaplains and pastoral counselors, the 119th General Assembly (PCUS) and the 191st General Assembly (UPCUSA) urge their respective presbyteries to:

2. Study the *Guidelines for Applying the Criteria for Continuing Membership in Presbytery* developed by the Vocation Agency for use in the UPCUSA Presbyteries and the *Trial Guidelines for Applying Criteria for Continuing Membership in Presbytery* developed by the Division of Court Partnership Services for use in PCUS Presbyteries. (Each Assembly will receive the appropriate document as an Appendix to this Report.)

(11) That Recommendation B.3. be approved:

3. Clarify responsibility for institutional chaplains and pastoral counselors within the appropriate existing Presbytery committee on the ministry, or establish a special committee for that purpose, in each presbytery in which there are on the roll one or more persons engaged in these specialized ministries.

(12) That Recommendation B.4. be approved:

4. Include in the responsibilities of such committee to the individual chaplain or counselor the following:

a. Endorsement of candidates as a part of the certification process;

b. Diligent participation as a third party prior to the call, with concern for adequacy of salary, pension/annuity and medical coverage, study and professional leave, and leave to attend ecclesiastical meetings;

c. Initiation of or participation in a service of installation or recognition;

d. Goal setting and planning in conjunction with the employing institution;

e. Mutual annual review and evaluation with institutional chaplains and pastoral counselors;

f. Support for continuing education and professional growth;

g. Interpretation and advocacy to the Presbytery of the special ministry and special needs of clients and staff of the institutions in which the ministry is exercised;

h. Liaison with the employing agency or board, providing advocacy, support, and counseling when necessary, particularly during the initial probationary period of employment, if such exists.

(13) That Recommendation B.5. be approve:

5. Include in the responsibilities of the individual chaplain or counselor to the committee the following:

a. Participation in the life and work of the Presbytery, including regular attendance at meetings of presbytery and involvement in committees which will utilize the full range of the individual's skills and experience;

b. Formulation of goals for the special ministry which carry out the mission of the Presbytery with emphasis on cooperation with other church bodies when possible;

c. Interpretation of his or her ministry through the committee or board, or in person to the local churches, the Presbytery, or the Synod;

d. Continuing education and personal and professional growth, supported in this by the presbytery;

e. The making of his or her skills available to other ecclesiastical bodies at an ecumenical level when possible.

(14) That Recommendation B.6. be approved:

6. Recognize the specialized professional skills which institutional chaplains and pastoral counselors have to offer, and intentionally utilize those persons.

(15) That Recommendation B.7. be approved:

7. Include in their statements of mission the goals and strategies for ministries in institutions and ministries of pastoral counseling.

d. That Mission Board Recommendation 32 (see Appendix, page 602) be approved.
e. That Mission Board Response 9 (see Appendix, page 604) be approved.

2. Board of Annuities and Relief

a. That the Report of the Board of Annuities and Relief (see Appendix, page 407) be approved.

(1) That Recommendation A.2., which reads,

2. Overture 78-49 concerning spouse benefit of divorced clergy.

In light of the consideration stated in Section V.B. above, and fully aware that this mandatory approach violates two of the four ground rules initially established to be applied to any proposed changes, the Board of Annuities and Relief recommends to the 119th General Assembly the following:

That the General Assembly further advise the Board whether or not it should present, for approval by the 120th General Assembly, Plan amendments to the Ministers' Annuity Fund designed to implement a mandatory approach.

be answered as follows:

That the General Assembly advise the Board of Annuities and Relief to take no further action on Overture 78-49.

Dr. Charles Cowsert, Executive Secretary of the Board of Annuities and Relief, spoke regarding divorced spouses and the annuity fund.

(2) That Recommendation B.3. be endorsed:

3. "Good Experience Credit."

That the General Assembly endorse the following action of the Board:

The Board of Annuities and Relief is pleased to anounce that, with the advice and consent of Huggins & Company, Inc., its actuaries, there will be provided under the Ministers' Annuity Fund on January 1, 1980, a tenth special "Good Experience Credit." Because of the current volatility of the national economy, the amount of this "Good Experience Credit" will be determined by the Board of Annuities and Relief, in consultation with its actuaries, Huggins & Company, Inc., at its October, 1979 meeting. This special credit will be apportioned equitably to all members (non-retired and retired) of the Fund and their eligible survivors in accordance with the provisions of Section 9-1 of the Official Plan.

Such special credits do not change the terms of the Official Plan of the Ministers' Annuity Fund. These "special benefits" will be payable in addition to the normal benefits payable under the terms of the Official Plan.

This special "Good Experience Credit" in no way affects the future accumulation of credits or dues required as outlined in the Official Plan. The accumulation of credits in the future will be on the same basis as in the past.

(3) That Recommendation B.4. be adopted:

4. Increased Manse Allowance.

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 2-5(a) of the Official Plan of the Ministers' Annuity Fund be amended, effective January 1, 1980, to change the manse allowance from 20% to 25%.

(4) That Recommendation B.5a., 5b., and 5c. be approved:

5. Improved Survivor Benefits.

a. Child Annuity.

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 5-2 of the Official Plan of the Ministers' Annuity Fund be amended, effective June 1, 1979, to continue the annual child annuity to age twenty-two instead of age twenty-one if the child is in full-time attendance at some institution of learning.

b. Lump Sum Death Benefits.

That, with the advice and consent of Huggins & Company, Inc.,

the Board's actuaries, Section 6-2 of the Official Plan of the Ministers' Annuity Fund be amended, effective June 1, 1979, to increase the lump sum death benefit from $500 to $1,000, but not in excess of the annual annuity payable to such deceased member.

c. Non-Duplication of Benefits.

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 9-5 of the Official Plan of the Ministers' Annuity Fund be deleted from the Plan, effective June 1, 1979.

(5) That Recommendation B.6. be approved:

6. Summary Forecast and Condensed Balance Sheet.

That, in compliance with the opinion of the Office of Review and Evaluation expressed to the 119th General Assembly (Appendix, p. 000) the Board of Annuities and Relief be relieved of further annual publication in the General Assembly Minutes of the Summary Forecast and in the *Presbyterian Survey* of a Condensed Balance Sheet, since more detailed and purposeful information than is contained in either of these items is now annually presented both to the Board's constituents and to the General Assembly.

(6) That Recommendation B.7. be approved:

7. Reelection of Executive Secretary.

That the General Assembly approve the action of the Board of Annuities and Relief in reelecting Rev. Charles C. Cowsert as Executive Secretary for a term of three years, beginning January 1, 1980.

(7) That the Audit of the Board of Annuities and Relief (see Appendix, page 422) be approved.

3. Committee on Women's Concerns, Recommendations 4, 5.

a. That Recommendation 4 be approved:

4. That the 119th General Assembly urge Presbyteries to develop strategies that give attention to the welfare of clergywomen and other church employed women in regard to placement, equitable remuneration and satisfying working conditions, utilizing for example the "Guidelines for Employment and Support of Non-Ordained Personnel" where appropriate.

b. That Recommendation 5 be approved:

5. That the 119th General Assembly instruct the COWC to provide resources to congregations which include strategies for more effective involvement of women in leadership positions in the church with special emphasis on elders and deacons.

4. Permanent Judicial Commission.

a. That Item 79-3 (see Appendix, page 275) dealing with Overture 78-62 from the Presbytery of the Everglades (see page 87), Overture 79-38 from the Presbytery of Knoxville, and Resolution 79-1 from Commissioners Ronald Ragon and T. C. Bailey, (see page 120) concerning the ordination vows, be referred to the Council on Theology and Culture with instruction that they invite representatives from Everglades and Knoxville Presbyteries and other members of concerned Presbyteries and Sessions as the Council deems wise and helpful to fruitful dialogue on the matter to present their concern on the vows involved, and to report to the 120th General Assembly with recommendations regarding Overtures 78-62 and 79-38. It is further recommended that expenses be borne by the interested parties.

b. That Item 79-4, (see Appendix, page 275), which deals with Overture 78-70 from the Presbytery of Westminster (see page 88) be affirmed:

The Permanent Judicial Commission RECOMMENDS that the overture be answered in the *negative* inasmuch as such joint membership is already permitted by the *Book of Church Order.* At present the BCO does not "compel a minister upon retirement to choose which presbytery he or she wishes to be a member of during retirement."

BCO 31-2(11) and *Book of Order* 66.02(K) speaks to a minister of a union church being a member of both presbyteries. It says nothing about Honorable Retirement.

BCO 16-2 and *Book of Order* 42.03, 82.19 (Par. 2) speak to the matter of membership in Presbytery upon Honorable Retirement. Each Presbytery re-

quires continued membership upon retirement unless there is a request granted by the Presbytery for transfer of membership to another Presbytery.

c. That Item 79-12 (see Appendix, page 282), which deals with Overture 79-3 from the Presbytery of Louisville Union (see page 88) be affirmed;
It is the opinion of the Permanent Judicial Commission that a waiver of these requirements for a minister from a non-Reformed body is undesirable and we recommend that this overture be answered in the negative.

d. That Item 79-18 (see Appendix, page 283), which deals with Overture 79-10 from the Presbytery of Hanover (see page 90), be answered by taking no action and that Overture 79-10 be answered in the negative with the comment that the present procedures for re-ordination in the *Book of Church Order* are sufficient.

e. That Item 79-19 (see Appendix, page 283), dealing with Overture 79-11 from the Presbytery of Transylvania Union (see page 91), be affirmed:
Therefore the Permanent Judicial Commission RECOMMENDS that, if the General Assembly wishes such changes to be made, the overture be referred to the Joint Committee on the Constitutional Problems of Union Presbyteries for a report to the 120th General Asembly.
and that Overture 79-11 be referred to the Joint Committee on Constitutional Problems of Union Presbyteries and to the General Assembly Mission Board, in consultation with the Vocational Agency of the UPCUSA, with the comment that the list of those eligible for interim supply include ordained ministers of other denominations recognized and considered to be true churches.

5. Permanent Nominating Cmmittee.

a. That the nominations of the Permanent Nominating Committee to the Committee on Theological Education be approved, as amended, and the following persons be elected:
Class of 1981
H. William Vassey (1)
Class of 1982
W. Robert Martin, Jr. (2)
Daniel Garza (1)
Moffett D. Swaim (1)
Randolph Kowalski (1)
The Permanent Nominating Committee nominated Douglas M. Harper, Jr. The Standing Committee on Church Orders and Vocations nominated Daniel Garza. Mr. Garza was elected.

b. That the nominations of the Permanent Nominating Committee to the Board of Annuities and Relief be approved, and the following persons be elected:
Class of 1982
E. Ralph Cotham IV (2), W. Terry Young (2), William T. Maddox (2), Melvina Hobson Sprunt (1), John M. Storey (1), William S. Heath (1).

6. Council on Church and Race Item 6, Concerns a, b.

a. That the General Assembly refer Item 6, Concerns a. and b. (see page 384) to the Mission Board and direct it to consider the special problems of Hispanic-American Ministry, to begin to develop positive, creative, and thorough ways to advance the cause of Christ by strengthening and extending Hispanic-American Ministries and Churches.

b. That the study of the training, licensing and use of lay preachers be assigned to the Task Force assigned to prepare a Study on the Nature and Practice of Ministry.

7. Report of the Stated Clerk, Section IV, Amendments.

a. That the following amendments, dealing with the Office of Minister of the Word and approved by the Presbyteries, be and hereby are, enacted:

Amendments Dealing With the Office of Minister of the Word.

1. That *Form of Government* Chapter 10 be amended by adding a new Section 10-8 to read:

10-8. When a Minister is called to labor in an approved work of an agency not under jurisdiction of a Presbytery or any court of the Church, it shall be incumbent on the Minister diligently to maintain an active relationship with the Presbytery and to make full proof of ministry agreeably to the ordination and installation vows.

3. That *Form of Government* 16-2 paragraph 2 be amended to add the italicized words, so that it reads:

16-1. . . . . by which they were retired. *An Honorably Retired Minister may perform a particular pastoral function in a Church he or she is not serving only upon the invitation of the pastor and the Church Session, or when requested to do so by the Presbytery.*

4. That *Form of Government* 25-1 be amended to add between paragraphs 1 and 2, a new paragraph to read:

The contractual pastoral relation which may exist between a Minister of the Word and a particular church is: Parish Associate.

5. That *Form of Government* 25-3 be amended to add the following new paragraph 25-3 (c) to read:

25-3. (c) A Parish Associate is a Minister who serves in some validated ministry other than the parish ministry or who is Honorably Retired and who also serves on a limited basis in the ministry of a particular church. No formal call is involved. The relation shall be established by contract as to time involved, duties to be performed and remuneration, if any. Nomination for the relation is by the Pastor. The contract is agreed upon by the Parish Associate, the Session, and the Presbytery through its Commission on the Minister. Any change in the contract shall be subject to annual review. The Parish Associate shall be responsible to the Pastor and the Session.

6. That *Form of Government* Chapter 27 be amended by adding a new Section 27-12 to read:

27-12. The installation of a Minister in work described in Section 26-8 or Section 26-9, shall follow a procedure similar to that outlined for installation of Ministers as Pastors or Associate Pastors. The act of installation shall be appropriate to the call or work, and ordinarily shall be conducted by the Presbytery. Presbytery may authorize some other agency to carry out the act of installation, but in all cases the Presbytery shall be represented by at least one of its members who shall be commissioned to represent it. Such act of installation may properly be carried out in the meeting of the Presbytery itself, or at a time and location appropriate to the work. The following or similar questions shall be addressed to the Minister being installed:

(1) Are you now willing to assume responsibility for the work this Presbytery has approved and to which you are hereby commissioned as minister of the Gospel of our Lord Jesus Christ?

(2) Do you conscientiously believe and declare, as far as you know your own heart, that, in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God and the good of the Church?

(3) Do you solemnly promise that, by the grace of God, you will endeavor faithfully to discharge all the duties of the charge placed in your hands by this Presbytery and will you diligently maintain a deportment in all respects becoming a Minister of the Gospel of Christ, agreeably to your ordination vows?

b. That the following amendment, dealing with ruling elders and deacons and approved by the presbyteries, be, and hereby is, enacted:

Amendments Dealing With Ruling Elders and Deacons.

1. That *Form of Government* 15-6 (5) be amended to delete the period at the end thereof and add the words "and which when given to any member who is a Ruling Elder or Deacon shall always include the record of his or her ordination."

c. That the following amendment, dealing with ordination of candidates and approved by the presbyteries, be, and hereby is, enacted:

Amendment Dealing With Ordination of Candidates.

That *Form of Government* 27-5 (4) be amended by deleting the last two sentences in paragraph 2 and substituting the following:

Such waiver and substituted assignment may only be made upon consent of three-fourths of the members of Presbytery present and voting in a meeting subsequent to the one at which a motion was made to grant the waiver and substituted assignment. A full record of such actions and reasons therefor shall be made in the Minutes of Presbytery. All requirements for ordination except

those so waived shall apply to extraordinary candidates as well as to regular candidates. The approval of the examination for ordination shall be by a majority vote of the Presbytery.

B. Communication 79-49. That Communication 79-49 from the Synod of Mid-America (see page 85), concerning the nomination of Dr. Bertrand Helm to the Committee on Theological Education, be referred to the Permanent Nominating Committee for consideration in 1980.

C. Overtures
   1. That Overture 79-2 from the Presbytery of Middle Tennessee (see page 88), concerning the utilizing of retired ministers, be referred to the Joint Task Force on a More Effective Placement System and to the Mission Board.
   2. That Overture 79-25 from the Presbytery of Norfolk (see page 97), concerning the scheduled review of the Board of Annuities and Relief, be answered in the negative.
   3. That Overture 79-35 from the Presbytery of Southwest Georgia (see page 99) concerning the Standard Ordination Examination, be answered in the negative.

D. Resolution
   1. That Resolution 79-7 from Alan J. McCraine and Edwin N. Grigsby (see page 122), concerning ordination vows, be referred to the Joint Committee on Constitutional Problems of Union Presbyteries in consultation with the Council on Theology and Culture with instructions to report to the 120th General Assembly, and request that it also be brought to the 192nd General Assembly of the UPCUSA.

E. Minutes of the Board of Annuities and Relief. That the Minutes of the Board of Annuities and Relief be approved.

DEEDIE SIMMONS
Chairperson

Ms. Becky Stasavich, Chairperson, began the presentation of the Report of the Standing Committee on Justice and Human Development. During the presentation of her report, time for evening recess arrived. After extending the time for debate twice, the Assembly recessed until 8:30 A.M. on Tuesday.

EIGHTH DAY — MORNING

May 29, 1979—8:30 A.M.

Commissioners met for worship at 8:30 A.M. Rev. Alfredo Padilla was Liturgist.

The Moderator convened the Assembly at 9:30 A.M.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

Mrs. Mary Steddom, Chairperson, presented the Report of the Standing Committee on Bills and Overtures, which **was adopted**, as follows (see page 109 for referencing):

A. That the Minutes for May 26, May 27, and May 28, 1979, be approved.

B. Procedures in Debate.
   1. That each speech offered in debate be limited to five minutes.
   2. That debate on any main motion be limited to thirty minutes.

REPORT OF THE STANDING COMMITTEE ON JUSTICE AND HUMAN DEVELOPMENT

Ms. Becky Stasavich, Chairperson, completed the presentation of the Report of the Standing Committee on Justice and Human Development, which **was adopted, as amended,** as follows:

I. The Standing Committee on Justice and Human Development considered the following items referred to it:

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Recommendation 19 on "Second Report on Human Rights: Economic and Social Rights."
      b. Recommendation 20.
      c. Recommendation 25 and "Common Affirmation on Global Hunger."
      d. Report of the Task Force on World Hunger.
      e. Responses to Matters Referred to the General Assembly Mission Board by the 118th General Assembly 10, 11, 14, 15, 16, 17, 18, 22, 25.
   2. Council on Church and Race
      a. Recommendation 4, Regarding Voting Representation for Citizens of the District of Columbia.
   3. Board of Annuities and Relief
      a. Recommendation VI. A. 1. regarding the Response of the Board to Resolution 78-19 Concerning Investments in Companies Transacting Business in South Africa.

B. Overture 79-1, 79-4, 79-20, 79-30.
C. Communications 79-10, 79-12, 79-13, 79-14, 79-15, 79-29, 79-36, 79-37, 79-40.
D. Additional Recommendation.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board
      a. That Recommendation 19 on "Second Report on Human Rights: Economic and Social Rights" be approved, as amended, as follows:
         (1) That the General Assembly accept the Report entitled "Second Report on Human Rights: Economic and Social Rights" (see Appendix, page 000) as a study paper and refer it to the Church for study and appropriate action.
      b. That Recommendation 20 be approved:
         20. That the General Assembly a) urge the U.S. Senate to ratify the International Covenant on Economic, Cultural and Social Rights and the International Covenant on Civil and Political Rights, b) urge the Church to study these documents and c) direct the Mission Board to keep the Church informed about progress toward ratification of the Covenants and ways by which the Church and its members can support ratification of the Covenants.
      c. That Recommendation 25, regarding the paper, "Common Affirmation on Global Hunger," be adopted, as amended, as follows:

COMMON AFFIRMATION ON GLOBAL HUNGER

from 1979 General Assemblies of the United Presbyterian Church in the U.S.A. and of the Presbyterian Church in the United States

We, the 191st General Assembly of the United Presbyterian Church in the U.S.A., and the 119th General Assembly of the Presbyterian Church in the United States, join in issuing the following declaration:

We rejoice that in 1969, 1973, 1975 and 1977, the respective General Assemblies have declared world hunger to be a major mission priority in our life and work.

We give thanks that significant progress has been made in each denomination in implementing this priority, and that God has blessed those efforts which we have undertaken together.

Yet, even as we have been working during these years, we recognize that

—the crisis of world hunger is of such proportions that it will be with us for decades to come;

—the gap is widening, not only between the rich and poor countries, but also between the rich and poor within both developed and developing nations;

—world hunger is one of the key issues with which humankind must deal for global survival in this last quarter of the twentieth century.

However, we believe that, massive and complex as these problems are, there is yet hope. Given the will and commitment, it is possible to redress injustices and overcome the worst aspects of widespread hunger and malnutrition.

Therefore, in the face of the global crisis of hunger, and compelled by the Holy Spirit and by our faith in Jesus Christ, we now together affirm our commitment to a common agenda for hunger action in the 1980's.

We affirm that such a program priority is more than simply a response to the crisis itself, ominous as that may be. Rather, it is rooted in and grows out of our Biblical faith:

—That God our Creator has made the world for everyone, and desires that all shall have daily bread.

—That God has been at work through history, even as evidenced in those mighty acts on behalf of the people of Israel, to liberate the poor and oppressed that they may serve and glorify their Maker with their whole life.

—That God's prophets through the ages have pronounced judgment upon those who exploit and neglect the poor and the hungry.

—That Jesus Christ our Savior identified with the world's poor, and came to announce good news to them.

—That His Spirit is at work in the Church, calling us to embody our Savior's compassion and struggle for justice on the earth.

—That God seeks the reconciliation of peoples and nations whereby the cries of the hungry and the needy shall be answered.

We are convinced that our response to the crisis of world hunger can be greatly strengthened by our joint effort on behalf of a common nation-wide hunger action program within our Presbyterian family in the United States.

We intend that our common agenda include at least the following components:

1. *Direct Food Relief*—We shall provide food relief to hungry people, both in this nation and throughout the world, insofar as it is immediately and critically needed and to the extent of our capabilities. We shall, when possible, work through well-planned food assistance programs of ecumenical agencies, most often supplementing those food resources available through governmental and international agencies, but initiating food relief programs when necessary.

2. *Development Assistance*—We shall increase our support of hunger related development assistance programs and projects within the Christian mission and service program of our church and the church at large. We shall encourage those programs which combat hunger through integrated development, both in this country and throughout the world, in such areas as agricultural training, nutrition education, public health and family planning.

3. *Influencing Public Policy*—As Christians, we shall be advocates in the centers of political and economic power, supporting policy changes which will provide food for poor and hungry people at home and abroad, which empower their self-development, and which enable them and us by just and peaceful means to be free from oppressive and unjust systems that fail to meet basic needs.

4. *Life-style Integrity*—We shall assist our members to move toward personal and corporate lifestyles which are sensitive to the reality of the earth's limited resources and the critical needs of over half the human family. We shall encourage our members to enrich the quality of their lives by building communities of sharing and cooperation.

5. *Education and Interpretation*—We shall seek to sensitize the church and the public at large to a Biblical and theological understanding of hunger issues and to the dimensions of the world hunger crisis. We shall develop specific ways in which we can respond, and encourage growth in understanding by providing common educational resources and training strategies which lead our members to active participation.

In carrying out this common program, we affirm:

—That we shall continue to plan and act through ecumenical Christian agencies and coalitions, and to cooperate with secular organizations which share our objectives.

—That we shall encourage the involvement of congregations, presbyteries and synods in both the planning and the implementation of the program, with joint UPC and PCUS effort at every level possible.

—That we shall seek to be fully sensitive to the insights of our poor and oppressed sisters and brothers, both here and overseas.

—That we shall challenge our members to provide the resources needed for this program, both through the annual One Great Hour of Sharing and through "over and above" giving to the special hunger fund of each denomination.

We recognize the enormity of the task to which we are committing ourselves, as well as the risk of much that we shall seek to do. We have no illusion of easy success in this undertaking. Yet we dare to act because we dare to hope. We rejoice that God is making us aware of His action in such a time as this, creating a new heaven and a new earth, in which hunger and injustice are ended and all the earth's children may share in the bounty of creation. We who belong to the church of our Lord Jesus now pledge to become the conscious instruments of Christ's judging and renewing action, praying that God's kingdom may come, God's will may be done that all the earth's children may be given daily bread.

d. That the Report of the Task Force on World Hunger (see Appendix, page 479) be accepted with commendation.

e. Responses to Matters Referred to the General Assembly Mission Board by the 118th General Assembly.

(1) That Responses 10 and 11 (see Appendix, page 604) be approved.

(2) That Responses 14 (see Appendix, page 605), 15, 16, 17, 18 (see Appendix, page 606) be accepted.

(3) That Response 22 (see Appendix, page 607) be approved.

(4) That Response 25 (see Appendix, page 607) be accepted.

2. Council on Church and Race.

That Recommendation 4 be adopted:

4. The Council on Church and Race recommends that the Assembly adopt the resolution from National Capitol-Union Presbytery regarding voting representation for citizens of the District of Columbia.

3. Board of Annuities and Relief.

That Recommendation VI. A. 1 (see Appendix, page 419), "Regarding the Response of the Board to Resolution 78-19 Concerning Investments in Companies Transacting Business in South Africa" (see Appendix, page 414), be approved, as amended, as follows:

That the response of the Board of Annuities and Relief to Resolution 78-19 (see Section V. A. above) be approved as acceptable.

B. Overtures

1. That Overture 79-1 from the Presbytery of South Carolina (see page 88), regarding the position of the NCCC on the Stevens-ACTWU issue, be answered by reference to the action taken by the 118th General Assembly on the J. P. Stevens - Amalgamated Clothing and Textile Workers Union controversy. *(Minutes,* p. 205)

2. That Overture 79-4 from the Presbytery of National Capital-Union (see page 89), regarding voting representation for the citizens of the District of Columbia, be answered by reference to the adoption of Recommendation 4 of the Council on Church and Race (see item II.A.2.)

3. That Overture 79-20 from the Presbytery of the Pines (see page 95), regarding investment guidelines for courts, boards, agencies and institutions, be approved as amended in the final paragraph:

"Therefore . . . looking toward the adoption of appropriate guidelines for their investment policies; and that the General Assembly instruct all boards, agencies and institutions under the jurisdiction of the General Assembly to study these guidelines looking toward the adoption of appropriate guidelines for their investment policies."

4. That Overture 79-30 from the Presbytery of Southeast Missouri (see page 98), regarding the Nestle boycott, be answered as follows:

That the 119th General Assembly reaffirm the boycott of the Nestle Company and pledges to communicate appropriately our continuing concern for the health and well-being of consumers of infant formula in the Third World.

Further, that the General Assembly direct the General Assembly Mission Board to monitor Nestle's response to the boycott demands and to recommend termination of support for the boycott when sufficient evidence indicates that Nestle has complied with the demands in both policy and practice.

(NOTE: The straw vote on this item by Youth Advisory Participants was 24 for, 19 against. — *Stated Clerk.*)

C. Communications

1. That Communication 79-10 from the NCCC Governing Board (see page 44), regarding violation of human rights in Kampuchea, be accepted.

2. That Communication 79-12 from the NCCC Governing Board (see page 45), regarding the Middle East, be approved.

3. That Communication 79-13 from the NCCC Governing Board (see page 46), regarding the Nestle Boycott, be answered by reference to the action on II. B. 4. a.

4. That Communication 79-14 from the NCCC Governing Board (see page 47), regarding the Equal Rights Amendment, be rejected with the following comment:

That the 119th General Assembly reaffirm the actions of previous General Assemblies (112th, *Minutes,* p. 178; 114th, *Minutes,* p. 164; 115th, *Minutes,* pp.

121-122; 116th, *Minutes,* pp. 79 and 209; 117th, *Minutes,* p. 175) in support of the Equal Rights Amendment.

5. That Communication 79-15 from the NCCC Governing Board (see page 48), regarding the Haitian refugees, be approved.
6. That Communication 79-29 from the WCC (see page 67), and Communications 79-36 and 79-37 from the NCCC Governing Board (see page 73 and page 77, respectively), regarding energy concerns, be accepted and referred to the General Assembly Mission Board for consideration as it renders its report on energy to a subsequent General Assembly and that the Mission Board seek response from the Church at large before presenting its report.
7. That Communication 79-40 from the NCCC Governing Board (see page 79), regarding the Middle East, be approved.

D. That the 119th General Assembly meeting in Kansas City, Missouri on May 22-30, 1979

Give thanks for the Christian faith and witness of Ben Masilo, elder in the Lesotho Evangelical Church and President of the Christian Council of Lesotho;

Is honored that Elder Ben Masilo was chosen by the Lesotho Evangelical Church to serve as Ecumenical Participant to this Assembly;

Expresses its deep dismay that Elder Ben Masilo was prevented from attending this General Assembly by the present government of Lesotho which denied his international passport and has since revoked his local passport so that he cannot travel to his place of work;

Expresses its opposition to the pattern of blatant injustice and curtailment of religious freedom that is reflected in this action by the Lesotho government;

Assures the Lesotho Evangelical Church and the Christian Council of Lesotho of its concern and pledges its prayer and support for their courageous and faithful witness to the Gospel of Jesus Christ;

Expresses gratitude to God for the opportunity to share in mission with the Lesotho Evangelical Church;

Directs the Stated Clerk to communicate this resolution to the Evangelical Church of Lesotho, the Christian Council of Lesotho, the U.S. Department of State, and the Embassy of the Kingdom of Lesotho;

Directs the General Assembly Mission Board to monitor this situation and keep the courts of the Church informed about future developments.

E. That Communication 79-50 from the Commissioners to the 191st General Assembly, UPCUSA (see page 85), entitled "A Pastoral Letter to Presbyterians," be adopted as a joint letter with the 191st General Assembly of the United Presbyterian Church in the USA and that it be distributed among the churches and prepared for appropriate distribution in English, Spanish, and Korean.

BECKY A. STASAVICH
Chairperson

MINORITY OPINION

The following Minority Opinion was heard in connection with Item II.B.4:

It is the Minority Opinion that after hearing the Nestle executives representing their company's interest and actions we acknowledge that initial steps taken by Nestle to correct inappropriate promotion practices and to reduce the number of its "medical representatives" demonstrate a welcomed response, but not a completely adequate response.

Further, it is the Minority Opinion that after hearing missionary doctors, missionary nurses, and nutritionists tell of the continuing death of infants as a result of the promotion and misuse of Nestle products, in the areas of the world where they work,

WE DO NOT FEEL THAT THERE IS ANY JUSTIFICATION FOR RETRACTING THE BOYCOTT AT THIS TIME!

Paul D. Woodall, Jr., V. Figenbaum, J. Gary Waller, Helen L. Grenfell, David E. Stringer, Charles Campbell, Jack Hart, Joe W. Sandifer, Fletcher C. Hutcheson, Carolyn P. Franck, Jane S. Bemis, Cara Jane Burton, Lila Bonner Miller, Becky A. Stasavich, Earnest Crumble, John Diaho.

In connection with Item II.D., Rev. John Diaho, Ecumenical Participant from the Evangelical Church of Lesotho, spoke to the Assembly regarding the background of the situation described in D. above.

ELECTION OF STATED CLERK

Rev. John McLeod, Chairperson, Committee on Assembly Operations, presented the name of James E. Andrews, Jr., for reelection as Stated Clerk. Mr. Andrews responded to the Assembly's rising vote and applause. He expressed appreciation to and for his staff.

Rev. Andrew R. Bird presided at the request of the Moderator during the next report and part of the following report.

REPORT OF THE STANDING COMMITTEE ON CHURCH CATHOLIC I

Rev. David Zechariah, UPCUSA Chairperson of the Joint Committee on Church Catholic I, was introduced.

Ms. Oouida Dorr, Chairperson, presented the Report of the Standing Committee on Church Catholic I, which **was adopted,** as follows:

I. The Standing Committee on Church Catholic I considered the following items referred to it:
   A. Reports, Portions of Reports, and/or Recommendations as Follows:
      1. Joint Committee on Presbyterian Union
         a. Report of the Committee
         b. Recommendation 1
         c. Recommendation 2
         d. Recommendation 3
      2. Committee on Women's Concerns
         a. Recommendation 3
         b. Recommendation 7
   B. Overture 79-28.
   C. Resolutions 79-15, 79-16.
   D. Minutes of the Joint Committee on Presbyterian Union.

II. YOUR COMMITTEE RECOMMENDS:
   A. Reports, Portions of Reports, and/or Recommendations as Follows:
      1. Joint Committee on Presbyterian Union.
         a. That no action be taken on the Report of the Joint Committee on Presbyterian Union (see Appendix, page 401).
         b. That Recommendation 1 be adopted:
            1. That the General Assemblies affirm again our resolve to "seek a plan for the reunion of the two Churches."
         c. That Recommendation 2 be adopted:
            2. That the General Assemblies express their appreciation to those agencies, councils and judicatories which have responded to the General Assembly actions encouraging further joint work throughout the two denominations.
         d. That Recommendation 3 be adopted:
            3. That the General Assemblies continue the Joint Committee on Presbyterian Union and the Joint Minority Task Force.
      2. Committee on Women's Concerns
         a. That Recommendation 3 be adopted, as amended, as follows:
            That the 119th General Assembly affirm, as a condition of Church Union, that the progress made in the struggle against racism and sexism will not be reversed or sacrificed.
         b. That Recommendation 7 be adopted, as amended, as follows:
            That the 119th General Assembly vote that a Joint Committee on Women, made up of representatives from all women's groups in the UPCUSA/PCUS, be established immediately in order to develop a plan for women's programs and organizations in the reunited Church.
            The Joint Committee on Women shall be composed of an equal number of representatives from each denomination.
            The composition of the Joint Committee on Women shall be determined by representatives from Committee on Women's Concerns, Women of the Church,

Church Employed Women and Third World Women, together with appropriate UPCUSA counterparts, immediately following the 119th General Assembly.

Expenses for this Joint Committee on Women shall be funded by the Joint Committee on Presbyterian Union.

B. That Overture 79-28 from the Presbytery of Southeast Missouri (see page 98) be answered as follows:
   1. That the Moderator be instructed in conversation with conservative leaders of the PCUS such as the Board of Directors of the Covenant Fellowship of Presbyterians, and with the PCUS Chairperson of the Joint Committee on Presbyterian Union, to appoint two additional members to the Joint Committee on Presbyterian Union from conservative circles in the Church, subject to like action of the General Assembly of the UPCUSA.
   2. That the concerns expressed in the final paragraph of the Overture be referred to the Joint Committee on Presbyterian Union as information.

C. Resolutions as Follows:
   1. That Resolution 79-15 from Youth Advisory Participants (see page 124), expressing their enthusiasm for union and urging its speedy consummation, be adopted.
   2. That Resolution 79-16 from Lewis Earl Trotter and C. William Hull (see page 124), requesting that *Monday Morning* be sent to all active ministers of the PCUS, be responded to as follows:

      That the General Assembly arrange that one complimentary issue of *Monday Morning* be sent to all active ministers of the PCUS with encouragement to subscribe at their own expense.

D. Minutes of the Joint Committee on Presbyterian Union.
   That the Minutes be accepted and that they be brought into conformity with the Guidelines for the preparation of Minutes established by the 115th General Assembly.

E. Other Business.
   1. That the 119th General Assembly express its appreciation to the Joint Committee on Presbyterian Union for its work and diligence in pursuit of its task.

The Assembly recognized and expressed appreciation to Dr. Taylor and Dr. Lamar.

2. That on years the General Assemblies of the UPCUSA and PCUS meet jointly, a joint committee on Presbyterian Reunion be appointed to consider reunion and related concerns; and further, that the Bills and Overtures Committees of both Assemblies be asked to confer so that similar business from each Assembly be referred to this joint committee on Presbyterian Reunion.

OOUIDA DORR
Chairperson

REPORT OF THE STANDING COMMITTEE ON CHURCH CATHOLIC II

Rev. J. Phillips Noble, Chairperson, presented the Report of the Standing Committee on Church Catholic II, which was **adopted, as amended,** as follows:

1. The Standing Committee on Church Catholic II considered the following items referred to it:
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. General Assembly Mission Board.
         a. Joint Resolution on Mexico, Mission Board Recommendation 28 and Communication 79-2.
         b. Report of the World Council of Churches and Overtures 79-22, 79-27, 79-36, 79-37, 79-44, 79-46, 79-49, 79-59, and Communication 79-1.
         c. Report of the National Council of Churches.
         d. Report of the World Alliance of Reformed Churches and the North American and Caribbean Area Council, WARC.
         e. Reports of:
            (1) American Bible Society.
            (2) Lord's Day Alliance.
            (3) Religion in American Life.

f. Ecumenical Coordinating Team
(1) Recommendations A.1., B.2., B.3., B.4., B.5., C.6.
(2) Ecumenical Funding Report.
g. Mission Board Recommendations 18.a., 18.b., 18.d., and Mission Board Response 12.
h. Mission Board Response 13.

2. Ad Interim Committee for the Consultation on Church Union, Report and Recommendations.

B. Communications 79-7, 79-19, 79-20, 79-21, 79-39, 79-46.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. General Assembly Mission Board.

a. Joint Resolution on Mexico, Mission Board Recommendation 28, and Communication 79-2 concerning possible joint efforts with the National Presbyterian Church of Mexico and the United Presbyterian Church in the U.S.A.

(1) That the Joint Resolution on Mexico be adopted, as amended, as follows:

PROPOSED JOINT RESOLUTION FOR UPCUSA/PCUS GENERAL ASSEMBLIES (MEXICO)

WHEREAS: The Program Agency of the United Presbyterian Church, U.S.A., and the General Assembly of the Presbyterian Church in the United States have been engaged in joint consultations with representatives of the National Presbyterian Church of Mexico regarding a renewal of joint mission efforts, and

WHEREAS: The United Presbyterian Church, U.S.A. and the Presbyterian Church in the United States have each received communications from the 13th General Assembly of the National Presbyterian Church of Mexico in their meeting of July 12-18 in Mexico City, expressing their desire to renew official relationships in mission following the period of moratorium, and

WHEREAS: The General Assemblies of the United Presbyterian Church, U.S.A., and the Presbyterian Church in the United States have called upon the Program Agency and the General Assembly Mission Board to engage in joint mission programs wherever possible.

BE IT RESOLVED, THAT THE 190TH GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH, U.S.A., AND 119TH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES RESPOND TO THE COMMUNICATION FROM THE STATED CLERK OF THE NATIONAL PRESBYTERIAN CHURCH OF MEXICO, DATED SEPTEMBER 13, 1978, AS FOLLOWS:

(1) We give thanks to God for the progress which the National Presbyterian Church has made in evangelism, church development, stewardship and self-reliance during the period of moratorium which went into effect after their centennial in 1972.

(2) That we express to the National Presbyterian Church of Mexico our willingness to renew joint efforts in mission in selected projects in Mexico, the United States of America, and in other parts of the world.

(3) That the Program Agency and the General Assembly Mission Board be encouraged to proceed with (a) negotiations leading toward a mutual agreement among the three churches and (b) development of new exchange programs and study seminars both in Mexico and the United States, that will affirm our oneness in Christ and result in renewed mutual engagement in mission with the National Presbyterian Church of Mexico.

(2) That Mission Board Recommendation 28 be adopted:
28. That the 119th General Assembly adopt the "Proposed Joint Resolution for UPCUSA/PCUS General Assemblies (Mexico)."

(3) That Communication 79-2 from the Presbyterian Church of Mexico (see page 41) be accepted.

b. Report of the World Council of Churches, Overtures 79-22, 79-27, 79-36, 79-37, 79-44, 79-46, 79-49, 79-59, and Communication 79-1.

(1) That the Report of the World Council of Churches (see Appendix, page 573) be adopted.

(2) That Overtures 79-46 from the Session of the First Presbyterian Church, Brownsville, Texas (see page 103), and 79-59 from the Presbytery of Asheville (see page 106), concerning suspension and withdrawal of membership from the World Council of Churches, be answered in the negative and by the paper. "A Response to WCC Overtures," which follows:

RESPONSE TO WCC OVERTURES

This report is a response to overtures resulting from the World Council of Churches grant of $85,000 to the Patriotic Front of Zimbabwe, and acknowledges two important issues involved in making this response: (1) appreciation for the numerous and sometimes conflicting overtures which express concerns related to the WCC grant, and (2) recognition of limitations of our sources of information and findings.

BACKGROUND TO REPORT

Questions have been raised and misinformation disseminated about a recent grant of $85,000 from the World Council of Churches Programme to Combat Racism, made to the Patriotic Front of Zimbabwe.

The "Special Fund to Combat Racism" from which this grant was made is not a part of the regular budget of the WCC, but consists entirely of monies designated by the donors to this Special Fund. The General Assembly Mission Board has never given any money to the Programme to Combat Racism. The Special Fund was created at the direction of the Fourth Assembly of the World Council of Churches at Uppsala, Sweden, in 1968 as a direct sequel to the assassination of Dr. Martin Luther King, Jr., who had been scheduled to speak at that conference. It was deliberately designed to exert an influence on racism, and the following criteria approved by the WCC in determining organizations to be recipients of the fund reflect this clear purpose:

* The purpose of the organizations must not be in conflict with the general purposes of the World Council of Churches and its units, and the grants are to be used for humanitarian activities—e.g., social, health, and educational purposes, and legal aid.

* The proceeds are to be used to support organizations that combat racism, rather than welfare organizations that alleviate the effects of racism and would normally be eligible for support from other units of the World Council.

* The focus of grants should be on raising the level of awareness and on strengthening the organizational capability of the racially oppressed people, with recognition of the need to support organizations that align themselves with victims of racial injustice and support the same objectives.

* Grants are made without control of the manner in which they are spent, and are intended as an expression of commitment to the cause of economic, social, and political justice.

* The situation in South Africa is recognized as a priority due to the overt and intensive nature of white racism there . . . In the selection of other countries, consideration is given to places where the struggle is most intense and where a grant might make a substantial contribution to the process of liberation.

* Grants should be made with due regard to where they can have maximum effect.

Movements supported from 1970 through 1977 include 16 groups in eight countries in Africa; 14 groups (Black, Indian, Eskimo, and Chicano) in the United States; four groups in Canada; and groups in Latin America and the Caribbean, Asia, Australia, and Europe. Grants to movements of the racially oppressed and to support groups were $2,634,150.

Following its establishment in 1969, the Programme was initiated with a contribution of $200,000 from World Council of Churches' reserves. All contributions since that time have been from denominations, local churches, individuals, and the Swedish, Norwegian, and Netherlands governments. Countries from which the above-described contributions come have totaled 29; they include $1,235,792 from the Netherlands, $318,108 from West Germany, $345,030 from Sweden, $192,756 from the United States, and $201,909 from Canada. Smaller contributions came from Argentina, Australia, Austria, Belgium, Burma, Cameroon, Congo, Denmark, Finland, France, Greece, India, Indonesia, Italy, Japan, Liberia, Liechtenstein, Luxembourg, Malaysia, New Zealand, Nigeria, Norway, Switzerland, and the United Kingdom.

The 117th General Assembly of the Presbyterian Church in the U.S., adopted a policy statement on southern Africa which includes the following:

"In southern Africa we see the racism which dominates the areas as the stark reminder of the white racism that dominated so much of the globe during colonial days. Minority rule, the treatment of people of color as being somehow less human than whites, the legalized denial of human rights of all who are not white—these and many more injustices cry out for redress. Southern Africa claims our special concern because of the churches' own involvement in the area and because of the legal enforcement of racism there. We recognize that whatever good will and good relations with Africa we have maintained as a nation and as a church through the years will erode if we do not take justice, both political and economic, seriously. God is mightily at work in Africa; his church is growing faster there than almost anywhere else in the world. But we as a church want to be certain that we do not

impede that growth by our own actions and stand under judgment because of our own indifference. What is at stake is faithfulness to the fullness of the message of the gospel entrusted to the church."

"In light of all this, we urge congregations, presbyteries, and synods to join us in confession and commitment."

OUR FINDINGS

The standing committee sought information regarding the Zimbabwe grant from a variety of persons with first-hand knowledge of the situation. We heard from two southern African national pastors (one serving as a Christian educator and the other as an ecumenical participant in the 119th General Assembly), our denominational representatives on the WCC, a PCUS missionary serving in Africa, staff of the WCC, a former moderator of the UPCUSA, and General Assembly Mission Board representatives.

We found their comments informative and candid. We were impressed with the complexity of the situation as they described it, and with the diversity of the opinions which they expressed. There was genuine and significant difference in their perceptions of the issue. There was, however, unanimity of positive feeling about the motives of the World Council of Churches in making the grant.

In this instance, the request for assistance to a given group of victims came from the Patriotic Front. The WCC determined that the only effective way those victims could be helped was through the Patriotic Front. We also learned that the grant was found by the WCC Central Committee (Kingston, Jamaica, January, 1979) to be in full accord with the criteria of the Programme to Combat Racism. The committee was informed that in reaction to the response from the WCC member churches, these criteria, which include the accountability expected from grant recipients, are being reviewed by the World Council of Churches. We believe that fact to be especially important in light of the difficult and complex choices which the WCC faces in southern Africa.

CONCLUSIONS

(A) We commend the World Council of Churches for its concern for and ministry on behalf of the victims of racism throughout the world. We express our misgivings over the action of the Council in its difficult decision to make the $85,000 grant, and we urge special care in the use of the Fund to Combat Racism.

(NOTE: the straw vote by Youth Advisory Participants on this item was 19 for, 22 against—*Stated Clerk.*)

(B) We recognize the complexity of the present situation in southern Africa, especially in the Zimbabwe and neighboring regions. Numerous political, economic, and social forces are at work with resulting suffering experienced by displaced persons and refugees. The need is great for accurate news coverage as well as prompt interpretation to the churches by the WCC in regard to its action.

(C) We affirm the church's ministry in the midst of strife caused by racism and violence, and we recognize that our participation in such sinful acts places us under the judgment of God.

(D) In ministry, the church must sometimes make difficult and controversial decisions. These may cause confusion and division which we deeply regret and which remind us of our mutual need for humility and understanding.

We commend to the church the September, 1978, information paper "Background," distributed by the Office of Ecumenical Coordination of the General Assembly Mission Board.

Dr. Phillip Potter, Executive Secretary, World Council of Churches, addressed the Assembly regarding the grant made and the work of the World Council of Churches.

(3) That Overtures 79-22 from the Presbytery of Suwannee (see page 96), 79-27 from the Presbytery of Augusta-Macon (see page 98), 79-36 from the Presbytery of Highlands (see page 100), 79-37 from the Presbytery of Memphis (see page 100), 79-44 from the Presbytery of Atlanta (see page 102), and 79-49 from the Presbytery del Salvador (see page 104), concerning the Zimbabwe grant from the Fund to Combat Racism, be answered by the paper, "A Response to WCC Overtures."

(4) That Communication 79-1 from the Presbyterian Church in Ireland (see page 40) be answered by taking no action.

c. That the Report of the National Council of Churches be accepted, and that, in connection with that portion of the report of the National Council of the Churches of Christ in the U.S.A. which reads as follows:

"There were five winners of the 1978 National Ecumenical Service Recognition Awards from the NCCC's Commission on Regional and Local Ecumenism. The Presbyterian Church in the U.S. won for the second time in three years in the category of denominational contributions to ecumenism because of its decision to invite representatives of other churches to participate in, rather than simply observing, its General Assembly . . ."
the General Assembly recognize a representative of the Commission on Regional and Local Ecumenism of the National Council of Churches for the purpose of presenting to the General Assembly the indicated award.

Dr. Noble presented Mrs. Dorothy Berry, who made the presentation of the award. Moderator Winn responded.

d. That the Reports of the World Alliance of Reformed Churches (see Appendix, page 577) and the North America and Caribbean Area Council, WARC (see Appendix, page 579) be accepted.

e. The Reports of the American Bible Society, Lord's Day Alliance, and Religion in American Life.

(1) That the Report of the American Bible Society (see Appendix, page 574) be accepted with the comment that the Assembly is grateful to God for the fine work of the American Bible Society, commends the Society for its success in discovering ways to increase distribution of Bibles at lower cost, notes the successful efforts to achieve variety, efficiency, economy, and sensitivity to opportunity, and commends their work to God for the coming year.

(2) That the Report of the Lord's Day Alliance (see Appendix, page 575) be accepted.

(3) That the Report of Religion in American Life (see Appendix, page 575) be accepted.

f. Ecumenical Coordinating Team.

(1) Recommendations A.1., B.2., B.3., B.4., B.5., and C.6.

(a) That Recommendation A.1. be approved:

A. Ecumenical Delegations of the General Assembly

1. That the General Assembly elect the following persons as delegates (principals and alternates) of the Presbyterian Church in the United States to the North American and Caribbean Area Council of the World Alliance of Reformed Churches (Presbyterian and Congregational), whose terms expire in 1985:

Principals: J. Gary Campbell
Neva Delgado
Howard H. Gordon

Alternates: Joan Salmon Campbell
Gaspar Langella
M. Thomas Norwood, Jr.

(b) That Recommendations B.2., B.3., B.4., and B.5., which read,

B. Reports of Ecumenical Agencies

2. That the General Assembly approve the report of the National Council of the Churches of Christ in the U.S.A.

3. That the General Assembly approve the report of the World Council of Churches.

4. That the General Assembly approve the report of the General Secretary of the World Alliance of Reformed Churches (Presbyterian and Congregational).

5. That the General Assembly approve the report of the Secretary of the North American and Carribean Area Council, of the World Alliance of Reformed Churches (Presbyterian and Congregational).
be answered by the action of the General Assembly on Items A.1.c., 1.b.(1), and 1.d

(c) That Recommendation C.6. be approved:

C. Ecumenical Participants

6. That the General Assembly invite the following churches to send Ecumenical Participants to the 120th General Assembly:

PRINCIPALS	ALTERNATES
Christian Methodist Episcopal Church	The Lutheran Church-Missouri Synod
Christian Church (Disciples of Christ)	African Methodist Episcopal Zion Church
Presbyterian Reformed Church in Cuba	The United Methodist Church
Church of the Nazarene	The Episcopal Church
Reformed Church in America	United Church of Jamaica and Grand Cayman
The Roman Catholic Church	The Christian and Missionary Alliance
Presbyterian Church of Taiwan	The Church of Scotland
Presbyterian Church in America	Armenian Church of America
	United Church of Christ in Japan

(2) That the Ecumenical Funding Report (see Appendix, page 581) be accepted.

g. Mission Board Recommendations 18.a., 18.b., 18.d., and Mission Board Response 12.

(1) That Recommendations 18.a., 18.b., and 18.d. be approved:

18. That the General Assembly approve the following recommendations, submitted by the Mission Board in response to the directive of the 118th General Assembly concerning the recommending of actions conformable to its Affirmations on Christian Unity *(Minutes,* p. 176):

a. That the 119th General Assembly communicate to each synod and presbytery within the church (1) its own sense of gratification in the experience of having had Ecumenical Participants from other branches of the Body of Christ to share in an effective manner in the actual work of this court, (2) its judgment that such participation by accredited ecumenical partners in the work of the courts of this church is entirely compatible with the doctrine and polity of this church, and (3) its recommendation to each synod and presbytery that it earnestly consider adopting a similar procedure of inviting Ecumenical Participants from comparable judicatories of other Christian churches, after a manner similar to that described in General Assembly Standing Rule 3.5.

b. That the General Assembly authorize the creation of an annual award, (1) to be known as the Ecumenical Service Award of the Presbyterian Church in the United States, for the purpose of recognizing outstanding examples of or efforts toward Christian unity visibly demonstrated by the courts of this church; (2) that the award consist of an appropriately inscribed certificate and plaque to be presented during the meeting of succeeding General Assemblies, by their respective Moderators, to the appropriate representative of each of the three courts to be annually so recognized — one each for a Session, a Presbytery and a Synod; (3) that the General Assembly Mission Board oversee the preparation and administration of the annual award, and that selection of recipients of the award from among the nominated be made on behalf of the General Assembly by the Mission Board upon recommendation of the Ecumenical Coordinating Team.

d. That the General Assembly request the Mission Board to continue its study of the Affirmation of the 118th General Assembly on "The Nature of the Unity We Seek," and to bring to the 120th General Assembly further recommendations for action conformable to these affirmations.

(2) That Mission Board Response 12 (see Appendix, page 605), concerning the directive to study the statement on Christian unity, be accepted.

h. That Mission Board Response 13 (see Appendix, page 605), concerning talks with Roman Catholics and Baptists, be accepted.

2. a. That the Report of the Ad Interim Committee for the Consultation on Church Union (see Appendix, page 403), be accepted:

b. That Recommendations 1 and 2 be adopted:

1. That the Ad Interim Committee be continued; and that the General Assembly reaffirm its intention to seek through the Consultation on Church Union a Church truly Catholic, truly Evangelical, truly Reformed.

2. That the General Assembly receive with appreciation the paper of the Fourteenth Plenary of the Consultation on Church Union entitled, "Beyond Affirmation to Action: Manifesting the Mutual Affirmation of Members," together with the Resolution on "Beyond Affirmation to Action" and refer these documents to its Ad Interim Committee for the Consultation on Church Union with instruction that the Ad Interim Committee study the documents, in cooperation with the corresponding committee of the United Presbyterian Church in the U.S.A., and bring to the 120th General Assembly recommendations for action responsive thereto.

B. Communications

1. That Communication 79-7 from Observers to the National Association of Evangelicals (see Appendix, page 42), concerning observers to the NAE, be approved.
2. That Communication 79-19 from the World Council of Churches (see page 49), concerning "Dialogue with People of Living Faiths and Ideologies," be accepted with the following comment:

   God in love and wisdom is drawing all people to himself through Jesus Christ our living Lord. Dialogue is often the means by which the Holy Spirit moves in the hearts of those seeking him. Dialogue with People of other Faiths should by no means be regarded as a substitute for our proclamation of the Gospel of Jesus Christ nor should it be conceived as a lessening of our desire to lead others to acclaim him as Lord and Saviour. It is with this understanding that we accept this paper.
3. That Communication 79-20 from the World Council of Churches (see page 52), concerning the International Year of the Child, be accepted.
4. That Communication 79-21 from the World Council of Churches (see page 53), concerning the background paper on southern Africa, be referred to the General Assembly Mission Board for study and report to the 120th General Assembly.
5. That Communication 79-39 from the National Council of Churches (see page 78), concerning Rhodesian sanctions, be answered by instructing the Stated Clerk to communicate with the President of the United States, the Secretary of State, and the Congress the following: Concerning the Rhodesian situation and the United States' policy on sanctions, (1) We are not certain of all the facts or the proper interpretation. (2) We believe the United States' policy should work toward greater justice in Southern Africa. (3) We are concerned the U.S. action to lift sanctions against Rhodesia at this time may encourage racism, oppression and violence.
6. That Communication 79-46 from the World Alliance of Reformed Churches (see page 84), concerning fraternal greetings, be answered by taking no action.

J. PHILLIPS NOBLE
Chairperson

Ms. Winnie Wood, Chairperson, began the presentation of the Report of the Standing Committee on Ethics and Society. During her report, time for the luncheon recess arrived.

The Assembly recessed with the prayer being voiced by Rev. Wayne Todd, who included in his prayer the concern of the Assembly for Rev. Randy Ratliff, who is seriously ill (a Commissioner) and for the racial crisis in Decatur. AL.

AFTERNOON SESSION

The Moderator reconvened the Assembly. The opening prayer was offered by William Hull.

Ms. Wood continued the presentation of the Report on Ethics and Society. A portion of the Report was referred back to the Committee for further consideration, to be reported to the Assembly as the first item of business on Wednesday morning.

Mr. A. Keith Huggins, Chairperson, began the presentation of the Report of

the Standing Committee on Interpreting the Faith. During the presentation of the Report, the hour for the dinner recess arrived.

The Assembly recessed until 7:30 P.M.

EVENING SESSION

The Moderator convened the Assembly and the Commissioners joined in the singing of the Doxology.

Ms. Donna Greenhalgh, a Youth Advisory Participant, presented the Stated Clerk with a woolly bear, in appreciation for his helpful concern for the youth present at the Assembly.

REPORT OF THE STANDING COMMITTEE ON INTERPRETING THE FAITH

Mr. Huggins, Chairperson, concluded the Report of the Standing Committee on Interpreting the Faith, which **was adopted, as amended,** as follows:

I. The Standing Committee on Interpreting the Faith considered the following items referred to it:
   A. Reports, Portions of Reports, and/or Recommendatins as follows:
      1. Council on Theology and Culture
         a. Narrative Report and Mission Board Response 23.
         b. Paper on "Current Psychotherapies and Reformed Faith" and Recommendations D. 13 and D. 14.
         c. Recommendation E. 15.
         d. Report regarding the Study of Homosexuality, Paper on "Homosexuality and the Church" and Recommendations B.5., B.6., B.7., B.8., B.9., B.10., B.11.
   B. Communication 79-47.
   C. Overture 79-41.
   D. Resolution 79-9.

II. **YOUR COMMITTEE RECOMMENDS:**
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. Council on Theology and Culture.
         a. That the Narrative Report of the Council on Theology and Culture (see Appendix, page 349) and the Mission Board Response 23 (see Appendix, page 607) be approved.
         b. (1) That the Paper, "Current Psychotherapies and Reformed Faith," (see Appendix, page 357) be approved.
            (2) That Recommendation D.13 and D.14 be approved:
            D. Regarding the Study of Psychotherapies

            13. That the 119th General Assembly, PCUS, commend the paper *Current Psychotherapies and Reformed Faith* to the Church for study as the Church seeks to rediscover the resources of faith relative to psychological needs.

            14. That the General Assembly Mission Board be instructed to print this paper and make it available for sale.
         c. That Recommendation E.15 be approved:
            E. Regarding the booklet on Para-Christian, Para-Church and Non-Christian Groups

            15. That the 119th General Assembly instruct the General Assembly Mission Board to be prepared to publish, promote and distribute the booklet on Para-Christian, Para-Church and Non-Christian Groups for sale to the church as soon as it is developed and approved by the Council on Theology and Culture (scheduled for late 1979), and to consider the possibility of using this material (with a study guide) as a part of the 1981 Witness Season curriculum as mission study material in the section entitled "The Individual and Society."

d. Report regarding the Study of Homosexuality and Recommendations B.5 through B.11.

(1) That Recommendations B.5 through B.11 be adopted, as amended, as follows:

B. Regarding the Report on the Study of Homosexuality

5. That the General Assembly adopt the Paper, "Homosexuality and the Church: A Position Paper," and direct the Office of the Stated Clerk of the General Assembly to send copies to all ministers and clerks of session.

(NOTE: The straw vote on this item by Youth Advisory Participants was 24 for, 16 against — *Stated Clerk.*)

HOMOSEXUALITY AND THE CHURCH: A POSITION PAPER

The Council on Theology and Culture offers this paper on Homosexuality and the Church as its response to the General Assembly's instruction that the Council study the issue and recommend a position concerning it. In the responses to the study paper, the statements of two previous General Assemblies, the overtures referred to the Council, the Policy Paper adopted by The United Presbyterian Church and commended to the Council by the last General Assembly (all reviewed above) the Council had rather clear directions set to guide the formation of its recommendation. In studying the matter since the meeting of the last Assembly we have reached the conclusion that the Policy Statement adopted by the 190th General Assembly of the United Presbyterian Church states a clear position which is well-grounded biblically and theologically, is appropriate in the light of the guidance received by the Council from the members and courts of the Church, and represents the conclusions of the Council itself. With the permission of the Office of the Stated Clerk of the United Presbyterian Church we present the following paper, a version of the Policy Statement of the United Presbyterian Church adapted to make it appropriate for use in this report and in our church.

Homosexuality Within a Theological Context

New data and hypotheses in psychology, sociology, endocrinology, and the other secular disciplines cannot in themselves determine a shift in the church's posture on this issue. Very frequently these disciplines shed new light upon our understanding of homosexuality and how the church should respond to it. Frequently the results of scientific inquiry are tentative and inconclusive, neutral in their theological and ethical implications, or even weighted with unspoken values and assumptions that are misleading against the background of biblical faith. Therefore we must address the task of theologically interpreting these extrabiblical data, while at the same time renewing our understanding of scripture and tradition in the light of those data in the sciences.

Medical and psychological theories concerning homosexuality and its causes are complex and often contradictory. Among the multitude of hypotheses and conclusions currently being entertained, a small but significant body of facts emerges that enlarges our understanding of what homosexuality is and how we should respond to it. It seems clear that homosexuality is primarily a matter of affectional attraction that cannot be defined

simply in terms of genital acts, although the homosexual orientation may be so expressed.

Most human beings experience occasional homosexual attraction, although not always consciously. It is widely reported that somewhere between 5 and 10 percent of the human population is predominantly homosexual in orientation. Predominantly homosexual persons appear to be remarkably resistant to reorientation through most psychiatric methods. Most predominantly homosexual persons believe that their condition is irreversible. Some secular therapists working with those motivated to change report some success in reversal, and counselors employing both the resources of Christian faith and psychotherapeutic techniques report a higher rate of success. It appears that two critical variables are involved. First, do therapist and client believe that change is possible? Second, how convinced is the client that change is desirable?

The causes of homosexuality now appear to be remarkably numerous and diverse. There is no one explanation for homosexual affectional preference, and thus neither the persons involved nor their parents can be singled out as responsible for the homosexual orientation. Most authorities now assume that both heterosexuality and homosexuality result primarily from psychological and social factors affecting human beings during their growth toward maturity, with some possible influence from biological factors. Most homosexual persons do not consciously choose their affectional preference, although they do face the choice of whether to accept it or to seek change, and of whether to express it in genital acts or to remain celibate. However, although homosexual affectional preference is not always the result of conscious choice, it may be interpreted as part of the involuntary and often unconscious drive away from God's purposes that characterizes fallen human nature, falling short of God's intended patterns for human sexuality.

Human sexuality has a dynamic quality. Within the constraints of nature, nurture serves to transform both sexual identity and intersexual preference. Our sexuality is vulnerable to shaping influences from many directions.

As the embryo develops, the single root organism unfolds and differentiates, sometimes making a boy, sometimes a girl, sometimes a sexually ambiguous being. Following an initial gender assignment, we believe and nurture ourselves and one another into authentic or inauthentic sexual being.

The Genesis account of the creation of humankind speaks of the precious balance of male and female life together, which perpetually needs both our affirmation and God's upholding grace. It should be heard as warning against deviations from the wise separation of humankind into man and woman. It is this separation that makes union possible. In creation, God separates woman from man so that they are constituted with yearning for each other. Becoming one flesh they portray the glory of his image in the earth.

To say that God created humankind male and female, called man and woman to join in partnership as one flesh, and commanded them to multiply (Genesis 1:27-28, 2:24) is to describe how God intended loving companionship between a man and a woman to be a fundamental pattern of human relationship and the appropriate context for genital sexual expres-

sion. However, to say that God created humankind male and female, called man and woman to join in partnership as one flesh, and commanded them to multiply is not to state that God intended to limit the possibility for meaningful life to heterosexual marriage. Jesus' own celibate lifestyle and his commitment to his own ministry rather than to the biological family (Matthew 12:46-50, Mark 3:31-35, Luke 8:19-21) demonstrates the blessing of God upon life lived outside the covenant of marriage.

This biological and theological argument has implications for homosexuality. It appears that one explanation of the process in which persons develop homosexual preferences and behavior is that men and women fall away from their intended being because of distorted or insufficient belief in who they are. They are not adequately upheld in being male and female, in being heterosexual by self-belief and the belief of a supporting community.

Therefore it appears that what is really important is not what homosexuality is, but what we believe about it. Our understanding of its nature and causes is inconclusive, medically and psychologically. Our beliefs about homosexuality thus become paramount in importance. Do we value it, disvalue it, or find it morally neutral? Do we shape an environment that encourages movement toward homosexuality or one that nurtures heterosexual becoming?

We conclude that homosexuality is not God's wish for humanity. This we affirm, despite the fact that some of its forms may be deeply rooted in an individual's personality structure. Some persons are exclusively homosexual in orientation. In many cases homosexuality is more a sign of the brokenness of God's world than of willful rebellion. In other cases homosexual behavior is freely chosen or learned in environments where normal development is thwarted. Even where the homosexual orientation has not been consciously sought or chosen, it is neither a gift from God nor a state or a condition like race; it is a result of our living in a fallen world.

(The Council on Theology and Culture notes that in this paragraph, and overall, this paper is working with a doctrine of sin which understands it as a feature of human existence which is a much more pervasive and damaging reality than the moral deficiency of a particular act. While the practice of homosexuality is called a sin, the paper does not speak of the homosexual condition as a sin. Rather, to avoid falling into a shallow and moralistic view, it takes the homosexual condition to be an effect of sin whether its origin is thought to be willful, congenital, or social. It is one of those configurations of human character which results from the power of sin in human will, in society and in the world. This understanding of the sinfulness of homosexuality does not preclude the possibility of relatively loving and faithful actions even within the framework of such a condition of sin. Nor should it be viewed as an isolated or even unique manifestation of such sinfulness. Self-righteousness on the part of heterosexual people will be avoided more easily if it is remembered that such human orientations as racism and economic elitism equally manifest the same complex, yet powerful, condition of sinfulness).

How are we to find the light and freedom promised to us by our Lord through the Holy Spirit in a fallen world? Where do we find norms for authentic life which in truth transcend the conditioning of history and culture, and the power to live by them?

We dare begin no other place than with the living Word, Jesus Christ, who in risen power transcends time and space and the limitations of our values, norms, and assumptions, to confront, judge, and redeem us. It is here that all theological confession and affirmation must begin—in the light of God as revealed to us in the incarnate and living Word, Jesus Christ. It is his exposure of our sin, his obedient sacrificial love, and his being raised in power to continue his activity of redemption of this world (I Cor. 15:20-28) that brings us new light. This same God in Jesus Christ comes to make us whole, to redeem creation and to restore it to the goodness proclaimed at creation. It is with a combination of judgment and grace that we are redeemed.

To look at the Christ is to see at once the brokenness of the world in which we live and the brokenness of our own lives. This comes as the supreme crisis in our life.

Yet in the moment of this crisis the Spirit of God brings the confirmation of divine forgiveness, moves us to respond in faith, repentance, and obedience and initiates the new life in Christ.

Jesus Christ calls us out of the alienation and isolation of our fallen state into the freedom of new life. This new life redeems us as sexual beings but is impossible without repentance. To claim that God's love for us removes divine judgment of us is to eliminate the essence of divine love and to exchange grace for romantic sentimentality. There is a necessary judgment in God's love—else it cannot redeem. It was this Christ who said to the woman in adultery "Go and sin no more" (I John 8:1-12) and to the Rich Young Ruler "One thing you still lack. Sell all that you have and distribute to the poor . . . and come, follow me." (Luke 18:22 and parallels.) We deny that this new life liberates us to license and affirm that it frees and empowers us for lives of obedience whereby all life becomes subject to His Lordship.

Scripture and Homosexuality

We have already indicated that we must examine scientific data but must move beyond them in order to understand what our sexuality means and how it should be expressed. We anchor our understanding of homosexuality in the revelation in scripture of God's intention for human sexuality.

In order to comprehend the biblical view of homosexuality, we cannot simply limit ourselves to those texts that directly address this issue. We must first understand something of what the scriptures teach about human sexuality in general. As we examine the whole framework of teaching bearing upon our sexuality from Genesis onward, we find that homosexuality is a contradiction of God's wise and beautiful pattern for human sexual relationships revealed in scripture and affirmed in God's ongoing will for our life in the Spirit of Christ. It is a confusion of sexual roles that mirrors the tragic inversion in which men and women worship the creature instead of the Creator. God created us male and female to display in clear diversity and balance the range of qualities in God's own nature. The opening chapters of Genesis show that sexual union as "one flesh" is established within the context of companionship and the formation of the family. This theological view of human sexuality is coherent with the functional compatibility of male and female genitalia and the natural process of procreation and family continuity.

Human sin has deeply affected the processes by which sexual orientation is formed, with the result that none of us, heterosexual or homosexual, fulfills perfectly God's plan for our sexuality. This makes it all the more imperative for revelation to make clear for us how our sexual relationships are to be conducted so as to please God and challenge us to seek God's will instead of following our own. Though none of us will ever achieve perfect fulfillment of God's will, all Christians are responsible to view their sins as God views them and to strive against them. To evade this responsibility is to permit the church to model for the world forms of sexual behavior that may seriously injure individuals, families, and the whole fabric of human society. Homosexual persons who will strive toward God's revealed will in this area of their lives, and make use of all the resources of grace, can receive God's power to transform their desires or arrest their active expression.

Within the context of general biblical teaching on human sexuality, a number of passages dealing specifically with homosexuality are significant for our response to this issue. These are, of course, complementary to the wider biblical themes of creation, fall and redemption.

Three scriptures specifically address the issue of homosexual behavior between consenting males: Leviticus 18:22, Leviticus 20:13, and Romans 1:26-27. Romans 1:26-27 also addresses the issue of homosexual behavior between consenting females. These three passages stand in an integral and complementary relationship. Leviticus 20:13 regards homosexual behavior as an "abomination."

In the Reformed Tradition, the Leviticus passages are considered a part of the moral law and thus are different in kind from Levitical proscriptions against certain foods, for instance, which belong to the ritual law. Jesus declared "all foods clean" (Mark 7:19), one declaration among many that the ritual law of the Old Testament is transcended and fulfilled in him. Moral law in the New Testament is not the means of salvation, for that is Christ alone. Rather, obedience to the moral law is a fruit of grace and salvation.

Genesis 19:1-29 and Judges 19:16-26 show that homosexual rape is a violation of God's justice. II Peter 2:6-10 and Jude 7 suggest a wider context of homosexual practice in Sodom, implying that such rape was but one expression of prior homosexual practice in the population.

Romans 1:26-27 speaks to the problem of homosexual passion, describing it as "dishonorable," as well as to homosexual behavior, which is described as "unnatural." By "unnatural" the scripture does not mean contrary to custom, nor contrary to the preference of a particular person, but rather contrary to that order of universal human sexual nature that God intended in Genesis 1 and 2.

We emphasize that Paul here includes homosexual behavior in a larger catalogue of sins which includes pride, greed, jealousy, disobedience to parents, and deceit. Homosexual behavior is no greater a sin and no less a sin than these.

Two other texts, I Corinthians 6:9-10 and I Timothy 1:9-10, show further New Testament opposition to homosexual behavior. I Corinthians probably distinguishes between the more passive partners or catamites (malakoi) and the more active partners (arsenokoitai). Homosexual relationships in the Hellinistic World were widespread. We may safety assume

that some were characterized by tenderness, commitment, and altruism. Yet the New Testament declares that all homosexual practice is incompatible with Christian faith and life. No scriptures speak of homosexuality as granted by God. No scriptures permit or condone any of the forms of homosexuality. In Matthew 19:1-12, Jesus reaffirms God's intention for sexual intercourse, enduring marriage between husband and wife, and affirms godly celibacy for those not entering the marriage covenant.

The biblical revelation to Israel, reaffirmed in the teaching of Jesus and Paul, portrayed in the theology of human creation, specifically reflected in the ethical teaching in both the Old and New Testaments and confirmed in nature, clearly indicates that genital sexual expression is meant to occur within the covenant of heterosexual marriage. Behavior that is pleasing to God cannot simply be defined as that which pleases others or expresses our own strong needs and identity; it must flow out of faithful and loving obedience to God. Sin cannot simply be defined as behavior that is selfish or lustful. Many unselfish deeds ignore God's expressed intentions for our lives. Homosexual Christians who fail to recognize God's revealed intent for sexual behavior and who move outside God's will in this area of their lives may show many gifts and graces. They may evidence more grace than heterosexual believers who so readily stand in judgment over them. This does not mean that God approves their behavior in the area in which they are failing to be obedient.

To conclude that the Spirit contradicts in our experience what the Spirit has said across the broad range of the canon's testimony is to set Spirit against Spirit and to cut ourselves loose from any objective test to confirm that we are following God and not the spirits in our culture or our own fallible reason. The church that destroys the balance between Word and Spirit, so carefully constructed by the Reformers to insure that we follow none other than Jesus Christ who is the Word, will soon lose its Christian substance and become indistinguishable from the world. We have been charged to seek "new light from God's Word," not "new light" contrary to God's Word.

Church Membership

Persons who manifest homosexual behavior must be treated with the profound respect and pastoral tenderness due all people of God. There can be no place within the Christian faith for the response to homosexual persons of mingled contempt, hatred, and fear that is called homophobia.

As persons repent and believe, they become members of Christ's body. The church is not a citadel of the morally perfect, it is a hospital for sinners. It is the fellowship where contrite, needy people rest their hope for salvation on Christ and his righteousness. Here in community they seek and receive forgiveness and new life. The church must become the nurturing community so that all whose lives come short of the glory of God are converted, reoriented, and built up into Christian maturity. It may be only in the context of loving community, appreciation, pastoral care, forgiveness, and nurture that homosexual persons can come to a clear understanding of God's pattern for their sexual expression.

There is room in the church for all who give honest affirmation to the vows required for membership in the church. Homosexual persons who

sincerely make a profession of their faith and obedience should not be excluded from membership.

Ordination

To be an ordained officer is to be a human instrument, touched by divine power but still an earthen vessel. As portrayed in scripture, the officers set before the church and community an example of piety, love, service and moral integrity. Officers are not free from repeated expressions of sin. Neither are members and officers free to adopt a lifestyle of conscious, continuing and unresisted sin in any area of their lives. For the church to ordain a self-affirming practicing homosexual person to ministry would be to act in contradiction to its charter and calling in scripture, setting in motion both within the church and in society serious contradictions to the will of Christ.

The repentant homosexual person who finds the power of Christ redirecting his or her sexual desires toward a married heterosexual commitment, or finds God's power to control his or her desires and to adopt a celibate lifestyle, can certainly be ordained, all other qualifications being met. Indeed, such candidates must be welcomed and be free to share their full identity. Their experience of hatred and rejection may have given them a unique capacity for love and sensitivity as wounded healers among heterosexual Christians, and they may be incomparably equipped to extend the church's outreach to the homosexual community.

We believe that Jesus Christ intends the ordination of officers to be a sign of hope to the church and the world. Therefore our present understanding of God's will precludes the ordination of persons who do not repent of homosexual practice.

Diversity and Unity in the Church

We of the 119th General Assembly (1979) realize that not all members of the Presbyterian Church in the United States can in conscience agree with our conclusions. Some are persuaded that there are forms of homosexual behavior that are not sinful and that persons who practice these forms can legitimately be ordained.

We are concerned not to stifle these diverging opinions and to encourage those who hold them to remain within the church. As Paul clearly teaches in Eph. 4:1-16, as members of Christ's body we desperately need one another. None of us is perfect. No opinion or decision is irreformable. Nor do we mean to close further study of homosexuality among the presbyteries and congregations.

We want dialogue to continue. Nevertheless, we judge that it cannot effectively be pursued in the uncertainty and insecurity that would be generated by the Assembly's silence on this matter at this time. On the basis of our understanding that the practice of homosexuality is sin, we are concerned that homosexual believers and the observing world should not be left in doubt about the church's mind on this issue during any further period and study. Even some who see some forms of homosexual behavior as moral are concerned that persons inside and outside the church will stumble in their faith and understanding if this matter is unresolved.

Ministry and Mission

In ministry the church seeks to express and portray the grace and mercy of Christ in worship, nurture, evangelism, and service to those within the covenant community. In mission the church proclaims to all the good news of redemption and reconciliation, calls persons and nations to repentant faith in Christ, and promotes and demonstrates the advance of his rule in history through healing works of mercy and prophetic witness that aim at justice and liberation.

In its ministry and mission, the church must offer both to homosexual persons and to those who fear and hate them God's gracious provision of redemption and forgiveness. It must call both to repentant faith in Christ, urging both toward loving obedience to God's will.

Great love and care must be exercised toward homosexual persons already within our church, both those who have affirmed their sexual identity and practice and those who have in conscience chosen not to do so. We urge candidate committees, ministerial relations committees, personnel committees, nominating committees, and judicatories to conduct their examination of candidates for ordained office with discretion and sensitivity, recognizing that it would be a hindrance to God's grace to make a specific inquiry into the sexual orientation or practice of candidates for ordained office or ordained officers where the person involved has not taken the initiative in declaring his or her sexual orientation.

The Christian community can neither condone nor participate in the widespread contempt for homosexual persons that prevails in our general culture. Indeed, beyond this, it must do everything in its power to prevent society from continuing to hate, harass, and oppress them. The failure of the church to demonstrate grace in its life has contributed to the forcing of homosexual persons into isolated communities. This failure has served to reinforce the homosexual way of life and to heighten alienation from both church and society. The church should be a spiritual and moral vanguard leading society in response to homosexual persons.

Through direct challenge and support the church should encourage the public media — television, film, the arts and literature — to portray in a wholesome manner robust, fully human life expressing the finer qualities of the human spirit. It should call upon its members and agencies to work to eliminate prejudicial and stereotypical images of homosexual persons in the public media.

Decriminalization and Civil Rights

The 117th and 118th General Assemblies asserted "the need for the church to stand for just treatment of homosexual persons in our society in regard to their civil liberties, equal rights and protection under the law from social and economic discrimination which is due all its citizens." This stand is reaffirmed. It is to be balanced by concern for the civil rights of all those who reject the practice of homosexuality as an acceptable style of life. The church should not be understood as itself encouraging a trend toward demoralization of human sexuality or approving claims of individualism which ignore the involvement of every human being in the society in which life is lived.

6. That the 119th General Assembly commend this paper and these recommendations to Presbyteries and Sessions as they perform their constitutional duties in the ordination and discipline of Ministers, elders, and deacons *(Book of Church Order* 24-4, 29-1) and in reception and oversight of members *(Book of Church Order,* 15-6).

7. That the 119th General Assembly commend this paper along with the study paper, *The Church and Homosexuality: A Preliminary Study,* prepared by the Council on Theology and Culture in 1977, and the study paper, *The Church and Homosexuality,* prepared by the Task Force on Homosexuality of the United Presbyterian Church in 1978, for use in the continuing study of homosexuality and the church.

8. That the General Assembly urge all congregations and ministers to continue to develop ministries of compassion and concern with homosexual persons, both within and without the church, and their families, and to offer counsel and support to homosexual persons concerned about their sexuality in the Christian faith.

9. That the General Assembly urge candidate committees, nominating committees, and judicatories, when dealing with subjects of sexuality and life-style, to conduct their examinations of candidates for ordained office with discretion and sensitivity.

10. That the General Assembly call upon members of the Presbyterian Church in the United States to repent of, in their own lives and to challenge in others, the sins of contempt and hatred toward homosexuals which drive persons away from Christ and his Church.

Rev. John Conner, former Moderator of the UPCUSA, spoke regarding Recommendation 10.

11. That the General Assembly declare that these actions shall not be used to affect negatively the ordination rights of any Deacon, Elder, or Minister who has been ordained prior to this date in the Presbyterian Church in the United States.

(2) That new Recommendation B.12 be added as follows:

12. That the General Assembly instruct the Division of Corporate and Social Mission to establish a Task Force on Homosexuality:

(a) to serve as a nucleus for continuing theological and biblical reflection, study, and dialogue on homosexuality and the church;

(b) to advise the Division of Corporate and Social Mission on directions for resource development; and

(c) to assist the Division in researching existing resources and to develop and make available theological, biblical and educational resources which will aid presbyteries, congregations and ministers in their ministries with homosexual persons and their families.

B. That Communication 79-47 from the Permanent Nominating Committee (see page 85), concerning nominations to the Council on Theology and Culture, be answered by the election of the following persons:

Class of 1982

Rev. C. Benton Kline

Rev. Harold P. Nebelsick

C. That Overture 79-41 from Grace Union Presbytery (see page 101), regarding Sociobiology study to be undertaken by Council on Theology and Culture, be answered in the affirmative.

D. That Resolution 79-9 from Joseph Harvard and Joe Sandifer (see page 122), regarding a study of and recommendations for congregational growth and institutional development, be answered in the affirmative.

A. KEITH HUGGINS
Chairperson

FORMAL DISSENT

The following persons formally dissented regarding Item A.d.(1) of the above Report: Stewart E. Ellis, George E. Taylor, Nancy Hollis Dillard, Lila Bonner Miller, Paul R. Debenport, Helen J. Jervis, Joseph Harvard, William Poe, Steven Shoemaker, Tim Kimrey, J. Carter King, III, Becky A. Stasavich, Deedie Simmons, Shirley Blanks, Margaret Barnes Peery, Jane Davis Rourk, J. Gary Waller, Val Fowler, Thomas A. Stallworth, Isabelle Wiley, Beatrice M. Mills, James Lowry, Joe W. Sandifer, A. Keith Huggins, Merrill Proudfoot, James W. Gunn, Robert H. McClure, Charles Williams, Warren C. Brannon, Frank C. Preston, Franklin B. Clark, Jr., Ben H. Bateman.

The Assembly voted to set aside the Standing Rules so that Resolution 79-23 from James E. Bowden and Raymond Sundback (see page 127), concerning the racial crisis in Decatur, AL, could be considered without referring it to any Standing Committee.

The Assembly adopted Resolution 79-23 (see page 127).

The Assembly also voted to send Resolution 79-23 to the Stated Clerk of the UPCUSA for consideration by that Assembly of concurrent endorsement.

(Note: A letter was received from the Stated Clerk of the UPCUSA, stating that that Assembly had endorsed Resolution 79-23 concurrently with the PCUS Assembly — *Stated Clerk.)*

REPORT OF THE STANDING COMMITTEE ON MISSION BOARD PRIORITIES AND GOALS

Mr. Joseph S. Harvard, Chairperson, presented the Report of the Standing Committee on Mission Board Priorities and Goals, which **was adopted, as amended**, as follows:

I. The Standing Committee on Mission Board Priorities and Goals considered the following items referred to it:
   - A. Reports, Portions of Reports, and/or Recommendations as follows:
     1. General Assembly Mission Board
        - a. Mission Consultation Report, and Mission Board Recommendations 10, 11, 12, 13, 14, 15, Communications 79-8 and 79-34, and Overtures 79-5, 79-16, 79-29, 79-31, 79-33, 79-43, 79-55, 79-57, Resolution 79-8.
        - b. "Ministry With Aging" Report, Mission Board Recommendation 29 and Mission Board Response 32.
     2. Council on Theology and Culture Recommendation C. 12, and Overture 79-26.
     3. Council on Church and Race.
        - a. Report on Consultation on "Partnership for a Culturally Plural Church," and Recommendations 1, 2, 3, 4, Resolution 79-3.
        - b. Item 6 and Concern c., and Overtures 79-39, 79-47, and Communication 79-41.
     4. Task Force on Higher Education Report and Recommendations 1, 2, 3.
   - B. Overtures 79-14 (3), 79-18, 79-52(3), 79-53, 79-56.
   - C. Resolution 79-14.

II. **YOUR COMMITTEE RECOMMENDS:**
   - A. Reports, Portions of Reports, and/or Recommendations as follows:
     1. General Assembly Mission Board.
        - a. That the General Assembly Mission Board Report, entitled, "Mission Consultation" (see Appendix, page 491), be approved, as amended.
          - (1) That Mission Board Recommendation 10 be adopted, as amended, as follows

            10. That the 33 Mission Direction Statements contained in the Report of the Mission Board to this Assembly (see Appendix, pages 492-499), be adopted as amended as a faithful programmatic expression of the report of the 1978 Mission Consultation with the comments and exceptions and

commendations adopted by the 118th General Assembly and the results of the lower court study.

(2) That Recommendation 11 be adopted, as amended, as follows:

11. That Part I of the Mission Consultation Report ("God's Claims"), with the comments, exceptions and commendations of the 118th General Assembly (inserted in the report), and the 33 Mission Direction Statements adopted above, be printed by the Office of the Stated Clerk and distributed by the Office of the Stated Clerk to synods, presbyteries and sessions for their consideration in addressing the questions of their own approach to mission in the next decade, as interrelated courts of the Presbyterian Church in the United States.

(3) That Recommendation 12 be adopted, as amended, as follows: That the 119th General Assembly lift up the following 11 Mission Direction Statements as all of equal weight as priorities for General Assembly agencies for the next five years (1980-1984):

(a) PROCLAMATION

Mission Direction #1

To develop models for congregational revitalization which affirm a renewed commitment to our Biblical, theological, historical heritage of faith, and which witness to the interaction between worship and service inherent in any ministry of proclamation.

Mission Direction #3

To challenge our members as individuals-in-community to act upon their commitment to God through Jesus Christ as Savior and Lord, to call other people to join in this commitment and, together through the word and work, to witness in personal and public life.

(b) COMPASSION

Mission Direction #1

To respond to critical and immediate human need, suffering and health concerns, both at home and abroad, and to work toward removing their underlying causes.

Mission Direction #3

To give the hunger emphasis, at home and abroad, a major place in the total mission of the Presbyterian Church in the United States.

(c) JUSTICE

Mission Direction #1

To help Presbyterians understand the power of economic forces, examine economic systems in the light of the Gospel, work for justice in existing economic systems and institutions, including the Church, and seek to work with others to create the political will for a more equitable international economic order to serve the common good.

Mission Direction #2

To respond to God's call to the Church to exercise faithful stewardship by (1) sharing our human and material resources, influence and power for the sake of others in the world, and (2) nurturing stewardship attitudes in every individual Presbyterian court and agency which result in simpler, more responsible lifestyles and a just, humane, and liveable world for all.

(d) RECONCILIATION

Mission Direction #2

To utilize the gifts of women in the total life of the Church by supporting women in ministry and mission and by bearing faithful witness to justice for women.

Mission Direction #3

To identify and work to eliminate both the problems and root causes of discrimination against people who are marginalized by the Church and by society (such as older adults, the poor, and the disabled) to enable their full participation.

(e) PARTNERSHIP

Mission Direction #4

To find new and effective ways to release and mobilize the human

and financial resources within the Presbyterian Church in the United States and within overseas partner churches to achieve partnership and interdependency in mission.

(f) EDUCATION

Misson Direction #1

To develop an approach to education for mission at every court level that is based in Scripture and in the Reformed theological tradition, global in perspective, and combining knowledge and responsible action.

Mission Direction #3

To challenge sessions, presbyteries, and synods to develop youth ministries, cooperatively with the Mission Board, and to provide opportunities for young people to become involved in the Church's total mission at home and abroad.

(4) That Recommendation 13 be adopted, as amended, as follows:

13. That the Mission Board be directed to plan its ongoing program in the light of the 33 Mission Direction Statements adopted by the Assembly, and to plan its programs for the next five years with particular emphasis on the 11 Mission Direction Statements which have been identified by this Assembly as priorities for Assembly agencies for 1980-84, and to submit to each succeeding General Assembly a continuing revision and extension of a five-year plan.

(5) That Recommendation 14 be adopted, as amended, as follows:

14. That each court of the Church (Session, Presbytery, and Synod) be encouraged to develop a statement of mission goals and priorities for itself in the areas of Proclamation, Compassion, Justice, Reconciliation, Partnership and Education for Mission, being guided by Part I of the Mission Consultation Report ("God's Claims") together with the comments, exceptions and commendations of the 118th General Assembly inserted in the Report and the 33 Mission Direction Statements adopted by the 119th General Assembly.

(6) That Recommendation 15 be adopted:

15. That the General Assembly express its deep appreciation to all Synods, Presbyteries, Sessions, individuals and ecumenical partners who participated in the Mission Consultation study and to all courts and religious bodies who sent delegates to the Mission Consultation.

(7) That Overtures 79-5 from the Presbytery of Cherokee (see page 89), 79-16 from the Presbytery of Southwest Georgia (see page 94), 79-29 from the Presbytery of Knoxville (see page 98), 79-31 from the Presbytery of Southeast Missouri (see page 98), 79-33 from the Presbytery of Concord (see page 99), 79-43 from the Presbytery of Atlanta (see page 102), 79-55 from the Presbytery of Shenandoah (see page 105), 79-57 from the Presbytery of Greenbrier (see page 106), Communication 79-8 from the Presbytery of Atlanta (see page 43), 79-34 from the Presbytery of Fayetteville (see page 72), and Resolution 79-8 from Commissioners R. Mardre Bell and James C. Brice, Jr. (see page 122), regarding the Mission Consultation Report be answered by reference to II. A. 1. a.(1),(2),(3),(4),(5),(6) and the following: Many of the objections raised in the overtures have already been addressed by the 118th General Assembly in its 'Comments and Exceptions'. It is hoped that the printing of those 'Comments and Exceptions' in the body of the Report will help to clarify the Report in the minds of the people. Further, the Mission Consultation Report with comments and exceptions, along with the response of various Church courts and the Mission Directions Statements adopted by the 119th General Assembly (and not the Mission Consultation Report alone) provides the guidance of the Church's mission for the next decade.

b. "Ministry with Aging" Report, Mission Board Recommendation 29, and Mission Board Response 32.

(1) That Mission Board Recommendation 29 be adopted:

29. That the 119th General Assembly adopt the Report, "Ministry with Aging." (see Appendix, page 520), and

a. Refer the report to the Mission Board, the Presbyterian School of Christian Education and the Board of Annuities and Relief for implementation as appropriate in the next three years.

b. Direct the Mission Board, through its Division of National Mission, to establish a comprehensive program function on ministry with aging, seeking and alloting sufficient funds in 1980-82 to make this program emphasis possible.

c. Instruct the Office of Review and Evaluation to evalute this function on aging as appropriate on its usual schedule.

2. Council on Theology and Culture Recommendation C.12 and Overture 79-26.

a. That Recommendation C.12 be adopted, as amended, as follows:

C. Regarding the request of the Coalition on Health

12. That the 1979 General Assembly reaffirm the statement on health care entitled *Health Care: Perspective on the Church's Responsibility* adopted by the 1976 General Assembly, and instruct the General Assembly Mission Board to proceed with implementation as outlined in the Assembly's response to Overture 79-26 in 2.b. below.

b. That Overture 79-26 from the Presbytery of Norfolk (see page 97), regarding health care consultation(s) be answered in the affirmative, as amended:

That the General Assembly instruct the General Assembly Mission Board to institute planning for a major consultation or series of smaller, regional consultations, to gather together health professionals in the Presbyterian Church, U.S. to study, reflect on and, if appropriate, strategize for deep-level, practical expression of concern for health on the part of the whole Church, and that the coalition on Health be continued in 1980 for the purpose of assisting the General Assembly Mission Board in planning for and conducting such consultation or consultations and that the General Assembly Mission Board be instructed to allocate $20,000 for this purpose.

3. Council on Church and Race

a. Report on Consultation on "Partnership for a Culturally Plural Church," Recommendations 1, 2, 3, 4, Resolution 79-3.

(1) That the Report on the Consultation on "Partnership Toward a Culturally Plural Church" and the Recommendations be approved in principle and direction, with the understanding that the General Assembly Mission Board, in partnership with other appropriate agencies and courts, shall seek to relate them to the implementation of the various Mission Directions adopted by the 119th General Assembly:

(a) Recommendation 1 — That the Assembly adopt the following goal:
Goal: By December 31, 1989, the Presbyterian Church in the United States will be a denomination in which:

1. Presently existing ethnic and economically disadvantaged congregations will be vital and strong.

2. New ethnic congregations will have been developed.

3. All congregations will be more open, authentically inclusive, and focused on mission.

(b) Recommendation 2 — That by 1980, the Mission Board develop a plan to:

Assist the denomination to commit itself and its resources to move toward developing inclusive congregations of all of God's peopoe, (regardless of race, social class or nationality) and to engage in mission together while maintaining the cultural integrity of each member.

(c) Recommendation 3 — The consultation feels strongly that there is a critical need to design a plan for the inclusion of minorities at various levels of boards, agencies, and courts as staff persons and committee members. The plan should include the following initiatives:

a. Beginning at the Middle Judicatory Staff Consultation in December, 1979, develop a process for including minorities leadership in church courts.

b. The Minority Staff Team should work with mid-judicatory staff to identify present and potential ethnic minority leadership by 1980, and establish a data bank for sharing this information with other

judicatories. The Minority Staff Team should work with middle courts in developing goals and strategies for equipping the identified leadership.

c. The Synod of Red River's Mexican American Coordinating Council should take initiative in determining, by September, 1980, what training materials are needed in Spanish to adequately train Hispanic leadership for effective participation in courts and committees.

d. A partnership effort between the Mission Board, Presbyteries, and Synods should provide, by January, 1980, a data bank of minority leadership resources which would be coordinated and maintained by the Council on Church and Race.

e. The Council on Church and Race, in partnership with the Committee on Women's Concern, should devise a plan by January, 1980, to encourage minority women to be involved in the women's concerns movement(s) in order to gain expertise and knowledge about the system.

f. The Mission Board should see that the *Book of Church Order* is translated into Korean and Spanish by May, 1980.

g. The Mission Board should collaborate with the Council on Church and Race to intensify efforts to develop and implement strategies to assure minority participation on courts and committees.

h. The consultation feels strongly that the provisions in the *Plan of Union* requiring each court level, Presbytery and above, to have a committee on representation be added to the *Book of Church Order.* The Council on Church and Race should develop a strategy for its passage in order to ensure the inclusion of minorities on courts and committees.

i. Enable Hispanic and Indian people to participate in church and community in light of their skills, education, and professional training.

(d) Recommendation 4 — Court structures are presently designed to reflect the viewpoint and values of the dominant group. Consequently, others are unable to contribute toward shaping a viewpoint which expresses cultural pluralism.

The consultation feels strongly that there must be fashioned, with justice and integrity, court structures which intentionally recognize, affirm, and include cultural pluralism as an integral part of their structure.

(2) That Resolution 79-3 from Wayne P. Todd and John W. Johnston (see page 120) be answered by the action of the General Assembly on Item II.A.3.a. (1) of this Report.

b. Item 6 and Concern c., Overtures 79-39 and 79-47, and Communication 79-41 concerning Border Issues Task Force.

(1) That Overtures 79-39 from the Presbytery of Tres Rios (see page 100) and 79-47 from the Presbytery del Salvador (see page 103), regarding a Joint Task Force with the UPCUSA to work with Mexican migrants, be answered in the affirmative, as amended, as follows: Delete all words after "(1980)."

(2) That Item 6 and Concern c. (see Appendix, page 384) and Communication 79-41 from the NCCC (see page 79) regarding undocumented and overstayed persons, be answered by the action on Item A.3.b.(1) of this Report.

4. Task Force on Higher Education Report and Recommendations 1, 2, 3.

a. That the Report of the Task Force on Higher Education (see Appendix, page 404) be adopted.

b. That the following Recommendations be adopted:

1. That Sessions, members of congregations, and persons involved in higher education be urged to engage in prayerful study of their stewardship of knowledge and to be prepared to initiate or respond to new ways of ministry to one another and to other persons;

2. That appropriate middle judicatory groups be requested to continue their cooperation in further development of strategies and resources for ministry in higher education;

3. That financial support for the work of the Task Force on Higher Education be continued as follows:

(a) That the Task Force expenses be financed by the Mission Board budget at the level of at least $10,000;

(b) That the staffing and operating expense of the Special Emphasis be financed by the Mission Board budget as a "court partnership function" at the level of at least $40,000.

B. Overtures

1. That Overtures 79-14 (3) from the Presbytery of Shenandoah (see page 93), and 79-52 (3) from the Presbytery of Mobile (see page 105), concerning ministry to persons in military service, be answered in the negative.
2. That Overture 79-18 from the Presbytery of National Capital Union (see page 95), concerning distribution of the world's resources, be answered by referring it to the Council on Theology and Culture for consideration in the study presently underway on Christian faith and economics.
3. That Overture 79-53 from the Presbytery of Brazos (see page 105), regarding a task force on evangelism, be answered in the negative, with the comment that the General Assembly Mission Board is in process of securing staff for the purpose of fulfilling that function.
4. That Overture 79-56 from the Presbytery of Greenbrier (see page 105) asking for a thorough and professional market survey and analysis, be answered in the negative with the comment that General Assembly Mission Board has such statistical information available, and with reference to the priorities indicated in the Mission Directions.

C. Resolution

That Resolution 79-14 from the Roy Sharpe and David Stringer (see page 124), regarding ROTC and peace studies, be answered in the affirmative as amended as follows: ". . . in the U.S. instruct the General Assembly Mission Board to conduct . . ."

JOSEPH S. HARVARD
Chairperson

FORMAL DISSENT

Mr. William J. Park requested that his formal dissent to the loss of an Amendment to Item A.1.a.(3) of the above Report be recorded.

REPORT OF THE STANDING COMMITTEE ON MISSION BOARD ADMINISTRATION

Dr. Roberta D. Brown, Chairperson, presented the Report of the Standing Committee on Mission Board Administration, which **was adopted, as amended,** as follows:

I. The Standing Committee on Mission Board Administration considered the following items referred to it:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. General Assembly Mission Board.
   a. Mission Board Staff Resources.
   b. Members of Councils and Committees.
   c. Board Member Attendance Report.
   d. Report on Financial Campaigns, Mission Board Recommendation 2 and Mission Board Response 1.
   e. Report on Stewardship of Accumulated Resources, and Mission Board Recommendation 35.
   f. Stillman College Report and Communication 79-26.
   g. Mountain Retreat Association Management Council Report and Misson Board Response 38.
   h. Presbyterian Council for Chaplains and Military Personnel.
   i. Mission Board Recommendations 1, 6, 7, 8, 9, 21, 30.
   j. Mission Board Responses 2, 6, 7, 19.

k. Financial Displays and Audits of Central Treasurer.

2. Office of Review and Evaluation.
   a. Section 3.B.6 and Recommendation 1.
   b. Section 3.C.1 and Recommendations 2, 3, 4.
   c. Sections 4.A and B. and Recommendation 13.
3. Council on Church and Race.
   a. Recommendations 2, 3, 5, 6.
   b. Concern d.
4. Permanent Nominating Committee.
   a. Communication 79-33 from Office of Review and Evaluation and nominations from the Permanent Nominating Committee to the General Assembly Mission Board.
   b. General Assembly Mission Board.
   c. Chairperson and Chairperson-elect to the General Assembly Mission Board.
   d. Presbyterian Foundation.

B. Communications 79-3, 79-6, 79-11, 79-16, 79-17, 79-24, 79-25, 79-27, 79-28, 79-38, 79-47, 79-48.

C. Minutes of the following:
   1. General Assembly Mission Board.
   2. Presbyterian Foundation.
   3. Stillman College.

D. Audits.
   1. Presbyterian Foundation.
   2. Presbyterian Center.
   3. Stillman College.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:
   1. General Assembly Mission Board.
      a. Staff Resource List (see Appendix, page 462).
      That the Report on Staff Resources (see Appendix, page 462) be approved, with comment:
      That attention be given to the wide range (low-high) of salaries among the domestic staff.
      b. Members of Councils and Committees.
      That the Report on Members of Councils and Committees (see Appendix, page 464) be approved with comment:
      That careful attention be given to avoid personnel serving on more than one committee at the same time.
      c. Board Member Attendance Report
      That the Report on Board Member Attendance (see Appendix, page 466) be approved.
      d. Report on Financial Campaigns and Special Offerings, Mission Board Recommendation 2, and Mission Board Response 1.
         (1) That the Report on Financial Campaigns (see Appendix, page 537) be accepted.
         (2) That Mission Board Recommendation 2a be approved:
            a. That, in response to the instruction of the 118th General Assembly for the Mission Board to bring a plan to expand the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People to $1,000,000, the 119th General Assembly approve the following:
               (a) That beginning in 1980, an annual special offering be taken for this Fund on the third Sunday in October.
               (b) That 60% of the funds received annually be held in a permanent fund with the interest used to increase the fund and 40% of the funds received annually be used for current needs as defined in the guidelines of the fund. When the permanent fund reaches one million dollars the additional interest only from the fund may be used to respond to needs.
               (c) That the Stewardship and Funding Office of the Mission Board, the Presbyterian Foundation and others active in promoting deferred giv-

ing, hold this need high before potential donors as a way to continue to expand this Fund.

(3) That Mission Board Recommendation 2b be approved:

b. That for the years 1981 and 1982 the following patterns of annual special offerings be approved:

Time	Name	Cause
February	Witness Season	Overseas and domestic mission programs and projects
March or April (Easter)	One Great Hour of Sharing	Alleviation of world suffering and human needs including hunger and crises
May	W.O.C. Birthday Offering	Domestic and/or overseas mission
October	Martin Luther King, Jr. Fund	For the Economic Self-Development of Minority People
December	Joy Gift	Assistance to retired or disabled church employee and families

(4) That Mission Board Recommendation 2c be approved:

c. That beginning in 1981 each of the offerings noted in Recommendation 2.b. above be "special offerings," that is, (a) gifts beyond regular funds from donors (individuals, congregations, Sessions or Presbyteries), and (b) over and beyond the basic budget of the receiving agencies.

(5) That Mission Board Recommendation 2d be approved:

d. That the General Assembly approve annually the causes included in offerings which are to be divided (except the Women's Birthday Offering, whose projects will be approved by the Mission Board to be announced at the appropriate Montreat Conference) and state clearly that funds contributed by donors for a particular cause will go for that cause and only funds which are not restricted by donors will be divided following the formula approved by the General Assembly.

(6) That Mission Board Recommendation 2e be approved:

e. That the General Assembly approve a Church-wide Mission and Capital Funds Campaign to begin in 1985.

(7) That Mission Board Recommendation 2f be approved:

f. That a committee be appointed to make plans in consultation with other courts for the Church-wide Mission and Capital Funds Campaign. The Committee will give attention to the appropriate causes in the campaign, the management of the campaign and an appropriate financial goal for the campaign. The Committee will bring reports and recommendations to future assemblies. The expense for the Committee will be provided by the Mission Board.

(8) That Recommendation 2g be approved:

g. That the Church-wide Mission and Capital Funds Campaign Committee be composed of sixteen members: one minister and one lay person from each synod nominated to the 119th General Assembly by the General Assembly's Permanent Nominating Committee, giving consideration to suggestions received from Synod Councils, one member elected by the Presbyterian Foundation, and one member elected by the Mission Board.

Ms. Millie Goodner, a member of the Permanent Nominating Committee, presented its Supplemental Report re nominations to the Capital Funds Campaign Committee. The following persons were elected:

From the Synod of Florida: Rev. William Heyward and Mrs. Emily C. Wood; from the Synod of Mid-America: Rev. Robert R. Watts and Dr. Walter Daniels;

from the Synod of the Mid-South: Rev. Thomas C. Duncan and Mr. Frank M. Mitchener, Jr; from the Synod of North Carolina: Rev. James H. McKinnon, Jr., and Mr. Vernol R. Janson, Jr; from the Synod of Red River: Rev. J. Allen Smith and Mr. Tom Brown; from the Synod of the Southeast: Rev. James V. Johnson, Jr. and Mrs. Ann Cousins; from the Synod of the Virginias: Rev. Allen T. Cowan and Mrs. Alice Magness.

(9) That Mission Board Response 1 (see Appendix, page 603) be received with no action taken.

e. Report on Stewardship of Accumulated Resources and Mission Board Recommendation 35.

(1) That the Report on Stewardship of Accumulated Resources (see Appendix, page 554) be approved.

(2) That Mission Board Recommendation 35 be approved, and that these persons be appointed by the Moderator:

35. That the 119th General Assembly form a Special Task Force to be composed of ten to twelve (10-12) persons who shall serve for three years. The responsibility of this Special Task Force shall be to coordinate the development and implementation of a Church-wide program in the stewardship of accumulated resources, as outlined in the paper "Stewardship of Accumulated Resources". The Special Task Force shall report to the General Assembly each year, through the General Assembly Mission Board, and will use existing structures and programs of the Church, the Presbyterian Foundation, Inc., and the General Assembly Mission Board.

f. Stillman College Report and Communication 79-26.

(1) That the Report of Stillman College (see Appendix, page 570) be approved.

(2) That Communication 79-26 from Stillman College (see page 66), regarding elections to the Board of Trustees, be answered by taking no action.

g. Mountain Retreat Association Management Council Report and Mission Board Response 38.

(1) That the Report of the Mountain Retreat Association Management Council (see Appendix, page 572) be approved.

(2) That Mission Board Response 38 be referred to the Misson Board for further study.

h. Presbyterian Council on Chaplains and Military Personnel.

That the Report of the Presbyterian Council on Chaplains and Military Personnel be approved with the following Recommendation:

That the Council on Chaplains and Military Personnel determine the method of handling the communication between the local pastor and the military chaplains.

i. Mission Board Recommendation 1, 6, 7, 8, 9, 21, 30.

(1) That Recommendation 1 be approved:

1. That the General Assembly confirm the election of G. Thompson Brown as Division Director, Division of International Mission, for a term to continue through June 30, 1981.

Dr. Brown was presented to the Assembly.

(2) That Recommendation 6 be approved:

6. That the General Assembly authorize a special offering for the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People to be received on October 19, 1980. That 60% of the funds received be held in a permanent fund with the interest used to increase the funds and 40% of the funds received be used for current needs as defined in the guidelines of the fund.

(3) That Recommendation 7 be approved:

7. That the General Assembly authorize a Joy Gift Offering for ministerial relief to be received on December 21, 1980. This offering will supplement other benevolent receipts received by the Board of Annuities and Relief for ministerial relief.

(4) That Recommendation 8 be approved:

8. That the General Assembly authorize the General Assembly Mission Board to promote Witness Season, January - March, 1980, in the following ways:

a. That local congregations be urged to participate in the special Witness Season study emphases on the "Middle East" and "Human Rights";
b. That Witness Season Sunday be designated as February 17, 1980;
c. That an offering be taken which when specified for Witness Season and forwarded to the Central Treasurer will be used entirely for the support of the international mission of our Church;
d. That in view of the critical situation relating to increased costs due to inflation overseas and decreased income due to the drop in the value of the U.S. dollar, a challenge goal of $1,000,000 be set for this offering and that individuals, congregations and presbyteries be asked to respond to this challenge sacrificially;
e. That for purposes of planning, the General Assembly Mission Board anticipate the 1980 Witness Season Offering receipts of $700,000 for its basic budget.

(5) That Recommendation 9 be approved:

9. That the General Assembly authorize a Special Offering entitled "One Great Hour of Sharing" for Easter Sunday, April 6, 1980, for the alleviation of suffering and human need; and that receipts from this offering be administered by the General Assembly Mission Board as follows:

a. 60% to be administered by the Office of World Service and World Hunger for ongoing service programs being carried out both ecumenically and denominationally, including relief, rehabilitation and refugee resettlement;
b. 20% to be administered by the Task Force on World Hunger for programs attacking root causes of hunger and promoting development at home and abroad;
c. 20% for the Crisis Fund, to be administered by the Office of World Service and World Hunger, to respond to crises in the United States and abroad arising from national disasters, civil disorders and acute human distress.

(6) That Recommendation 21 be adopted:

21. That, as one step in the effort to discover a lifestyle which more nearly reflects the simplicity of Jesus' life and allows us to ally ourselves more fully with the poor and the powerless and which provides us with a greater ability to share our resources with them, the General Assembly:

a. Direct the Mission Board to develop a plan relative to salaries of domestic and overseas personnel, organizational processes, programs, meetings of the Mission Board, employment practices and related matters which provide for a simpler institutional lifestyle and to report to the 1981 General Assembly about the plan and its implementation.
b. Encourage Synods, Presbyteries and congregations to develop plans for a simpler institutional lifestyle relative to salaries, programs, buildings, meetings and related matters which more nearly reflects the simplicity of Jesus' life.

(7) That Recommendation 30 be adopted:

30. That Edward F. Johnston, Jr., be elected by the 119th General Assembly to a one-year term on the Presbyterian Foundation Board of Trustees.

j. Mission Board Response 2, 6, 7, 19.

(1) That Mission Board Response 2, (see Appendix, page 603) regarding evaluation of division directors, be approved.
(2) That Mission Board Response 6, (see Appendix, page 603) regarding allocations from the Will of Mary Wilson White to Mission programs beyond the basic budget of the Division of International Mission, be approved.
(3) That Mission Board Response 7, (see Appendix, page 604) regarding providing resource materials to give guidance in considering appeals for non-PCUS funding, be approved.

(4) That Mission Board Response 19, (see Appendix, page 606) regarding Affirmative Action, be answered by taking no action.

k. Financial Displays and Audits of Central Treasurer.
That the Central Treasurer Presentation (see Appendix, page 611) has been reviewed and approved.

2. Office of Review and Evaluation.

a. (1) That Section 3.B.6 of the Report of the Office of Review and Evaluation, (see Appendix, page 324), be accepted.

(2) That Recommendation 1 be approved:

1. That the Board of Annuities and Relief annually report through the Central Treasurer, a summary projection of cash receipts and disbursements for the ensuing year; and that its audit (or digest thereof) be printed annually in the *Minutes* of the General Assembly.

b. (1) That Section 3.C.1 of the Report of the Office of Review and Evaluation (see Appendix, page 324), be accepted.

(2) That Recommendations 2, 3, and 4 be approved:

2. That General Assembly benevolence funding for Stillman be continued; that the General Assembly affirm its commitment to include Stillman in any churchwide development fund campaign; and that the Mission Board be instructed to consult with Stillman, seeking increased utilization of its facilities and resources in implementation of General Assembly's mission goals.

3. That General Assembly benevolence funding to the Presbyterian School of Christian Education be continued and that PSCE be included in any churchwide development fund campaign.

4. That benevolence funding of the Presbyterian Foundation be continued until such a time as any other recommendation might be made, based on the findings of a specialized study.

c. (1) That Sections 4.A and B of the Report of the Office of Review and Evaluation (see Appendix, pp. 340-345) be accepted, with attention called to the observations at the bottom of pps. 341, 343, 344.

(2) That Recommendation 13 be approved:

13. 1. That the 40 Mission Board members nominated regionally be allocated as follows:

		(Former Allocation)
Florida	4	(4)
Mid-America	2	(2)
Mid-South	6	(6)
North Carolina	7	(7)
Red River	7	(8)
Southeast	7	(6)
Virginias	7	(7)

2. That these allocations of regional representation on the Mission Board be effective in elections beginning with the 120th General Assembly.

3. Council on Church and Race.
That the following Recommendations be acted on as follows:

a. That Recommendation 2 be approved:

2. That a portion of the funds (Ethnic Church Leadership Development Fund), an amount to be determined by the Council on Church and Race, but not in excess of 2/3 of the total appropriation, be administered in partnership with the Fund For Theological Education in accordance with the following guidelines:

a) The Fund For Theological Education will make available to the Council on Church and Race the entire resources of its recruiting and evaluation capability at no cost to the Council on Church and Race or the Ethnic Leadership Development Fund.

b) Potential PCUS candidates for the ministry may be nominated to the Fund For Theological Education by the Council on Church and Race, Seminaries, Presbyteries, Synods, Ministers, former fellows and other agencies of the PCUS.

c) All PCUS nominees will be screened and evaluated in accordance with established criteria of the Fund For Theological Education.

d) Representatives from the Council shall serve on regional selection committees of the Fund For Theological Education.

e) The Staff Person of the Council on Church and Race shall serve on the national selection committee of the Fund For Theological Education.

f) Persons receiving awards from the Fund For Theological Education shall receive national recognition as persons who hold outstanding intellectual, spiritual and vocational promise for effectiveness in the Church's pastoral and teaching ministry.

g) The Fund For Theological Education shall notify the Council of all PCUS candidates nominated as fellows. Upon notification of the budgetary needs of PCUS fellows, the Director of the Office of Minority Church Development shall forward the appropriate amount of money to the Fund For Theological Education.

h) It is clearly understood that all funds received by the Fund For Theological Education for such allocations will be used directly for stipends of the designated fellows. Therefore, no administrative cost shall be deducted.

i) The Fund For Theological Education shall report annually to the Council on Church and Race and the Office of Minority Church Development.

j) The Office of Minority Church Development shall report annually to the General Assembly through appropriate channels of the Division of National Mission.

b. That Recommendation 3 be adopted, as amended:

3. That the Ethnic Church Leadership Development Fund be raised to and maintained at a level of $25,000, beginning in 1981.

c. That Recommendation 5, (see Appendix, page 383), concerning a fund drive to endow the Martin Luther King, Jr. Fund be answered in the negative in light of actions already taken on Mission Board Recommendation 2.a and b (see A.1.d.(2) and (3) above).

d. (1) That action originating elsewhere (pp. 185, 214) in regard to Recommendation 6 regarding Hispanic American Ministries be noted.

(2) That Concern d. (see Appendix, page 385), concerning translation of literature and materials into Spanish, be supported.

4. Permanent Nominating Committee.

a. That Communication 79-33 from the Office of Review and Evaluation and the nominations from the Permanent Nominating Committee to the General Assembly Mission Board, be answered as follows:

That Communication 79-33 from the Office of Review and Evaluation (see page 72), be approved.

b. That nominations to the General Assembly Mission Board be approved and the following persons elected to the Class of 1982;
Mr. James F. Ford (2), Dr. Paul S. Crane (1), Rev. James E. Fogartie (1), and Rev. Pansy C. Evers (1)

c. That nominations for Chairperson, Francis Wellford Hobbie, and Chairperson-elect, Jane Straughn, be approved, and the Assembly elect these persons to the indicated positions.

Dr. Hobbie and Ms. Straughan were presented to the Assembly.

Dr. Hobbie gave a brief report to the Assembly regarding his attendance at the memorial service for John Spinkelink in Florida.

d. That nominations to the Presbyterian Foundation be approved and the following persons elected to the Class of 1982;
Rev. Paul B. Bell (1) and Mr. Toddie Lee Wynne, Jr. (1)

3. That the Mission Board Administration Standing Committee shall be furnished biographical data on nominees by the Permanent Nominating Committee and the Synods through the Office of the State Clerk. Also, that each Synod and the

Permanent Nominating Committee shall state that it has been totally diligent in its effort to nominate ethnic minorities and women.

B. Communications.

1. That Communication 79-3, regarding nominations from the Synod of the Southeast, (see page 41), be approved, and that attention be called to the fact that there was not adequate recognition of ethnic minorities and/or women in their nominations. (The action elects the following persons to membership in the Class of 1982, General Assembly Mission Board.) Dr. Myers H. Hicks, and Rev. H. Harrison Morgan.
2. That Communication 79-6, regarding nominations from the Synod of North Carolina (see page 42), be approved, and that attention be called to the fact that there was not adequate recognition of ethnic minorities and/or women in their nominations. (The action elects the following persons to membership in the Class of 1982, General Assembly Mission Board.) Rev. Ed F. Johnston, Jr. (2), Rev. Samual Rainey Hope (1), and Mr. W. Lamont Brown (1).
3. That Communication 79-11, from the National Council of Churches of Christ (see page 45), on Regulation of Charitable Solicitations, be received and that the Assembly support their recommendation.
4. That Communication 79-16, regarding nominations from the Synod of Mid-South (see page 48), be approved, and that the Synod be commended for nominating a woman representative and be encouraged to continue to seek persons from ethnic minorities. (The action elects the following persons to membership in the Class of 1982, General Assembly Mission Board.) Rev. William H. Kryder and Mrs. Doris Carson.
5. That Communication 79-17 regarding nominations from the Synod of Florida (see page 49), be approved, and that the Synod be commended for nominating a woman representative and be encouraged to continue to seek persons from ethnic minorities. (The action elects the following persons to membership in the Class of 1982, General Assembly Mission Board.) Mr. Craig Mills and Ms. Martha Holman.
6. That Communication 79-24, regarding nominations from the Synod of Mid-America (see page 66), be approved and the following persons elected to the indicated offices: Mr. Ed. B. Bivins — Mission Board, Class of 1982. Mr. Francis F. Lewis — Presbyterian Foundation, Class of 1982.
7. That Communication 79-25, regarding nominations from the Synod of the Virginias (see page 66), be approved. (The action elects the following person to membership on the General Assembly Misson Board.) Rev. Collier Harvey, Class of 1982.
8. That Communication 79-27 regarding nominations from the Synod of Red River (see page 67), be approved, and that attention be called to the General Assembly that the Synod evidently made no effort to elect ethnic minorities or women. (The action elects the following persons to membership in the Class of 1982, General Assembly Mission Board.) Mr. Charles Taylor and Mr. Bill Wilson.
9. That Communication 79-28, regarding nomination for election to the Presbyterian Foundation, Class of 1982 from the Synod of Mid-South (see page 67), be approved:

   Mr. James M. Smith (contingent upon the Synod of Mid-South's favorable action on this nomination.)
10. That Communication 79-38 from the NCCC (see page 78), regarding the calling for an Affirmative Action Sunday, September 2, 1979, be approved and that the Stated Clerk be requested to communicate this action the Presbyteries.
11. That Communication 79-47 (see page 85) regarding nominations from the Permanent Nominating Committee be approved (noting the correction of Class from 1982 to 1980 in the case of the Rev. Sara Anna Payne): (the action elects the following person to the indicated position)

    Rev. Sara Anna Payne — Mission Board Class of 1980.
12. That Communication 79-48 (see page 85) regarding nominations from the Synod of the Southeast be approved: (The action elects the following person to the indicated position)

    Mr. Robert Odom — Mission Board, Class of 1981.

C. Minutes.

1. That the Minutes of the General Assembly Mission Board be accepted.
2. That the Minutes of the Presbyterian Foundation be accepted.
3. That the Minutes of Stillman College be accepted.

D. Audits.
   1. That the Audit of the Presbyterian Foundation has been reviewed and approved.
   2. That the Audit of the Presbyterian Center has been reviewed and approved.
   3. That the Audit of Stillman College has been reviewed and approved.

E. That the 119th General Assembly expresses deep concern at the lack of women and ethnic minority nominations as approved in Communication 79-33 from the Office of Review and Evaluation (see page 72) and the nominations from the Permanent Nominating Committee.

ROBERTA D. BROWN
Chairperson

REPORT OF THE STANDING COMMITTEE ON MISSION BOARD PROGRAM

Ms. Jane Davis Rourk, Chairperson, presented the Report of the Standing Committee on Mission Board Program, which **was adopted, as amended,** as follows:

I. The Standing Committee on Mission Board Program considered the following items referred to it:
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. General Assembly Mission Board.
         a. General Assembly Mission Board Narrative Report, Introduction & Overview and Functions and Accomplishments Report.
         b. Crisis Fund Report.
         c. Joint Strategy Committee Report.
         d. Mission Board Responses 3, 4, 20, 29, 30, 31, 33, 34, 35.
         e. Program Calendar and Mission Board Recommendations 22, and 36.
         f. Presbyterian Center Management Council Report.
         g. Presbyterian Foundation Report.
         h. Presbyterian School of Christian Education Report.
         i. Committee on Theological Education Report.
      2. Office of Review and Evaluation.
         a. Section 1.
         b. Section 2.
         c. Section 3A and B 1-5.
         d. Appendix (for information).
   B. Overtures 79-7, 79-42.

II. **YOUR COMMITTEE RECOMMENDS:**
   A. Reports, Portions of Reports/or recommendations as follows:
      1. General Assembly Mission Board
         a. That the Mission Board Report, Introduction and Overview (see Appendix, page 433), and the Functions and Accomplishments (see Appendix, page 442), be approved with comments as follows:
            (1) With respect to Cultural Pluralism
            "The Mission Board needs help and assistance in seeking alternative strategies for corporate and social mission that are more congenial to the theological and Biblical perspectives of those Presbyterians who understand themselves to be committed both to a radical Biblical faith and to serving those of God's people who are hurt, hungry, and oppressed."
            It would be helpful for the Mission Board to initiate communication with lower courts and constituency in developing alternate strategies for corporate and social mission as requested.
            (2) With respect to Curriculum Development and Resource Development and Resource Development.
            We are concerned that efforts be made to provide more adequate administrative and program resources along with current catalogues of these resources.
            (3) With respect to placement services
            We are concerned that the call of God to church professionals not lose its personal dimension in the change to computerized placement service.

(4) With respect to Interpretation and Advocacy
We want to point out the need for increased availability of those materials in the language of ethnic minorities, especially Spanish speaking peoples, who are increasing in numbers in our region of the country.

(5) With respect to Partnership Services
It would be helpful to identify Presbyteries that have received assistance in establishing new Resource Centers.

b. That the Report of the Crisis Fund (see Appendix, page 489), be approved.

c. That the Report of the Joint Strategy Committee (see Appendix, page 490), be approved.

d. Mission Board Responses.
(1) That Response 3 (see Appendix, page 603) be approved.
(2) That Response 4 (see Appendix, page 603) be approved.
(3) That Response 20 (see Appendix, page 607) be approved with the following comment:
It would be helpful to have more specific information on monitoring devices and reasons for recommending no action.
(4) That Response 29 (see Appendix, page 608) be approved.
(5) That Response 30 (see Appendix, page 608) be approved.
(6) That Response 31 (see Appendix, page 608) be approved.
(7) That Response 33 (see Appendix, page 608) be approved.
(8) That Response 34 (see Appendix, page 608) be approved.
(9) That Response 35 (see Appendix, page 608) be rejected and referred to the Mission Board for further study.

e. Mission Board Recommendations.
(1) That the 119th General Assembly confirm the program calendar dates for 1979-80 as proposed and approve the dates for 1980-81:

CALENDAR OF DENOMINATIONAL MONTHLY EMPHASES AND SPECIAL DAYS

	1979*	1980	1981
Emphasis: Christian Education			
Christian Education Season	Sept.	Sept.	Sept.
Lord's Day Observance	Sept. 9	Sept. 14	Sept. 13
PSCE Sunday	Sept. 23	Sept. 28	Sept. 27
Emphases: Corporate and Social Mission, Stewardship, Church Officer Development			
Worldwide Communion Sunday	Oct. 7	Oct. 5	Oct. 4
Laity Sunday	Oct. 14	Oct. 12	Oct. 11
World Order and Peace Sunday	Oct. 21	Oct. 19	Oct. 18
Reformation Sunday	Oct. 28	Oct. 26	Oct. 25

Emphases: Stewardship, Church Officer Development			
World Community Day	Nov. 2	Nov. 7	Nov. 6
Stewardship Dedication Sunday	Nov. 11	Nov. 9	Nov. 8
Nationwide Bible Reading Season	Nov. 22-Dec. 31	Nov. 27-Dec. 31	Nov. 26-Dec. 31
Universal Bible Sunday	Nov. 25	Nov. 23	Nov. 15

Emphasis: Ministerial Relief			
Advent	Dec. 2-24	Nov. 30-Dec. 24	Nov. 29-Dec. 24
Human Rights Day	Dec. 10	Dec. 10	Dec. 10
Joy Gift Sunday	Dec. 16	Dec. 21	Dec. 20
Christmas Day	Dec. 25	Dec. 25	Dec. 25
Christian Student Sunday	Dec. 30	Dec. 28	Dec. 27

Emphasis: Witness Season		1980	1981
Epiphany		Jan. 6	Jan. 6
Martin Luther King, Jr., Birthday		Jan. 15	Jan. 15
Week of Prayer for Christian Unity		Jan. 18-24	Jan. 18-24
Stillman College Sunday		Jan. 20	Jan. 18

Emphasis: Witness Season			
Race Relations Sunday		Feb. 3	Feb. 1
Criminal Justice Sunday		Feb. 10	Feb. 8
Witness Season Offering		Feb. 17	Feb. 15
Ash Wednesday		Feb. 20	Mar. 4
Lent		Feb. 20-Apr. 5	Mar. 4-Apr. 18
World Day of Prayer		Mar. 7	Mar. 6

Emphasis: Christian Higher Education			
Maundy Thursday		Apr. 3	Apr. 16
Good Friday		Apr. 4	Apr. 17
Easter		Apr. 6	Apr. 19
Easter Offering—"One Great Hour of Sharing"		Apr. 6	Apr. 19
National Christian College Day		Apr. 20	Apr. 26
Seminary Day		Apr. 27	Apr. 26

Emphasis: Christian Family Education "Women's Birthday Offering"		
May Fellowship Day	May 2	May 1
Economic Justice Sunday		May 17
Christian Family Week	May 4-10	May 3-9
"This Is Your Church" Study		May 10-June 6
Ascension Day	May 15	May 28
Pentecost	May 25	June 7
Call to Prayer for General Assembly	May 25	May 17
Trinity Sunday	June 1	June 14
Montreat Sunday	June 1	June 14
Emphasis: Christian Citizenship	July	July

*1979 designated for emphasis on the Proclamation of the Gospel through radio and television, both local and national.

(2) That Recommendation 22 be approved, as amended, as follows:
That beginning in 1981 the third Sunday in May be designated in the Program Calendar as Economic Justice Sunday, and that congregations be encouraged to seek to understand the power of world economic systems, to examine economic systems in light of the Gospel, to work and pray for justice in existing economic systems and institutions, including the Church, and to seek to work with others for a more equitable economic order to serve the common good.

(3) That Mission Board Recommendation 36 be approved.

f. That the Report of the Presbyterian Center Management Council (see Appendix, page 555) be approved.

g. That the Report of the Presbyterian Foundation (see Appendix, page 555) be approved with the following comment:
That the General Assembly highlight the goal of the Presbyterian Foundation that every adult Presbyterian have an up-to-date Will and will remember the Church in that Will.

h. That the Report of the Presbyterian School of Christian Education (see Appendix, page 556) be approved with the following recommendation:
That the General Assembly recognize with appreciation the outstanding leadership of Dr. Kenneth B. Orr who is resigning as President of PSCE to become the President of Presbyterian College, Clinton, S. C.

i. That the Report of the Committee on Theological Educatin (see Appendix, page 556) be approved with the following comment:
That the attention of the General Assembly be called to the excellent work our seminaries are doing.

2. Office of Review and Evaluation

a. That Section 1 of the Report of the Office of Review and Evaluation (see Appendix, page 306) be approved with the following comment:
That we commend the staff of the Office of Review and Evaluation, Richard Hutcheson, Beverly Myres, and Jim Womack, for the thorough way in which they have gathered and analyzed the data reflected in this Report.

b. That Section 2 of the Report of the Office of Review and Evaluation (see Appendix, page 307) be approved with the following comments:
We strongly urge that Section 2, "General Trends and Indices," be given as wide a distribution as possible among the Presbyteries in view of the fact that our Sunbelt region has grown in population while at the same time our denomination has suffered a decline in membership.
We note the recommendation to reduce the staff of the Office of Review and

Evaluation from three full-time persons to two full-time persons in light of the increasing benevolent dollars going for "internal maintenance and operations." We commend the ORE staff for its recommendation for a reduction of one staff person. However we are concerned that the significant and needful work of the ORE be maintained and strengthened, possibly through the implementation of additional evaluation models, i.e., further use of the model of internal evaluation as well as outside evaluation.

In view of the conclusions found in the Summary of the ORE report, namely that:

"Numerous and extensive studies by other denominations and ecumenical research projects have pointed in three major directions for denominational action. The Presbyterian Church, U.S. would do well to look at these three areas of possible action:

(1) a renewed emphasis on Christian Education and Youth programs as a source of church membership;
(2) a renewed emphasis on new church development;
(3) an emphasis on new evangelism programs."

We are concerned that the Division of National Missions, which has responsibility for the above functions, has only 10% of the budget and 4% of the staff of the Mission Board. Further:

> "There continues to be a widespread feeling that outreach mission at home is not receiving as much emphasis as it should . . . .

c. That Sections 3A and 3B of the Report of the Office of Review and Evaluation (see Appendix, page 320) be approved with the following comments:

In light of the statement on page 322, Item 4.

> "The best estimate of this Office . . . is that approximately 30% of the budgeted benevolences and other non-restricted income is devoted to maintenance and support services, and the percentage going to support services appears to be increasing . . . .,"

we urge serious consideration of the suggestion that some support services might be contracted outside.

> "An increase in the practice of contracting with outside agencies to obtain specialized services previously provided internally, together with evidence that some agencies have found it cheaper to purchase certain services on the open market than to depend on the internal centralized system, may be significant."

B. Overtures:

1. That Overture 79-7 from the Presbytery of Palo Duro Union (see page 90), regarding the commissioning of overseas workers and studying the feasibility of establishing a joint office of overseas mission with the United Presbyterian Church in the USA and presenting a plan for joint Presbyterian mission, be answered in the negative with the following comments:

   While we commend the spirit and intent of this overture, we recommend that it be answered in the negative for the following reasons:

   a. The intent of this overture is being increasingly fulfilled by the present practices of the Division of International Mission of the PCUS and the Program Agency of the UPCUSA through the joint appointment of missionary personnel and through cooperative planning and ventures.
   b. There are too many practical problems inherent in the formation of a joint office of international mission at this time.

2. That Overture 79-42 from the Session of The First Presbyterian Church, Charleston, West Virginia (see page 101), regarding the General Assembly Mission Board participation in IMPACT, be answered in the negative with the following comments:

   a. Participation in the IMPACT network is voluntary on the part of PCUS members.
   b. Withdrawal would mean that the Mission Board would no longer have a representative on the IMPACT policy board and would, therefore, no longer participate in the governance of the coalition.
   c. IMPACT speaks for itself and not for or in the name of its subscribers or courts of the PCUS.

d. In light of the current PCUS emphasis on world hunger it is believed that IMPACT is of service to the PCUS members as they attempt to make wise decisions in affecting world food policy.

JANE DAVIS ROURK
Chairperson

The Assembly recessed until 8:30 A.M., Wednesday, with prayer voiced by Assembly Page Bruce Harvey. The prayer included appreciation for the work of Rev. Kenneth Orr at the Presbyterian School of Christian Education.

NINTH DAY

May 30, 1979—8:30 A.M.

Commissioners gathered for worship at 8:30 A.M. Rev. Susan Thornton, Presbytery of Kansas City Union, was Liturgist.

The Moderator convened the morning session. The opening prayer was voiced by Rev. Margaret Peery.

REPORT OF THE STANDING COMMITTEE ON BILLS AND OVERTURES

In the absence of Mrs. Steddom, Rev. Margaret Peery, Vice-Chairperson, presented the Report of the Standing Committee on Bills and Overtures, which **was adopted,** as follows:

That the Minutes of May 29, 1979, be approved.

REPORT OF THE STANDING COMMITTEE ON ETHICS AND SOCIETY

Ms. Winnie Wood, Chairperson, completed the presentation of the Report of the Standing Committee on Ethics and Society, which **was adopted, as amended,** as follows:

I. The Standing Committee on Ethics and Society considered the following items referred to it:
   A. Reports, Portions of Reports and/or Recommendations as follows:
      1. General Assembly Mission Board.
         a. Paper, "Relationships Between China and the U.S.", Mission Board Recommendation 23, Resolutions 79-6, 79-10.
         b. Paper, "On the National Fate of the People of Taiwan", Mission Board Recommentation 24, Communications 79-4, 79-22, 79-35.
         c. Paper, "The Church and Public Education" Mission Board Recommendations 26 and 27, Mission Board Responses 27, 28.
         d. "Resolution on the Abortion Rights Crisis" and Recommendation; Mission Board Recommendation 34, Mission Board Response 21, Overture 79-21 (Hb. 388); Resolution 79-11.
         e. Task Force on Criminal Justice Report.
         f. Mission Board Responses 24 and 26.
   B. Communication 79-42.
   C. Resolutions: 79-2, 79-5, 79-22.

II. **YOUR COMMITTEE RECOMMENDS:**
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. General Assembly Mission Board.
         a. Paper, "Relationships Between China and the U.S.", Mission Board Recommendation 23, Resolutions 79-6, 79-10.
            (1) That Recommendation 23 be adopted:

            23. That the General Assembly adopt the statement "'Relationship Between China and the United States" and commend it to the Church for study and appropriate action:

RELATIONSHIPS BETWEEN CHINA AND THE UNITED STATES: THE MEANING OF THE NEW SITUATION FOR THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Introduction

The 118th General Assembly of the Presbyterian Church in the United States expressed its support for normalization of diplomatic relations between the United States and the People's Republic of China. On January 1, 1979 this became a reality. We now feel called to offer a statement in response to the new situation and to discuss its meaning for our congregations and church members.

Our History

The Presbyterian Church in the United States began sharing its faith with the Chinese people by sending its first missionaries to China in 1867. In the areas of evangelism, education, health care and social service, Presbyterians, together with missionaries from other churches and in other nations, broke new ground and cooperated in the development of an indigenous Chinese church. We affirm that to which our missionaries and congregations bore witness. The missionary movement was an expression of a religious and humanitarian concern deeply rooted in the Christian faith, motivated by a love of God and His children. However, with the establishment of the People's Republic of China in 1949, and the subsequent departure of missionaries from there, one era of mission in China was brought to a close.

Here are some of the significant events which occurred in our Mission following the establishment of the People's Republic of China in 1949:

1. (1949) *Board of World Missions issues statement on working within the Communist regime.* In part, the statement said:
"It is the earnest desire of the Presbyterian Church, in full cooperation with the Church of Christ in China, to continue its Christian service under the Communist regime. The Christian people of the United States are eager to maintain the close bond of friendship with the people of China and to express that friendship concretely in a continued program of cooperation with the Chinese church and to assist those institutions, including Christian hospitals and Christian universities, that are an essential part of the Church's ministry to the Chinese people. As evidence of this continuing policy, missionaries are remaining at their posts of service in China and new missionaries have already gone or are preparing to go. We trust that this missionary service will still be welcome to China."
2. (1949 - 1950) *Missionary activity and service become increasingly difficult.* Heavy taxation. Restrictions on travel. Harrassment and intimidation. Confiscation of property. Missionaries begin to leave.
3. (1950 - 1952) *"Three Self Church Reform Movement"* is launched. All churches must support common political platform, oppose imperialism and feudalism, and break relationships with overseas bodies. By the "Three Selfs" is meant "Self-Government, Self-Support, Self-Propagation". Most churches and most church leaders in the end endorse the movement and add their signatures to "The Christian Manifesto" which pledged total support of the new regime and repudiated all foreign relationships.

Some missionaries, including PCUS Frank W. Price, were singled out for special abuse. In 1951, the Religious Affairs Bureau of the government

was established, which controlled all church related affairs. Some courageous church leaders refused to sign the manifesto, and were jailed. Among the most prominent was Pastor Wang Ming Tao, an evangelist with wide popular support. He is probably the author of the beautiful hymn in our hymnbook, "Father, Long Before Creation". He was jailed for the last time in 1955 and probably died in prison.

4. (Sept., 1951.) *The Presbyterian Church in the United States Mission is officially closed by the Government of the People's Republic of China.*

5. (Oct., 1952.) *The last Presbyterian Church in the United States missionaries leave China.* Dr. and Mrs. Frank W. Price had been confined to their residence in Shanghai, waiting for about two years for permission to leave. The next year Dr. Price was elected Moderator of the Presbyterian Church in the United States General Assembly. For the first time since 1867, there were no Presbyterian Church in the United States missionaries in China. Dr. Price writes that during these years they founded 12 hospitals, a college, scores of schools, several theological colleges, orphanages, and brought into being a church with a membership of about 20,000 baptized members. At the height of the Christian movement there were never more than 3,500,000 Roman Catholics and a Protestant constituency of about 1,500,000 with 2,300 ordained pastors, 13 universities, and approximately 220 middle schools. Christians were never more than ½ of one percent.

Our concern for the Chinese people has continued during the last three decades, despite the lack of diplomatic relations and normal personal contacts. Our ongoing reflection on the Chinese experience has provided us with the opportunity to widen our vision, to challenge our perspective and to draw new implications for our faith.

The New Situation

The establishment of diplomatic relationships with The People's Republic of China means that the two nations now relate to each other as sovereign states according to the protocol of the international community. As we welcome this new relationship, we recognize that our two societies have gone through tremendous change in the intervening thirty years and that our new situation calls for a new type of response. We recognize, however, that basic differences still exist between our two countries, including our political and economic systems.

We recognize the dramatic social changes which the Chinese people have made since 1949: their massive effort to transform social and human values, their continuing struggle for unification, their significant material improvements, and their commitment to a new quality of life with a new social system. We have watched this revolution from afar while they have invested their lives in the struggle to create a new nation. It is important to respect the Chinese efforts and achievements even as we realize that these have been achieved at enormous human costs. Since 1976, China has made new and intensified efforts towards modernization. More recently still, there have been signs of a new limited openness to the rest of the world which can lead to greater opportunities for mutual learning and exchange. As we reflect on a nation and a people with a cultural and political tradition far longer and very different from our own, we must continually ask how these changes are understood by the Chinese people themselves. It would seem that the Christian Church barely exists as a visible organized institution in China today. However, believing that God was not

absent from one fourth of the World's people for a quarter of a century, we hope that we may be led to understand how God was manifest in China during these years of change.

We also recognize that the new situation has great meaning for the people of Taiwan and the Christians in Taiwan who have maintained their faith and the institutions of their churches since 1949 under circumstances different from those on the mainland. During the period of change now upon us we reaffirm our fellowship with them as they follow God's guidance into the future. Our commitment to the church and people of Taiwan is based upon relations which we have in the ecumenical church and upon our conviction that participation in basic decisions affecting one's life is a God-given right.

Our Response: Some Suggested Next Steps

God is now calling us to respond to a new situation, for which we will have to discover new approaches to fulfill our mandate for mission. We recognize that this will not mean the reestablishment of mission relations in the same patterns which prevailed before 1949. In order to venture new possibilities of relationships with the Chinese people, we suggest the following practical steps:

1. We believe that the new situation offers increased, but still limited, opportunities for more open relationships between Christians of the United States and those of China. In this context, we seek to develop ecumenical contacts with Christian communities and individuals in China, so that we can learn from each others' experience and share our faith, concerns and commitments.
2. We encourage our local congregations to take advantage of this year's interdenominational study emphasis on China. It is important to become better acquainted with Chinese culture, history, religion, and politics through the study of materials which have been prepared for this purpose and through contacts with persons who have informed interest or experience in China. Presbyterians should continue to pray for the people of China and Taiwan and for our relationships with them.
3. We encourage Presbyterians to participate in the expanding opportunities for contact and communication with the Chinese people, some of which now appear to be: the exchange of teachers and students; trade delegations; teams of scientists and technicians; government personnel; journalists; and tour groups. The Christian Church can fulfill a part of its mandate by encouraging qualified persons to engage in these various types of exchange programs, and to assist in their preparation and orientation, particularly in matters of faith and motivation.
4. The welcoming of visiting Chinese scholars, students and guests into our homes, churches, communities and places of work will require special sensitivity for mutual learning and sharing. This is an area of human relationships particularly relevant for our congregations and Church members. We should encourage our people to volunteer to be partners in these relationships and assist them in preparing for this role.
5. As Christians, we must witness to more than the political, cultural or social aspects of interaction in our relationships with people. Specifically, we must seek to discover the deeper human and spiritual basis which lies beneath all of these. This will require patience and humility as we struggle to articulate and find appropriate expression for the meaning of Jesus Christ in our time. For example, we must develop a theological under-

standing of the meaning of power and technology and its effect on the human spirit. Similarly, we will want to ask Chinese about their understanding of power and modernization as they affect the lives of their people.

6. The Presbyterian Church in the United States should continue to support and encourage competent and qualified men and women for service and witness in relationship to the Chinese people. For this purpose it is requested that additional staff time and funding be allocated at denominational and ecumenical levels to provide more assistance to the Church in the expression of its China interests and concerns.

7. As we look forward to a new era of relationships with the Chinese people, we wish to reaffirm the imperative of actively seeking guidance from brother and sister churches in Asia. Believing that the Church of Jesus Christ is still present in China, even though its forms and structures have been radically changed, we express the hope that we might reestablish some relationship which will bear witness to our common Lord and our common Mission. We are eager to establish any new relationships in an ecumenical context, in conjunction with churches in the United States and those in association with the Christian Conference of Asia.

Conclusion

We hope and pray that people in both China and the United States will be open and responsive to the new possibilities for relationships and understanding which present themselves in this new situation. As Christians we seek to walk in humility, with open minds, prepared to change our ways, fulfilling the ministry of reconciliation, under the Lordship of Jesus Christ. We believe that God will open up new paths to follow, which will allow us to create a more just and human future in our relationship with the Chinese people.

(2) That the General Assembly Mission Board:

(a) be directed to formulate proposals for the use of funds anticipated from the Peoples' Republic of China for the implementation of "Some Suggested Next Steps" in the paper "Relationships Between China and the United States" (see p. 229) and for the implementation of Mission Directions adopted by the 119th General Assembly (see p. 211).

(b) be directed to set aside and expend 30% of the expected total of these funds to implement proposals of service and witness in relationship to the Chinese people.

(c) be directed to bring recommendations to the 120th General Assembly regarding the expenditure of the remainder of these funds, keeping in mind the original purpose and source of the funds.

(d) be directed to do everything in its power to reestablish Christian witness in China through a response to evangelistic opportunities and the offering of humanitarian aid and technical assistance.

(3) That Resolution 79-6 from Gerald A. Little and James N. McGuire (see page 121), calling the PCUS to forgive war claims settlement from the People's Republic of China, be rejected.

(4) That Resolution 79-10 from J. Miller Liston and Daniel B. Lott (see page 123), regarding Christian mission in China, be answered by reference to the action of the General Assembly in adopting Item II.A.1.a.(2).

b. Paper, "On the National Fate of the People of Taiwan," Mission Board Recommendation 24, Communications 79-4, 79-22, 79-35.

(1) That Recommendation 24 be adopted.

24. That the General Assembly adopt the statement "On the National Fate of the People of Taiwan" as amended, together with the affirmations, concerns, and instructions therein, and commend the paper to the Church for study and appropriate action.

ON THE NATIONAL FATE OF THE PEOPLE OF TAIWAN

The establishment of formal diplomatic relations between the United States of American and the People's Republic of China has intensified the feeling of insecurity and uncertainty for the people of Taiwan. This new political reality was not unexpected. The Presbyterian Church in Taiwan has expressed its concern for the future of Taiwan in the form of three statements:

1. A *Public Statement on Our National Fate* was issued in 1971, shortly before President Nixon's visit to the People's Republic of China. The Statement proclaims that human rights are ordained by God, and the sovereignty of Taiwan belongs to the people of Taiwan. It requests the government in Taiwan that "elections be held of all representatives to the highest government bodies in order to strengthen democracy and solidarity at home and thereby maintain national dignity in the international community."
2. *Our Appeal* was issued in 1975 prior to President Ford's visit to Mainland China. In this *Appeal,* the Presbyterian Church in Taiwan reaffirmed its previous *Public Statement,* advocating the people of Taiwan's sovereignty on the Island. It also appeals to the Nationalist Government "to promote democracy and . . . establish a society of justice and equality."
3. Then, in 1977, on the eve of Secretary of State Vance's visit to China, the Presbyterian Church in Taiwan issued *A Declaration of Human Rights.* The Declaration appealed to President Carter:

> ". . . to continue to uphold the principles of human rights while pursuing the normalization of relationships with Communist China and to insist on guaranteeing the security, independence and freedom of the people of Taiwan. As we face the possibility of an invasion by communist China we hold firmly to our faith and to the principles underlying the United Nations Declaration of Human Rights. We insist that the future of Taiwan shall be determined by the 17 million people who live there . . ."

The Declaration also urged the Government of Taiwan to "face reality and to take effective measures whereby Taiwan may become a new and independent country."

The people of Taiwan have lived under martial law since the arrival of the Nationalist government in 1949. This ruling Chinese minority identifies itself as the legitimate government over all of China. Participation in the National Assembly has been restricted to provincial representation, the Mainland Provinces still being represented by those who were elected some thirty years ago prior to their evacuation from the Mainland. Taiwanese, therefore, continue to feel excluded by the Kuomintang government from meaningful participation in government. The Kuomintang government has restricted the freedom of the Taiwanese People in many ways. Evidence of this is cited in the recent editorial statement by the Presbyterian Church in Taiwan, which has over the years challenged the policies and practices of the Kuomintang government:

> "Our love of country and our homeland has been at the cost of a high price: We have been and continue to be seriously misinterpreted and bitterly attacked. Soon after the public statement (1971) was released, the Bible in the 'mother tongue' of the people of Taiwan was banned. Again and again, our local congregations have been harassed. Pastors for our Church

have been prohibited from traveling abroad and, most serious of all, the Church's (property) holding body, the legal corporation, was nearly dissolved by a simple administrative order from the Ministry of the Interior." (Ref. *Taiwan Church News,* No. 1401, January 7, 1979).

In response to the *Appeal* and to the *Declaration on Human Rights,* issued by the Presbyterian Church in Taiwan, the 118th General Assembly of the Presbyterian Church in the United States adopted the following public policy statement:

"1. That human rights are indivisible and are to be safeguarded; and that among these there is the right to self-determination;
2. That all the people of Taiwan have the human right to participate significantly in the determination of their own national destiny;
3. That the United States government should seek ways to bring to a just end the legacy of the Cold War in East Asia, including normalization of diplomatic relations with the People's Republic of China without jeopardizing the right of self-determination of all the people of Taiwan."

The new political reality following the normalization of relations between the United States and the People's Republic of China has not changed the content of Taiwanese existence. Not only are basic political rights still denied the people of Taiwan, but also, a new threat of absorption of Taiwan by the People's Republic of China is being added by the new political reality. The Presbyterian Church in Taiwan, facing today's critical situation, seeks self-determination, peace, justice and equality for all the people in Taiwan.

In a situation marked by hopes and fears, the Presbyterian Church in Taiwan issued (December 29, 1978) a communication addressed to sister churches, stating:

"Politically this New Year will bring about big changes in our situation. As yet we do not know what will result from 'normalization'. However, it is clear that many difficulties may arise and new pressures come into play. At present we are all safe and are determined to hold to the principles which we have stated in the past and for which we have struggled for so long. Please continue to pray that we may stand firm in the faith and that Taiwan may be a place where peace, freedom and justice may flourish."

In response to the communication of December 29, 1978 from the Presbyterian Church in Taiwan, the 119th General Assembly, Presbyterian Church in the U.S.:

1. Reaffirms its solidarity in Christ and its partnership in mission with the Presbyterian Church in Taiwan;
2. In accordance with the action of the 118th General Assembly, Presbyterian Church in the U.S., expresses its support of the initiative by the governments to the United States and the People's Republic of China to normalize diplomatic relations between the two countries, thus seeking to bring to a just end the legacy of the Cold War in East Asia;
3. Supports the rights of the people of Taiwan to participate significantly in the determination of their own political destiny;
4. Expresses its concern over the continuation of the martial law regime in Taiwan, the identification of the Republic of China as the legitimate government of All China, and the absence of a representative political

process that would permit the people of Taiwan to express freely their will as to the options now before the people of Taiwan;
5. Instructs the Stated Clerk of the General Assembly to communicate this action to the President and Congress of the U.S., and to the Presbyterian Church in Taiwan.

(2) That Communications 79-4 (see page 41), 79-22 (see page 65), and 79-35 (see page 73), from the Presbyterian Church in Taiwan, be answered as follows:

That the 119th General Assembly communicate to the Presbyterian Church in Taiwan its concern and prayerful support for them as they continue to demonstrate courage in their adverse situation.

c. Paper, "The Church and Public Education,"; Mission Board Recommendations 26 and 27, Mission Board Responses 27, 28.

(1) That Recommendation 26 be adopted:

26. That the General Assembly adopt the paper "The Church and Public Education" as amended, (see Appendix, page 525), as a fitting response to the request of the 118th General Assembly for a "concise statement for study and appropriate action . . . that will address the following issues:

a. The nature of specific crises that threaten public education in our country today.

b. Concrete ways in which Presbyterians may act both corporately and as individual families to meet those crises constructively and to foster conditions that make for a high quality public education system with the widest possible base of community support."

(2) That Recommendation 27 be adopted:

27. That the General Assembly commend the paper, "The Church and Public Education," to the Church for study and declare its sense of the urgent need for the Presbyterian Church, U. S., in all its constituent parts, to do critical theological reflection upon: 1) the reasons for the church's support of public education, 2) the crises that threaten public education in our country today, and 3) ways Presbyterians individually and corporately may respond constructively to those crises; and that the General Assembly request the Mission Board, through its agency, Ministries in Public Education, 1) to develop a packet of study materials for use by families, Sessions, Presbyteries, and Synods, and 2) in consultation with the Office of the Washington Communicator, to consider public policy positions in the area of public education for recommendation to the 120th General Assembly.

(3) That the General Assembly instruct the Mission Board to evaluate the work done by the Department of Religion of Florida State University under the direction of Dr. Robert Spivey and other selected sources relating to the teaching of religion in the public schools; to study ways and means of introducing the study of religion as an objective component of the curriculum in the public schools; and to report to the 120th General Assembly.

(4) That Response 27 (see Appendix, page 607), requesting a study paper, be approved.

(5) That Response 28 (see Appendix, page 608), regarding the Washington Communicator, be approved.

d. "Resolution on the Abortion Rights Crisis" and Recommendation, Mission Board Recommendation 34, Mission Board Response 21, Overture 79-21, Resolution 79-11.

(1) That Recommendation 34 be adopted, as amended:

34. That the General Assembly adopt as amended the Paper, "A Resolution on the Abortion Rights Crisis".

NOTE: The straw vote on this item by Youth Advisory Participants was 39 for, 11 against. — *Stated Clerk.*)

A RESOLUTION ON THE ABORTION RIGHTS CRISIS

We hold in high respect the value of potential human life; we do not take the question of abortion lightly; and we hold varying viewpoints as to when abortion is morally justified. It is exactly this plurality of beliefs which leads us to the conviction that the decision regarding abortion must remain with the individual, to be made on the basis of conscience and personal religious principles, and free from governmental interference.

In 1973, the Supreme Court determined that decisions about abortion are a matter of individual conscience, and a constitutional right of privacy prohibits the state from restricting the termination of early pregnancy. Thus, within the bounds of health regulations which apply to all surgical procedures, a woman's freedom of choice concerning abortion was constitutionally upheld.

We have since witnessed the development of a massive campaign to overturn this decision at local, state and national levels, both through legislation and through the judicial process.

Recognizing that even within the Presbyterian Church, U. S. there are those who hold radically different views of abortion, the church has nevertheless stated that "abortion should be available to all who desire and qualify for it" (1970 *Minutes*, p. 124). We respect the right of those who differ from us—those who hold the absolutist view that abortion is never permissible—to seek to persuade others to subscribe to that point of view, but we are unalterably opposed to the enactment of that view into law.

In the belief that "a church that tries to be neutral by keeping silent . . . will . . . forfeit its redemptive power and influence among men" (and women); and that "only a church that heeds the summons of principle above all else, and that dares in deed and spirit to defend the rights of all men" (and women) "without fear or favor, will gain the abiding respect of the world and the full blessing of God" (1949 *Minutes*, p. 192), the General Assembly Mission Board transmits the following resolution for consideration by the 119th General Assembly:

Whereas, the 110th General Assembly (1970) declared that "the willful termination of pregnancy by medical means on the considered decision of a pregnant woman may on occasion be morally justifiable . . . . Medical intervention should be made available to all who desire and qualify for it, not just to those who can afford preferential treatment" (1970 *Minutes*, p. 124); and

Whereas, the General Assembly has reaffirmed that position numerous times since 1970, most recently in 1978 when the 118th General Assembly "reaffirm(ed) the positions of the 110th and subsequent General Assemblies concerning the right of a woman to terminate a pregnancy and the need for continued education in the Church to better understand the many implications, both religious and social, that are entailed in the issues of abortion" (1978 *Minutes*, p. 193); and

Whereas, those opposing abortions are aggressively advocating an amendment to the United States Constitution, a proposed Constitutional Convention, and in other ways working to prohibit freedom of individual choice; and

Whereas, rulings by the U.S. Supreme Court have resulted in public funds being denied for abortions for persons who are otherwise entitled to publicly funded medical assistance in many states and in the medical programs of several branches of the federal government;

Whereas, this policy clearly discriminates against low-income women, effectively hampering their freedom of choice; and

Whereas, "it is the church's responsibility to be the loving and supportive community within whose life persons can best make decisions in conformity with God's purposes revealed in Jesus Christ, and within which one can find forgiveness and renewal" (1973 *Minutes*, 1973, p. 133); and

Whereas, the root of many problem pregnancies lies in inadequate preparation for dealing with sexual relationships and, indeed, in a general confusion about our attitudes toward and expression of sexual feelings and personal morality;

Therefore, the 119th General Assembly:

1. Urges legislators at all levels of government to resist attempts to pass an amendment to the Constitution, or to call for a Constitutional Convention either for the purpose of eliminating the right of individual choice in moral decision or for enforcing a view of sexuality which would curtail contraceptive information and availability.

2. Calls on the U.S. Government to make public funds available for medically safe abortion care for any woman entitled to publicly funded health care and to reject legislative or administrative attempts to prohibit abortion; and urge judicatories and members of the PCUS to work for these public policies.

3. Urges judicatories to develop programmatic responses to the present abortion rights crisis so that:

a. Women who are financially unable to obtain abortion care may be assisted;

b. Laypersons may engage in open, informed dialogue on this issue;

c. Clergy who have the opportunity to counsel persons faced with a decision on abortion may do so in a loving, reconciling way.

d. Women who desire to carry their children will be shown concern and support with adoption or financial assistance and Christian love.

4. Reminds the judicatories and members of the Presbyterian Church, U.S. of the availability and timeliness of the General Assembly paper, "Abortion: Documents for Church Study," available from Materials Distribution Service, and urges its use.

Special attention is called to the study paper on abortion adopted by the 113th General Assembly which declares, "Abortion is not a desirable solution although it may be at times a necessary option. May God hasten the day when all people can affirm parenthood as one of God's greatest gifts and all God's children will be set free to reflect his Glory."

5. Instructs the Stated Clerk to communicate the concerns raised in this resolution to the President of the United States, members of the Congress, members of the President's Cabinet, and the Governors of each state.

6. Urges the Mission Board and all judicatories to develop and promote educational opportunities in the area of family life education, especially sex education.

7. Urges local churches to support home and community efforts in sex education programs.

(2) That Response 21 (see Appendix, page 607), concerning a Constitutional convention, be approved.

(3) That Overture 79-21 from the Presbytery of Suwanee (see page 96), regarding limiting of abortion rights, be answered by reference to the action of the General Assembly in adopting "A Resolution on the Abortion Rights Crisis."

(4) That Resolution 79-11 from Roger Gulick and Charles Zeiser (see page 123), regarding abortion, be answered by reference to the action of the General Assembly in adopting "A Resolution on the Abortion Rights Crisis" and by calling attention to the actions of previous General Assemblies, especially the 113th (*Minutes*, p. 133) the 114th (*Minutes*, p. 164) the 115th (*Minutes*, p. 122).

e. Report of the Task Force on Criminal Justice

(1) That the Report of the Task Force on Criminal Justice (see Appendix, page 479), be approved with the following comments:

(a) That the General Assembly refer this paper to the Council on Theology and Culture to restudy the relationship of the Doctrine of Atonement as stated in lines 154 through 176, page 197, *Minutes of the 118th General Assembly,* as it relates to unrepentant criminals and the Administration of Criminal Justice.

(b) That the Assembly's Task Force on Criminal Justice give special attention to the issue of the way in which our church, our society, and our criminal justice system should express concern for the victims of crime.

f. Responses 24 and 26.

(1) That Response 24 (see Appendix, page 607), on the arms race, be approved.

(2) That Response 26 (see Appendix, page 607), regarding lobby disclosure, be approved.

B. Communication 79-42.

That Communication 79-42, from the Governing Board of the NCCC (see page 80), regarding "Choose Life," be answered as follows:

1. That the 119th General Assembly communicate to the Governing Board of the NCCC our receipt with appreciation of this communication, and advise them that it becomes a part of the Minutes of this Assembly, and assure them that we join them and the signatory Churches in the profound longing for peace and for the ever more productive employment of resources in humane causes instead of in the arms race.

2. That this General Assembly communicate to the President of the United States and to each United States Senator our respectful urging that they be guided only by the aggressive and forthright pursuit of peace in the handling of the SALT II treaty. We

urge on our own great nation, in the spirit of the Lord Jesus Christ, a prudent willingness to risk in the quest for reduction of arms, and we urge a rejection of any competitive quest for national superiority as an extension beyond the nation's reasonable defense. We assure these elected officials of our prayers for them in pursuit of a just peace, and the consequent glorious opportunity to redirect resources from arms to the nurture and feeding of the hungry.

3. That this General Assembly call the Presbyterian Church U.S. at large to special prayer for world peace, and specifically for Divine guidance regarding the SALT II treaty. We commend to the Moderator that he cause a date to be selected, the call be communicated to the churches, and tangible encouragements be considered by vehicles such as a special cover for a worship bulletin.
4. That this General Assembly pause at this point for both private and public prayer directed by the Moderator for peace in the world which we all affirm to belong to the Prince of Peace.

The Assembly paused for prayer, both private and corporate, as led by the Moderator.

C. Resolutions 79-2, 79-5, 79-22.
   1. That Resolution 79-2 from James S. Lowry and Deedie Simmons (see page 120), regarding two families in the USSR, be approved with the following amendment:

      Delete the second resolved beginning with "Resolved, that copies of . . ." and replace it with "Resolved: That the conviction and concerns expressed above be communicated not only to the President of the United States and to his Secretary of State but also to the Churches' Committee on the Helsinki Agreements (WCC-Churches' Commission on International Affairs)."
   2. That Resolution 79-5 from Sostenes Infante and Lucia L. Reyes (see page 121), dealing with striking farm laborers in California, be approved with the following amendments and referred to the Task Force on World Hunger:
      a. Delete 4th paragraph beginning, "Whereas the efforts . . ." and insert "Whereas farm laborers in California are in need of relief due to a strike; therefore"
      b. In the last paragraph delete "Texas and Florida."
   3. That Resolution 79-22 from Fletcher C. Hutcheson and J. N. Thompson (see page 126), regarding family planning services, be approved, with the following amendments:
      a. delete "endorse" and insert "urge"
      b. after "culturally feasible." add: "and that this resolution be forwarded to the Task Force on World Hunger."

WINNIE WOOD
Chairperson

The General Assembly adopted the following motion:

A. That the General Assembly instruct the Permanent Nominating Committee to bring to the 120th General Assembly:

   A report on its understanding of the meaning of the phrase, "to insure adequate representation of women and minorities" including percentage ranges of categories;

B. That the General Assembly instruct the Committee on Assembly Operations to (1) propose to the 120th General Assembly amendments to the Standing Rules which will define the role of the Permanent Nominating Committee during the meeting of the General Assembly; and (2) bring recommendations regarding any necessary actions which may need to be taken regarding terms of service of persons in positions for which the Permanent Nominating Committee makes nominations (e.g., beginning and end of term on the Mission Board, Councils, etc.);

C. That the Office of Review and Evaluation be instructed (1) to study the matter of Synod nominees to General Assembly positions, (2) to report on this study to the 120th General Assembly, and (3) to propose to the 120th General Assembly a possible procedure for enabling Synods to provide nominees which help the General Assembly attain its own goals and guidelines on its boards, councils, agencies, etc.

REPORT OF THE STANDING COMMITTEE ON MISSION BOARD ORGANIZATION

Ms. Nancy Hollis Dillard, Chairperson, presented the Report of the Standing Committee on Mission Board Organization, which **was adopted,** as follows:

I. The Standing Committee on Mission Board Organization considered the following items referred to it:
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. General Assembly Mission Board
         a. "Specialized Ministries of Institutional Chaplains and Pastoral Counselors" Report Recommendation A.1.
         b. Program and Resourcing Coordinating Council Report and Recommendation, Mission Board Recommendation 17, and Mission Board Response 36.
         c. Mission Board Recommendation 31.
      2. Office of Review and Evalution Report.
         a. Section 3.C.2. and Recommendation 5.
         b. Section 3.C.3. and Recommendation 6.
         c. Section 3.C.4. and Recommendation 7.
         d. Section 3.C.6. and Recommendation 9.
         e. Sections 3.D.1 and 2.a., b., c., and Recommendations 10 and 11.
         f. Section 3.D.3.
         g. Appendix A, for information.
         h. Section 4.E and Recommendation 15.
      3. Council on Church and Race Recommendation 1.
   B. Resolution 79-13.

II. **YOUR COMMITTEE RECOMMENDS:**
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. General Assembly Mission Board
         a. That Recommendation A.1. of the Report on Specialized Ministries of Institutional Chaplains and Pastoral Counselors, be approved:
            A. That concerning the relationship of the General Assemblies to institutional chaplains and pastoral counselors, the 119th General Assembly (PCUS) and the 191st General Assembly (UPCUSA):
               1. Lodge responsibility with the General Assembly Mission Board (PCUS) and the Vocation Agency (UPCUSA) for the preparation, certification, and professional development of specialized ministers.
         b. Report of the Program and Resourcing Coordinating Council and Recommendation 17 and Mission Board Response 36.
            (1) That the Report of the Program and Resourcing Coordinating Council (see Appendix, page 543) be accepted.
            (2) That Recommendation 17 be adopted:
               17. That, as a result of the study done by the Program and Resourcing Coordinating Council, the General Assembly direct the General Assembly Mission Board, through the Division of Court Partnership Services, to continue monitoring the coordination of the pastoral care of church professionals and their families without additional staffing of this function at this time.
            (3) That no action be taken in regard to Response 36 (see Appendix, page 609).
         c. That Recommendation 31, regarding reschedule of review of Regional Communicators, be answered in the negative.
      2. Report of the Office of Review and Evaluation.
         a. (1) That no action be taken on Section 3.C.2 (see Appendix, page 326).
            (2) That Recommendation 5 be adopted:
               That the Broadcasting/Audio-Visuals function be continued essentially as at present with attention given to better internal coordination.
         b. (1) That no action be taken on Section 3.C.3. (see Appendix, page 327).
            (2) That Recommendation 6 be adopted:
               That Missionary Enlistment and Missionary Care and Support be continued for the present, at essentially the same level.

c. (1) That no action be taken on Section 3.C.4. (see Appendix, page 328).
(2) That Recommendation 7 be adopted:

That the Office of Minority Affairs be continued in essentially its present form, with an emphasis on the development of minority constituencies and the relationship to middle courts and regional minority groups.

d. (1) That no action be taken on Section 3.C.6 (see Appendix, page 331).
(2) That Recommendation 9 be approved:

a. That Presbyterian Center Management Council and that portion of the Mission Board's Property Management function pertaining to the Presbyterian Center be terminated.

b. That the General Assembly request the trustees of the Presbyterian Center, Inc., to take the following action, amending their charter as required (1E1 of Organizational Plan to be amended accordingly):

(1) *Presbyterian Center Board of Trustees*

The Board of Trustees of the Presbyterian Center, Inc., will be composed of 7 members, as follows:

3 members representing organizations holding equity, one to be named by the General Assembly Mission Board; one by the Committee on Assembly Operations; and one by the Board of Annuities and Relief

4 members to be elected by the Board of Trustees itself, all of whom should be chosen for their expertise in business, property and financial affairs.

All members should be chosen from the Atlanta area, particularly since both cost of meetings and ongoing supervision are better served by persons local to the Presbyterian Center property.

Members will be divided by the Board into three classes, serving three-year terms and eligible for two consecutive terms. The Board of Trustees will elect its own chairperson.

Funds will be handled by the Central Treasurer.

A brief annual report will be made for the information of the General Assembly, including a financial report.

c. *Transition*

That equity-holding agencies, at the first meeting following approval, will name their representatives.

That the Board, at its first meeting following approval, will elect additional at-large members as needed.

That provisions for transfer of responsibility from the Division of Central Support Services to the Board of Trustees will be established by the Board of Trustees.

e. Sections 3.D.1. and 2.a.b.c.
(1) That no action be taken on Sections 3.D.1. and 2.a.b.c. (see Appendix, page 332).
(2) That Recommendation 10 be approved:

That the Mission Board be instructed to provide as accurate data as possible regarding the total cost of Materials Distribution Service, and the total funds generated for the year 1979, and thereafter, fully separate accounting.

(3) That Recommendation 11 be approved:

That the Mission Board be instructed to consider the possibility of not replacing Regional Communicators who resign or whose terms expire during the coming year (unless it is done on a temporary basis or the Synods concerned choose to assume full responsibility for these positions in the future), pending the 1980 review.

f. That no action be taken on Section 3.D.3. (see Appendix, page 334).
g. Appendix A (see Appendix, page 335) was noted, and no action was taken.
h. (1) That no action be taken on Section 4.E. (see Appendix, p. 346).
(2) That Recommendation 15 be approved:

That the term "chairperson-in-nomination", as used in the Organizational Plan of General Assembly Agencies, be replaced by the term "chairperson-elect".

3. That Council on Church and Race Recommendation 1 be approved:
   1. The Council on Church and Race recommends that the Ethnic Church Leadership Development Fund be lodged with the General Assembly Mission Board. The Ethnic Church Leadership Development Fund shall be administered in accordance with the following guidelines:

      The Mission Board's Minority Concerns Staff Team and two members of the Council on Church and Race, appointed by the Chairperson of Council on Church and Race, shall serve as Screening Committee for applicants. Final accountability, stewardship, and administration of the fund shall be the responsibility of the division of the Mission Board in which the fund is lodged.

      Rationale—While the council has administered the fund with care and deliberation, it is aware that responsibility and accountability for the fund is more in accordance with on-going programs than advocacy/monitoring which is the fundamental task of the Council.
4. That Resolution 79-13 from Don E. Pass and Val Fowler (see page 124), regarding the possibility of merger of John Knox Press and Westminster Press, be answered in the negative.

NANCY HOLLIS DILLARD
Chairperson

REPORT OF THE STANDING COMMITTEE ON BUDGETS AND FUNDING

Mr. Ray A. Killian, Chairperson, presented the Report of the Standing Committee on Budgets and Funding, which **was adopted, as amended,** as follows:

I. The Standing Committee on Budgets and Funding considered the following items referred to it:
   A. Reports, Portions of Reports, and/or Recommendations as follows:
      1. a. General Assembly Mission Board 1980 Benevolent and Board Budgets, and Recommendations 3, 4, 5.
         b. Financial Displays and Audits of the General Treasurer, A., B., C., D. (for information).
      2. Committee on Assembly Operation Recommendations 4, 5, 6.
      3. Committee on Women's Concerns Budget Appeal Appendix B.
      4. Council on Church and Race Report, Budget Appeal.
      5. Consultation on Church Union Recommendation 3.
   B. Overtures 79-14 (1) and 79-52 (1).
   C. Referrals
      1. From the Standing Committee on Office of the General Assembly concerning funding for the Committee on Women's Concerns, Recommendation 9 and Council on Church and Race, Recommendation 10.
      2. From the Standing Committee on Church Orders and Vocations concerning funding for Mission Board Recommendation 16.
      3. From the Standing Committee on Polity concerning funding for Council on Theology and Culture, Recommendation 2, 3.
      4. From the Standing Committee on Interpreting the Faith, concerning funding requested for Overture 79-41.
      5. From the Standing Committee on Interpreting the Faith concerning funding for establishing a Task Force on Homosexuality.
      6. From the Standing Committee on Interpreting the Faith concerning funding requested for Resolution 79-9.
      7. From the Standing Committee on Supervision of Lower Courts concerning funding requested for Resolution 79-20.
      8. From the Standing Committee on Mission Board Administration concerning funding for Mission Board Recommendations 2e, 2f, 2g.
      9. From the Standing Committee on Mission Board Administration concerning funding for Mission Board Recommendation 35.
      10. From the Standing Committee on Mission Board Administration concerning funding for Council on Church and Race, Recommendation 3.

11. From the Standing Committee on Priorities and Goals concerning funding requested for Overtures 79-39 and 79-47.
12. From the Standing Committee on Priorities and Goals concerning funding for Council on Theology and Culture, Recommendation 12 and Overture 79-25.
13. From the Standing Committee on Church Catholic I concerning funding for Committee on Women's Concerns, Recommendation 7.

D. Additional Recommendation.

II. YOUR COMMITTEE RECOMMENDS:

A. Reports, Portions of Reports, and/or Recommendations as follows:

1. a. General Assembly Mission Board 1980 Benevolent and Board Budgets.

(1) That, having carefully studied the Report of the General Assembly Mission Board 1980 Benevolent and Board Budgets (see Appendix, page 467), including the 1980 General Assembly Benevolent Budget income projections, this Report be accepted as background information for consideration of the basic benevolent challenge income goal, and further, that having carefully reviewed details of Proposed Budgets A, B, and C as displayed, these displays be accepted as background information for consideration of the 1980 General Assembly Mission Board Budget.

(2) That Mission Board Recommendation 3 be adopted, as amended, as follows:

That a 1980 basic benevolence challenge income goal of $8,700,000 be approved and that Sessions and Presbyteries be encouraged to increase their gifts for these causes by at least 10% to meet or go beyond this goal. And that, to provide encouragement, it is further recommended that the Moderator of the General Assembly communicate by letter with each pastor and Clerk of Session explaining the rationale for the challenge goal and strongly urging each Session to support it with its most infectious enthusiasm.

(3) That Mission Board Recommendation 4 be adopted:

	Percentages	Estimated Dollar Goal	
Board of Annuities and Relief			
Regular Benevolences	5.9770	$ 520,000	
Joy Gift Offering	6.8966	600,000	
	12.8736	$1,120,000	
TOTAL Board of Annuities & Relief			$1,120,000
General Assembly Mission Fund			
Mission Board	77.4713	$6,740,000	
Stillman College	3.0805	268,000	
Presbyterian School of Christian Education	2.4368	212,000	
Montreat	2.3563	205,000	
National Council of Churches	0.7126	62,000	
World Council of Churches	0.4023	35,000	
American Bible Society	0.3563	31,000	
Presbyterian Foundation	0.2873	25,000	
Lord's Day Alliance	0.0115	1,000	
Religion in American Life	0.0115	1,000	
TOTAL General Assembly Mission Fund	87.1264	$7,580,000	$7,580,000
TOTAL General Assembly Benevolent Budget Goal			$8,700,000

(4) That Mission Board Budget Recommendation 5 be approved as follows: That the General Assembly adopt Mission Board Budget A as amended and shown below, and that this budget be approved for 1980 planning with the understanding that should basic budget income exceed the estimates the authorization for the use of this excess be made by the 121th General Assembly and that expenditures for programs beyond the basic budget will be determined by the amount received for these programs.

	1980 Budget A
NATIONAL MISSION	
Basic	$ 849,000
Other	650,000
TOTAL	$ 1,499,000
INTERNATIONAL MISSION	
Basic	$ 4,115,000
Other	3,090,000
TOTAL	$ 7,205,000
CORPORATE AND SOCIAL MISSION	
Basic	$ 752,000
Other	900,000
TOTAL	$ 1,652,000
COURT PARTNERSHIP SERVICES	
Basic	$ 807,000
Other	12,000
TOTAL	$ 819,000
CENTRAL SUPPORT SERVICES	
Basic	$ 987,000
Other	40,000
TOTAL	$ 1,027,000
ADMINISTRATIVE COMMITTEE	
Basic	$ 310,000
Other	8,000
TOTAL	$ 318,000
OTHER BASIC	
Mission Consultation	$ 50,000
Pensions	
TOTALS	
Basic	$7,870,000
Other	4,700,000
TOTALS	$12,570,000

(5) That any potential dollar savings realized by the Mission Board in response to the Assembly's action on the recommendation of the Standing Committee on Mission Board Organization (II.A.2.e.3) concerning Regional Communicators be used by the Mission Board for implementation of the Mission Direction statements adopted by the 119th General Assembly.

b. Financial Displays and Audits of the Central Treasurer A. B. C. D.
That having reviewed these displays and audits, no action be taken.

2. Committee on Assembly Operations Recommendations 4, 5, 6.

a. That the Committee on Assembly Operations Recommendation 4 be approved as amended to adopt an Adjusted Operating Expense Budget for 1979 as displayed below:

	1979 Tentative Approved	Adjustment	
General Assembly Session	$200,000	+ 30,000	$ 230,000
General Assembly Printing	100,000		100,000
Moderator's Office	15,000	− 3,000	12,000
Stated Clerk's Office	218,500	+ 15,730	234,230*
Office of Review & Eval.	145,587		145,587
Council Theology & Culture	77,575		77,575
COWC	71,685	+ 1,989	73,574
Historical Foundation	197,308	+ 10,000	207,308
Council on Church & Race	68,281		68,281
Comm. on Assembly Operations	15,000		15,000
PJC	5,000		5,000
PNC	6,000		6,000
NCC	7,000		7,000
WCC	3,000		3,000
WARC	26,310		26,310
Other Ecumenical Delegations	2,000	− 2,000	
COCU	18,032	+ 4,692	22,724
Joint Comm. on Union	25,000	− 1,950	23,050
Constitutional Problems (Union Pby.)	1,040		1,040
Church Property	2,000		2,000
Legal Fund	6,000	− 1,000	5,000
SC-Mid. Jud. Exec.	500		500
ORE 7-year study	5,000		5,000
TOTAL OPERATING EXPENSES	1,215,818	+ 54,461	$1,270,279
Legal Fund Overexpenditure (from Reserve funds)			65,000
Council on Theology and Culture (from Reserve funds: the 1978 General Assembly approved additional funding to CTC from OGA Reserves—1978 *Minutes*, pp. 236-237)			10,000
TOTAL 1979 AUTHORIZED EXPENDITURES			$1,345,279

*$12,500 related to publication of the *Digest of Acts and Proceedings* at the General Assembly.

The approval of this budget by the Assembly, specifying amounts allocated to particular purposes and committees will constitute the Stated Clerk's authorization to approve the payment of bills by the Central Treasurer.

That the General Assembly direct the Committee on Assembly Operations to require that Ad Interim Committees and Task Forces justify to the General Assembly why they have not completed their assigned tasks within the year of their existence and set forth specific reasons why they should be continued and further funded. This must be done on a year-to-year basis.

b. That the Committee on Assembly Operation Recommendation 5 be approved as amended to adopt a Tentative Operating Expense Budget for 1980 in the amount of $1,304,470 including the following expenses:

General Assembly Session	$ 215,000
General Assembly Printing	106,000
Moderator's Office	14,000
Stated Clerk's Office	253,599
Office of Review & Evaluation	138,535
Council on Theology & Culture	87,064
COWC	78,370
Historical Foundation	217,000
Council on Church & Race	73,041
Comm. on Assembly Oper.	15,900
PJC	5,300
PNC	6,360
NCC	7,000
WCC	3,000
WARC	26,310
COCU	15,701
Joint Comm. on Union	22,750
Const. Prob. (Union Pres.)	1,040
Church Property	2,000
Legal Fund	6,000
SC-Mid. Jud. Exec.	500
ORE 7-Year Study	5,000
Ad Interim Committee on Single Budget & Lodgment	5,000
TOTAL OPERATING EXPENSES	$1,304,470

Approval by the General Assembly of the Tentative Operating Expense Budget for 1980 will affirm the authorization of the Stated Clerk to disburse such funds under the tentative budget from January 1, 1980, until approval of an Adjusted Operating Budget for 1980 by the 120th General Assembly meeting in that year.

c. That the Committee on Assembly Operations Recommendation 6 be adopted as amended as follows:

That the per capita apportionment for 1980 be set at $1.52, the apportionment to be based on the total membership of each presbytery reported as of December 31, 1978 with payment in full due January 1, 1980.

3. Committee on Women's Concerns Budget Appeal, Appendix B (see Appendix, page 380). That, having been informed by the Committee on Women's Concerns that they have withdrawn this Budget Appeal and are satisfied with the listed budget amount in the Tentative Operating Expense Budget for 1980, no action be taken regarding this appeal.
4. Council on Church and Race Report Budget Appeal (see Appendix, page 387). That the requested Budget increase of $6,027 above the recommended amount in the 1980 Tentative Operating Expense Budget be answered in the negative.
5. Consultation on Church Union, Recommendation 3. That the request for additional funding of $5,000 (subsequently amended to $4000) to provide funding for attendance at a 1980 plenary session, notice of which was received after Budget requests were made to the Operating Expense Budget, be answered in the negative.

B. Overtures 79-14 (1) and 79-52-(1).

That Overtures 79-14 (1) from the Presbytery of Shanandoah (see page 93) and 79-52 (1) from the Presbytery of Mobile (see page 105), requesting increased funding of $22,700 for the Presbyterian Council on Chaplains and Military Personnel, be answered in the negative and referred to the Division of National Missions of the Mission Board for a study to determine if there is a more cost-effective way to accomplish the same objectives, and that, if indicated, an alternative be recommended to the 120th General Assembly.

C. Referrals

1. That the Referral from the Standing Committee on Office of the General Assembly concerning funding for the Committee on Women's Concerns, Recommendation 9 (see page 378) and Council on Church and Race, Recommendation 10 (see page 386) to provide $5,000 to fund an Ad Interim Committee to study the single budget concept and lodgment, be approved as amended to provide funding for a one-year

study in the 1980 Tentative Operating Expense Budget. Further, that the Office of the Stated Clerk be authorized to advance funds from reserves against the 1980 Tentative Operating Expense Budget to allow the Committee to begin its work in 1979.

2. That the Referral from the Standing Committee on Church Orders and Vocations concerning funding for implementation of Mission Board Recommendation 16 (see page 600) to provide fund of $1500 for each of two years for a Task Force to study the Nature and Practice of Ministry, be answered in the negative.
(NOTE: The Assembly's action on this item was rendered moot by its earlier action on Item II.A.1.b.(2).e. of the report of the Standing Committe on Church Orders and Vocations (p. 180) which recommended other funding. — *Stated Clerk.*).
3. That the Referral from the Standing Committee on Polity concerning funding for Council on Theology and Culture, Recommendation 2, 3 (see page 354), be answered with no action being taken, having been assured by the Mission Board and the Committee on Assembly Operations that funds are budgeted to prepare a study guide for the paper "Church Membership and Discipline" and to distribute the paper and study guide.
4. That the Referral from the Standing Committee on Interpreting the Faith for funding to implement Overture 79-41 (see page 101) for preparation of a paper on sociobiology (1979—$500; 1980—$1,500) by the Council on Theology and Culture, be answered in the negative, with attention called to the rapidly increasing costs of Assembly Operations and consequent increase in the per capita apportionment.
5. That the Referral from the Standing Committee on Interpreting the Faith concerning funding to provide $5,000 to establish a Task Force on Homosexuality under the Division of Corporate and Social Mission, a recommendation of that Standing Committee with regard to the Council on Theology and Culture, Recommendations 5, 6, 7, 8, 9, 10, 11 (see page 355), be funded through potential dollar savings realized by the Mission Board in response to the Assembly's action on Regional Communicators in conjunction with Mission Direction Statement #3 under "Reconciliation," and if the money not be available the Recommendation be referred to the Mission Board for consideration with other actions from this Assembly on future priorities as 1981 budgets and long range plans are proposed to the 120th General Assembly.
6. That the Referral from the Standing Committee on Interpreting the Faith concerning funding to implement Resolution 79-9 by providing $1500 for a study of Church Growth, be answered in the negative, noting the rapidly increasing costs of Assembly Operations and consequent increase in the per capita apportionment.

During debate on Item C.6. Rev. B. Harrison Taylor, Staff Council on Theology and Culture, was asked to speak to the Assembly regarding what happens to papers when not funded.

7. That the Referral from the Standing Committee on Supervision of Lower Courts concerning funding to implement Resolution 79-20 by providing $7,500 to fund a committee to oversee establishment of union presbyteries/synods outside the bounds of the denomination, be rejected.
8. That the Referral from the Standing Committee on Mission Board Administration concerning funding for Mission Board Recommendations 2e, 2f, 2g, (see page 598), be answered with no action being taken, having been assured that funds are budgeted to establish a Task Force to prepare for the Mission and Capital Funds Campaign for 1985, as recommended in the Report of the Mission Board.
9. That the Referral from the Standing Committee on Mission Board Administration concerning funding for Mission Board Recommendation 35 (see page 602) be answered with no action being taken, having been assured funds are available to establish a Task Force on Stewardship of Accumulated Resources, as recommended in the Report of the Mission Board.
10. That the Referral from the Standing Committee on Mission Board Administration concerning funding for Council on Church and Race, Recommendation 3 (see page 383), for an increase in the Ethnic Church Leadership Development Fund to a level of $25,000 be referred to the Mission Board for consideration with other actions from this Assembly on future priorities, as 1981 budgets and long range plans are proposed to the 120th General Assembly.

11. That the Referral from the Standing Committee on Priorities and Goals concerning funding for implementations of Overtures 79-39 (see page 100) and 79-47 (see page 103) to provide $10,000 to establish a Task Force on Mexican Migration be answered in the affirmative with notation that these funds have been made available in amended Mission Budget A.
12. That the Referral from the Standing Committee on Priorities and Goals concerning funding for Council on Theology and Culture, Recommendation 12 (see page 356) and Overture 79-25 (see page 97) to provide $20,000 for Health Care Concerns in 1980, supported by the discussion of the Standing Committee on Priorities and Goals concerning the Report of the Mission Consultation, Mission Directions: III.A.2. #1 (see page 494), be answered in the negative and be referred to the Mission Board for consideration with other actions from this Assembly on future priorities as 1981 budgets and long range plans are proposed to the 120th General Assembly.
13. That the Referral from the Standing Committee on Church Catholic I concerning funding for Committee on Women's Concerns, Recommendation 7 (see page 377) to provide $1,250 to establish a Joint Committee on Women, be answered in the negative, noting the rapidly increasing costs of Assembly Operations and the consequent increase in the per capita apportionment.

D. Additional Recommendation.

That Item D. be referred to the Committee on Assembly Operations for report back to the 120th General Assembly:

Whereas, the task, mission and concern of the Office of Review and Evaluation is primarily to review and evaluate operations and programs of the General Assembly agencies with regard to their effectiveness for the mission assigned, whether the assigned mission should be changed or altered and whether other agencies efforts complement or duplicate the work; and

Whereas, the Office of Review and Evaluation is not expected to and is not equipped to provide a continuing evaluation of the cost-effectiveness and economic efficiency of the various operations and programs of the General Assembly under its present guidelines; and

Whereas, at all times, and especially in times of runaway inflation and decline in the availability of funds, we owe a special obligation to our local churches to be able to assure them that their resources are being not only wisely but efficiently used to accomplish their intended purpose;

Now, therefore, we recommend that the General Assembly issue the following instructions:

1. that there be strict adherence to adopted budgets and that the practice of returning with adjusted budgets to authorize planned overspending be discontinued except in unusual circumstances;
2. that serious efforts should be made forthwith to reduce the size of committees and numbers of meetings since meetings and their attendant costs approximate 50% of the budgets of many of our agencies and their operations;
3. that the Office of Review and Evaluation bring to the 120th General Assembly a recommendation regarding means to provide continuing, independent, objective evaluation of the cost-effectiveness and the economic efficiency of every single operation or function operating under the auspices of the General Assembly of our Church;
4. with the instruction to the staff that radical steps be taken to lower the cost of all future meetings of the General Assembly, such as further limiting meal allotments for Commissioners, requesting that more than two Commissioners occupy motel/hotel rooms, the time allotted for meetings be reduced, and that meetings be held in buildings belonging to the Church.

RAY A. KILLIAN
Chairperson

COMMITTEE ON THANKS

Rev. Thomas C. Duncan, Chairperson, presented the Report of the Committee on Thanks, which **was adopted, as amended,** as follows:

The 119th General Assembly of the Presbyterian Church in the United States meeting jointly with the 191st General Assembly of the United Presbyterian Church in the United States of America gives thanks to God for his call to us to be his servant people. We are grateful for every evidence of the leading of his Holy Spirit in our deliberations and in the decisions to which this high court of the church has been led.

To Kansas City Union Presbytery we express our profound gratitude for the incarnation of their motto "Unity in the Spirit" as they planned and carried out the host of responsibilities which are necessary for the arranging of a meeting of our Assembly. In particular we would thank David Winters, Moderator of Kansas City Union Presbytery, Joyce Barnes, Executive Secretary and Wm. J. Wilson, Chairperson of their Executive Committee.

We acknowledge with gratitude our retiring Moderator, Dr. Sara B. Moseley for being an ambassador for Christ to our church during the past year, and our present Moderator, Dr. Albert Curry Winn, for his gracious spirit and unfailing courtesy in guiding the business of this Assembly.

We appreciate the diligent efforts of our Stated Clerk, Dr. James Andrews, and his staff in providing every assistance possible for our many needs.

We would like to commend the young people for their participation this week. They have been positive contributors to our Committees and deliberations on the floor. Many have had to leave early this morning, but throughout the week they have been faithful in attendance. Yesterday one of their members told the General Assembly that the young people said thanks for allowing them to participate. We feel we should be the ones to say thanks and commend them for their diligence.

We thank the Chairpersons and Pages for their faithful and hard work during the Assembly.

We have been inspired by those who planned and carried out our worship services. Especially we would thank Dr. Joseph C. McLelland, the preacher for the Assemblies. Now as we come to the close of the 119th General Assembly we confess that we are sinners who have hope only in the grace and mercy of God who has redeemed us in the life, death, and resurrection of Jesus Christ. We believe that in spite of our sin God's plans for us are for good and not for evil and that he has for us a future and a hope. Thanks be to God!

THOMAS C. DUNCAN
Chairperson

PRESENTATION TO HOST COMMITTEE

Ms. Joyce Barnes and Mr. William J. Wilson, of the Kansas City Union Host Committee, were presented to the Assembly. A Seal of the Presbyterian Church in the United States was presented to Mr. Wilson, who responded.

ECUMENICAL PARTICIPANTS

Dr. C. B. Hastings expressed appreciation in behalf of the Ecumenical Participants.

The Minutes of May 30, 1979 morning session were read and approved, as amended.

Rev. Albert C. Winn, Moderator, made the following pronouncement: By virtue of the authority delegated to me by the Church, I do now declare that the General Assembly of the Presbyterian Church in the United States is now adjourned to convene at Myrtle Beach, South Carolina, on the 30th day of May, 1980.

The Moderator voiced the closing pray and the benediction.

ALBERT CURRY WINN
Moderator
JAMES E. ANDREWS
Stated Clerk

APPENDIX

REPORT OF THE MODERATOR

My first word must be one of deep gratitude for the opportunities of this year as Moderator, gratitude to Jesus Christ the HEAD OF THE CHURCH and to the Presbyterian Church in the United States. It has been a year when I have continually experienced God's grace that has sustained and enabled me to move across the Church, listening and looking and speaking. It has been a year of enormous learning. The faithfulness of congregations in this denomination strengthens my own faith. The courage and witness of individuals — all ages and colors and conditions — have confirmed my hope. My love for this Church — problems and all — has never been stronger. In the context of that love, that hope, that faith here are some of the challenges calling us into the future.

Almost a year ago I spoke to the 118th General Assembly about two profound hopes I had for this denomination: one in the area of nurture and the equipping for discipleship, the other for openness to the Holy Spirit within the governance and mission of the Presbyterian Church, U.S. It is in the light of those two aspects of the life of our denomination that I want now to suggest some possibilities for continued growth.

I speak of nurture first of membership primarily within this country and then as part of our global ministry. An indispensable resource for the mission of Jesus Christ through the Presbyterian Church, U.S., is a committed and equipped membership. We are called, I believe, to move even farther into serious study of the basic beliefs of our Church, rooted in the knowledge of the Bible. Half-knowledge and imprecise application of Biblical truths can both trip us and trap us. On top of serious Biblical and theological study can then be added studies of issues confronting us: criminal justice, human rights, economic systems, racism — all these alongside the teachings of Jesus Christ and the words of a righteous God through the prophets. Equipping does not come easily, but it girds us to be faithful disciples. We are enabled through many resources, particularly the Christian Education: Shared Approaches available to us this year.

Regarding our global mission program, I believe we are called to be so informed that we can wisely begin to do long-range planning, matching our resources of persons and programs to the opportunities and other Christian resources around the world. We need a lot of educating. I was sharply aware of my own fuzzy thinking about our "Latin American work" during my brief visit in Mexico, Equador and Brazil. Their location in the same general part of the globe tempts us to group them together and to miss the complexity of their being three distinct and unique situations, further distinguished by the diversity within each field. And so it is in each particular area of our involvement around the world. We need to know specifically and realistically the witness and the cooperation in our many mission partnerships. Furthermore, as we plan long-range, let us consciously affirm our solidarity with these international Christians, rejoicing in their witness, learning from them, joining them in the expansion of the Kingdom of Jesus Christ. Since the 1962 Mission Consultation we have claimed a stance of "partnership" with Christians in our mission lands. Let us begin to learn the role of interdependence!

Let me turn to my second area of hope: openness to the guidance of the Holy Spirit within the Presbyterian system of governance as we live out our mission. Let's start where we all agree: the Church's reason for being is to worship God and to witness through word and deed to His saving grace in the life, death, and resurrection of Jesus Christ. We are witnesses. And as in any court, the testimony of the witness is validated or diminished by the quality of life of that witness. So my focus is on some challenges we face in the quality of our life as a denomination. These challenges are on every hand; here are three.

First, we are called to move far beyond any trace of exclusiveness — on to open and positive inclusiveness, inclusive of race, gender, age, economic and social groups. True, we have tried in many ways intentionally to structure this through guidelines and functions. It is exciting that the Center for Aging is now a reality; it is exciting that there is a widespread response to assembly-wide coordination for youth work. It is encouraging to know that the placement of clergywomen is showing some small signs of progress. It is true that we now have more ethnic minority staff for specific functions and resources at the Mission Board. But we have far to go. I am aware that my visits across the church have been primarily with white, middle-class groups. Opportunities for inclusiveness are before us. In April there was a gathering and organizing of the Korean Presbyterian Council of the P.C.U.S., comprising fourteen churches. This spring I have been told that we are wrong in assuming that the Hispanic population in our area is today tied, even loosely, to the Roman Catholic faith. Here is a large unreached, unchurched population within our bounds. We do have far to go. The quality of our inclusiveness in the name of Jesus Christ has something to do with the effectiveness of our witness.

A second challenge in the quality of our denominational life comes from the fact that parts of various reports, recommendations and overtures before this 119th General Assembly deal with patterns and policies for funding our connectional church. It is always this way. In addition there are movements and suggestions not brought specifically as action to this assembly. The whole world of philanthropy is shifting. The challenge for us, I believe, is to continue to listen, to clarify, to interpret, to communicate the policies and channels already approved by the courts of this church whereby our membership can participate in witness at every level of the P.C.U.S. And while we are doing this, we must not obscure the part of Christian witness far more basic than whether gifts are designated or equalized: our response to Christ's love in stewardship of ourselves and our possessions. We are glad that total Presbyterian giving increased, with a per capita giving of $281.77 . . . . this means there are generous Presbyterians. But we dare not lose sight of the fact — while we are working on channels for enabling those gifts — that this giving in almost every instance represents generosity, not sacrifice. Imagine what would happen should my own family and your own families decide to give until we are actually and specifically doing without something in order to give!

A final indicator of the quality of life within our church is the way we work through decisions and plans: from within the session all the way to the General Assembly. Our manner of dealing with each other becomes part of the picture in all our decisions. Our vested interests, the defensiveness we frequently bring all compound the situation under discussion. We can surely seek to recognize in ourselves this extra baggage we carry. When we are so encumbered it is hard for us to be truly open to any guidance from the Holy Spirit. Furthermore, we can all begin learning to use responsibly the influence, authority, and power that are assigned to us in our various roles. As surely as we are accountable for the stewardship of our capabilities and possessions, we are also accountable for the stewardship of authority and power. The issues before us are enormous without being distorted or confused by our own attitudes and actions. Decisions about mission directions, about questions of reunion, about evangelism and church growth, even the structure of our denomination — these need our openness, our willingness to listen deeply, to speak honestly and forthrightly. We are reminded that it well may be that "the quality of life *within* churches . . . . in the world today may have more to do with their influence on society than what they teach or advocate." *(Servant Leadership* by Robert K. Greenleaf) The challenge for us all, then, as members of this community of Christians, is summed up in Paul's words to the Colossians:

> "You are God's chosen race, his saints; he loves you, and you should be clothed in sincere compassion, in kindness and humility, gentleness and patience. Bear with one another; forgive each other as soon as a quarrel begins. The Lord has forgiven you; now you must do the same. Over all these clothes, to keep them together and complete them, put on love. And may the peace of Christ reign in your hearts, because it is for this that you are called together as parts of one body . . . ."

Colossians 3:12-16a
Jerusalem Bible

Sara Bernice Moseley, *Moderator*
118th General Assembly
Presbyterian Church in the United States

REPORT OF THE STATED CLERK

Some of the finest language of the Presbyterian tradition is found in the preliminary judgments of the Permanent Judicial Commission as they were confirmed by various General Assemblies. One such judgment in recent years described the Presbyterian Church in the United States as being "bound together by a fragile consensus." The language struck me as odd. I had always regarded this denomination as being tightly linked by tradition, regional viewpoint, shared suffering under the colonial domination of more powerful neighbors, and a common view of the nature of the Church.

But the Judicial Commission has been proven correct. The concensus is fragile, threatened by pressures that fray the bonds of consensus to the point of severing them. The continuing polarization of our Church, and the style by which power is exercised, make the threat to our unity even more dangerous.

It is becoming a regular practice for decisions to be made in terms of which political group gains an improved power position rather than in terms of the worth or value of an idea or a project. It is still true, in my opinion, that the formal or informal organization of groups within the Church to support a broad set of goals is a move toward schism, the worst of all heresies. A feature of this trend which has become even more visible in recent years is that of seeking validation for such sets of goals from the courts of the denomination. A majority vote of a court is assumed to be the voice of the Church in a greater or larger area, depending upon which court speaks. The tendency is best articulated in a graduate thesis in polity written by our recording clerk, the Reverend Mr. Eugene Witherspoon, who describes the danger of considering a majority vote of the Assembly to be the voice of the whole Church. Let us remember that the term "General Assembly" has only one accurate meaning—it stands for you 404 Commissioners plus 90 or so Advisory Participants gathered in this place for eight days. When you leave the General Assembly is over, and it will not exist again for a year.

The 1973 General Assembly, in approving a paper prepared by the Council on Church and Society under the leadership of the Rev. Mr. George Chauncey, tried to help us understand the meaning of Assembly actions, pointing out that the Assembly (and, one may assume, all courts) speaks only for itself, not for the denomination as a whole, not for all the people of the PCUS or a majority of them, nor even for God. You speak for you.

Two features of the tendency to justify detailed programs, projects and actions by broad statements of the Assembly need to be considered. The first is the increasing strength of the "party discipline" approach to decision-making. I believe that one of the reasons for the absence of strong leadership figures in the Church, and lack of any desire to develop them, is precisely this emphasis on political affiliation. Ideas, even programs, are not analyzed on the basis of worth, but in terms of their compatibility with the views of a particular group. The individual who refused to conform, who insists on making a personal decision to support or oppose an issue, suffers isolation from fellowship and exclusion from the decision-making process. It has been considered weird, for example, for a person who believes in Presbyterian Reunion to oppose the adoption of weighted voting. A church officer with a traditional devotion to international mission is warned against support of the Montreat Mission Consultation Report, and the person who works for a more active ecumenical program is not supposed to criticize grants to liberation groups in Africa.

The second feature is the tendency to ignore the jurisdictional aspect of our polity, a movement which makes it easier to engage in procedures of questionable constitutional validity, and which encourages hesitancy in facing the need for a more pluralistic approach to planning and carrying out the work of the Church. The primary responsibilities of every court are constitutionally defined with a mixture of precision and freedom. Admittedly, the Constitutional ferment of our Church is greater today than at any other time since the first two decades of our history, and the great number of amendments is accompanied by a great number of irregular actions. It would be much healthier to secure amendment to the Constitution before engaging in actions the Constitution does not permit, however desirable those actions may be. Patience is never admired in a time of change, but it is still a virtue. And the Constitution can change, in a growing, healthy way. Three times in recent years the Assembly has confirmed Judicial Commission recommendations that were exactly the opposite of the opinions and advice long expressed by the Office of the Stated Clerk. That does not mean Judicial Commissions are less responsible nor that Clerks are less infallible. It is a sign of the health of the denomination as it changes its way of doing things to meet new circumstances. It is a sign that the *Form of Government* is a living document that can reflect new needs in a living Church, just as it belatedly changed to make segregated worship illegal instead of merely immoral, and as it tardily recognized the full humanity of women by making illegal any exclusion from Church orders or Church governance and leadership based on gender.

But we do see other changes in practice that are not enabled by amendment, changes which represent an erosion of Constitutional principle:

— permitting non-Reformed ministers to be engaged in temporary pastoral relations for example, as interim or stated supplies;
— refusal to consider women for election to Sessions and Boards of Deacons;
— changing ministerial salaries and other terms of call without a vote by a congregational meeting;
— terminating the employment of ministers without reference to Presbytery jurisdiction over the work of ministers.

These indicators of a lack of Constitutional concern make other trends, which are attracting interest and support, especially dangerous. One of them is a drift toward Presbytery involvement in mission beyond the bounds of that court. So far such activities have been undertaken with the approval and participation of the Mission Board through its Division of International Mission. It must be continually emphasized that jurisdiction is important to mission, and that just as the Constitution empowers only the Presbytery to ordain ministers or organize churches, it empowers only the Assembly to establish and authorize agencies to carry out mission beyond the bounds of our Presbyteries.

Another trend is the growing excitement over the establishment of mission activity or the support of missions by groups not accountable to a court. There is certainly no Constitutional barrier to any Presbyterian or group of Presbyterians seeking support for any worthy project within our Church's program or beyond it. I have absolutely no patience at all with those persons who want to measure the theological orthodoxy or denominational loyalty of any member of this Church in terms of how they give money in support of which causes or programs. But it is absolutely essential that the selection of programs, priorities, and personnel in mission be under the jurisdiction of the court responsible for that mission. For international mission or any other area of denomination-wide concern, these things must be a matter of Assembly decision.

It is so true that it is trite to repeat, but let us remember that every Presbyterian giver has the absolute right to determine exactly where every dollar she or he gives this Church shall be spent.

But it is also true that we place great trust in Church courts, making decisions under the guidance of the Spirit of God. Since our ways are not God's ways, nor are our thoughts God's thoughts, it is likely that some decisions of our courts, even of this one, will be startling or even unacceptable to us. Those decisions may permit other Presbyterians to support things we dislike, and even commit our Church to the support of programs and projects we oppose. It is therefore important for the Church to offer programs and options that are broad and flexible. Dean Krister Stendahl of Harvard Divinity School has recently pointed out that First Corinthians measures love by its elasticity, not its warmth. Love, he said, is the capacity to put up with other people — it must stretch out even to those we don't like.

We need to give to our people the freedom to experiment within the structure. I believe, for example, that the majority of our people favor continued and strengthened participation in the National Council of Churches, and the World Council of Churches. At the same time, some folks are eager to share in the work of groups like the National Association of Evangelicals, and there is no Constitutional or traditional reason why that idea should not be seriously considered. I find it difficult to imagine full membership in that organization because NAE is not composed of Churches, and our denominational membership in ecumenical bodies has been limited to those groups whose members are denominations. But a coalition relationship on the part of some Assembly agency is possible, and would provide a channel within our structure for those who want it.

It is also clear that support for Presbyterian Reunion is growing. We will continue to debate when and how, but the inescapable fact is that we are going to put American Presbyterianism together again and that reunion itself is not a negotiable item in the life of this Church. Reunion remains the one big issue for this denomination, and our survival as a significant factor in American religious life depends upon strong participation in a united Presbyterian witness.

A frequent contemporary claim is that we lack a middle voice in this denomination, a voice that will speak for those who reject both extremes of our current polarization. I doubt the accuracy of the statement. The middle exists in the relationships between courts as they engage in those areas of ministry under their jurisdiction. It is stronger or weaker in precisely the same degree as those courts are faithful to the Constitutional requirement that they relate to each other in ways that witness to the unity of the Church.

Let us look at an agenda for that middle, an agenda for the Presbyterian Church in the U.S. for the next decade.

We have recently completed the national de-briefing from the Bi-Centennial Celebration, and a brief article in a national news-magazine indicated that many people thought it a rather shallow

event. A few are calling for serious preparation for the 200th anniversary of the ratification of the Constitution in 1789. They are calling for a project to reconsider certain basic areas of national life such as:

1. Are bureaucrats too influential with regard to policy?
2. Is the President too powerful?

The idea has great appeal to me, and it lines up with the memory that 1989 will mark the 200th anniversary of the birth of American Presbyterianism as a national system — the first General Assembly met in that year. Hold that fact in mind while we detour. A few years back I read an article in an in-flight magazine about vision problems. The article described a condition in which people suffer fuzzy vision — they can no longer read small print or see distant things clearly. Since the affliction strikes as age approaches, and since the medical trade is a learned one, a Greek name has been attached to this disease — Presbyopia. Isn't that delicious? Our whole Church has Presbyopia. We stumble over the 1980 budget, and the 1980 per capita. We have a dim glimmer that by 2050 A.D. we want a unified Christendom, an evangelized world, a Presbyterianized Southland, and a more knowledgeable, pious, and active denomination. But ten years from now? or 15 years? Presbyopia strikes, and we have blurred vision.

Dr. J. McDowell Richards, Moderator of the 95th General Assembly and President Emeritus of Columbia Theological Seminary, said in a speech last August that he was an advocate for Presbyterian Reunion (he has some reservations about its methodology, but wants to see the job done), but he wants a reunited Church of a vision which will set great and worthy goals for herself and her people.

Why not start that process now, with some seriously challenging goals to be met by 1989 when any American Presbyterian will want to take stock of the significance of 200 years of national denominational witness. Let me propose a few challenges right in the middle of our Presbyopia:

1. By 1989, let us have a completed and functioning reunion. That means a reunion that has achieved some degree of maturity after a consummation some years earlier. It is well-nigh impossible to find a person who will propose theological or ecclesiastical arguments against union—we are divided by suspicion, ignorance, and differences of style. We know that Christian unity is a part of and inseparable from evangelism, and General Assemblies have established this family reunion as our first ecumenical imperative. Let us unite by 1983 (or 1985 if total depravity requires it) and be ready to present to the world in 1989 a Church of renewed vision, without the blurred outlook and muffled wisdom of schism.

2. By 1989 let us be a denomination strengthened by 1,000 new or revitalized churches. We talk renewal and extension, why not set some numbers up front? Since we have barely 4,000 churches now, the goal requires a great deal of perception, preparation, and perspiration. But the example of churches in Taiwan and Korea demonstrates that it can be done if sufficient spiritual devotion is present. All it requires is a commitment by every Presbytery to start one new congregation a year, for ten years, and strengthen one weak and failing congregation to a new liveliness. There is even a 10% cushion in the total goal to take care of projects that don't work out.

Further, let us make sure that these 500 new and 500 reborn congregations are committed to both evangelical witness and to justice. Let them be the places where the extraordinary talents of our growing corps of women ministers can be employed. Make them places where all members of the community are not only welcomed but earnestly sought, and make them in every possible case churches that are union congregations linked to other Reformed churches. It is high time that good Calvinists from Michigan can become members of the Presbyterian Church in the U.S. without being cut off from the Reformed Church in America and our Constitution has fully regular provisions for doing it.

We can also make it our policy to deny the terrible disease of the search for the homogenous Church. A denomination which limits its homeland vision to a program of establishing congregations composed of socially, economically and racially similar people has no business trying to carry out the Great Commission of Jesus Christ overseas—it is living a lie at home.

3. By 1989 let us be ready to present to the American people a developed theology of liberal democracy dedicated to world peace and full humanity. We have a sound short-range schedule, with excellent work on human rights, third world hunger and development, economic responsibility, and other public issues. Let us enlist the resources of theological faculties, of the lay persons in places of political and economic power, and of our small but excellent national staff, in the task of depth study and clear articulation of why representative government, commitment to public service and awareness of local and national issues are all a part of our understanding of the Christian faith. It is time for us, as an unusually well-educated and influential Church, to help people understand why we must raise serious questions about both modern capitalism and modern Marxism, and to provide

leadership in meeting the challenges of these extreme attitudes. The next ten years may be the last decade we have left to support responsible citizenship on a world basis.

4. By 1989 let us have ready to contribute to our nation and the world a new style of Christian living appropriate to the social or economic realities of the coming age. In the midst of our concern over the need for petroleum, the environmental problems of coal, and the uncertainty of nuclear power generation, we must remember that conservation is both important and personal. It has a great deal to do with the Reformed emphasis upon genuine piety and simplicity of living. I am reminded of the observation of the late Lennie Bruce, known as a bawdy night club comic, who said that any religious leader who owned two suits was a con artist. I am not as close as that to Christ's example, but I am sure we must deal with the morality of eight-cylinder automobiles, the ethics of $200 suits, and the impiety of owning two homes in a world where millions of people are without adequate food, clothing, or shelter. Surely one reason we are so successful in remaining burdened of conscience over lifestyle is the decline of piety—the combination of Scriptural study and prayer on the part of individual Presbyterians.

Finally, let us expand that theological emphasis to include an effort to renew our commitment to a hard-nosed Reformed theology in an ecumenical age. We have spent too many years in a search for pragmatic answers to our problems, answers expressed in terms of structure, budget process, or political control. It is time for us to realize again the need to expend creative energy on the advancement of theological understanding of who we are and where we are going. Our prized claim to a clear vision of Jesus Christ that can be shared with others calls for a sense of responsibility and a willingness to take risks. One of those risks is the challenge to seek unity even if it might cost us our life as a denomination and as a separate people. The same Christ who called his Church to be one was served by followers who decreased so that Christ might increase.

REPORT OF THE STATED CLERK
(FROM THE HANDBOOK FOR COMMISSIONERS)

I. Office Administration

The report of the evaluation of the Stated Clerk, delivered to the Committee on Assembly Operations earlier this year as required when an incumbent Clerk is eligible for re-election, contains high praise for the staff of the Clerk's office. I want to express my own great appreciation for the contribution these people make to the General Assembly and Church. It is a superior team of colleagues, and anyone working with them cannot escape a feeling of being warmly supported by friends.

We are a bit ingrown, and somewhat unecumenical. With only two exceptions every member of the staff is either a Ruling Elder or married to one. One of the exceptions is married to a seminary student and the other has a brother-in-law who is a minister in this denomination.

The staff situation remain stable. The secretarial vacancy reported last year has been filled by the employment of Ms. Gaye Thompson, but in March we regretfully accepted the resignation of Ms. Dorothy McDaniel, since 1974 our receptionist, travel expert, meeting planner, and financial recorder.

Our continuing office staff includes Ms. Catherine Shipley, Administrative Coordinator and the key person in our budgeting process; Ms. Lucille Hicks, who handles all work connected with the statistics volume of the *Minutes;* Ms. Patricia Bent, who under the supervision of Associate Clerk Flynn V. Long, Jr. is responsible for such things as the Moderator's itinerary and the housing and servicing of Commissioners; and Ms. Ollie Gannaway, who continues to be responsible for our printing work.

The physical facilities of our office have been completely renovated this year, providing improved and more open work space, including a work room. It is the first change since the Presbyterian Center was occupied 10 years ago. The changes also provide working space for the addition to the staff of an assistant to the Stated Clerk, provision for which is contained in the budget recommendation before this Assembly.

II. Ecumenical Representation

As reported in the last General Assembly, the ecumenical activity of the office has been reduced to enable other critical activities to be carried out. At this point the Stated Clerk continues to fulfill responsibilities related to the Joint Committee on Presbyterian Reunion, which he serves as secretary; the National Council of Churches, where the Clerk is a member of the Governing Board; and the World Alliance of Reformed Churches, where the major concentration is upon the Clerk's duties as Secretary of the North American and Caribbean Area. Currently receiving much reduced attention are the Consultation on Church Union and the World Council of Churches (including the U.S. Conference of the W.C.C.). The activities of the Joint Committee on Presbyterian Reunion and the North American and Caribbean Area of the World Alliance of Reformed Churches require the greatest investment of time and energy, including the involvement of other staff. Full participation in the other organizations will be resumed when possible.

III. Assembly Meetings

The 1978 Assembly at Shreveport has been fairly described as the most effective meeting of the court, from a logistics and service standpoint, ever held. That accolade belongs to the Reverend Mr. Flynn V. Long, Jr., Associate Stated Clerk of the General Assembly. It is my personal opinion that he works too hard, but since he became a continuing officer of the Assembly my authority over his activities has been reduced. I do know that arrangements for Assemblies through 1982 have already been organized with characteristic efficiency.

This meeting will contain several features new to the Presbyterian Church in the U.S. First, the pace is the more leisurely one followed by the United Presbyterian Church. We will be observing the results to see if the Assembly is able to do its work more effectively at a slower pace. Second, the joint nature of the Assembly provides a chance to undertake a certain shared work, especially in the areas of ecumenics and staff responsibilities. For example, the work of the Joint Committee on Presbyterian Reunion will be reviewed by Commissioners from both courts, and greetings from a number of ecumenical representatives will be received in a joint session. Many things not visible to the Commissioners are also shared — housing reservations are processed through the United Presbyterian Office of the Stated Clerk; catered meal arrangements are being made by PCUS staff; preparation of committee reports is being done by PCUS staff while duplication is the responsibility of our United Presbyterian colleagues.

In relation to Assembly meetings, the most obvious change is in the budget — the steady increases in the cost of transportation, lodging and food are pushing the cost of the annual meeting even higher. The Assembly in recent years has considered, and rejected, going to a schedule of meeting every other year. It may need to look again at that option in the future.

IV. Constitutional Matters

The report of the Stated Clerk one year ago noted two actions of the Assembly which had not been followed to completion:

a. The work of the Ad Interim Committee on Constitutional Barriers to Ecumenism, and

b. Work on a revised edition of the *Acts and Proceedings of the General Assembly.*

These tasks are still incomplete, despite the priority status of constitutional and polity responsibilities. The Reverend Joseph Harvard, a Commissioner to this Assembly, said a year ago while he was still chairperson of CAO, that these tasks could not be completed without additional staff. He was correct, and it is our intention to add a part-time staff member as soon as budgetary provision is approved by this Assembly.

One of the factors that limited our ability to move ahead on this matter was the unusual load of legal work experienced this year. We have completed work on guidelines for employees who are questioned by agents of law enforcement agencies. The guidelines are presented to this Assembly (Appendix B) along with the report that arrangements have been made for an attorney to represent the staffs of the General Assembly Mission Board and the Office of the Stated Clerk in such matters. The guidelines have been written so that any of the Assembly's agencies could adopt them with appropriate modifications.

The other legal activity, which consumed a major phase of office time and some $45,000 in funds from the reserves of the Operating Expense Budget during 1978, is related to legal actions over Church property. Three major cases are currently before the courts and our expenses still continue, but no final decision had been rendered when this report was put into print. It is hoped that the cases will be the last for a number of years. No matter what decision is reached by the courts, it should discourage further litigation. In all such matters the Office of the Stated Clerk responds to requests from particular churches only after consultation with Presbytery. The office does not initiate nor encourage litigation, but does respond to requests for aid from persons who are being deprived of privileges granted them by our Constitution. Only when a basic principle of our polity, such as the right of review and control by higher courts, is violated is a major investment of time and money undertaken.

Finally, the 118th General Assembly approved and recommended to the Presbyteries for advice and consent a number of amendments to the Constitution. All but one of these amendments have received the necessary votes to bring the amendments before this Assembly for final enactment. A summary of the Presbytery votes follows:

	For	Against
A. *Amendments Dealing With the Office of Minister of the Word.*		
1. That *Form of Government* Chapter 10 be amended by adding a new Section 10-8 to read:		
10-8. When a Minister is called to labor in an approved work of an agency not under jurisdiction of a Presbytery or any court of the Church, it shall be incumbent on the Minister diligently to maintain an active relationship with the Presbytery and to make full proof of ministry agreeably to the ordination and installation vows.	58	0
2. That *Form of Government* 16-2 paragraph be amended to add the italicized words, so that it reads:		
16-2. When a Minister, by reason of age or infirmity, is no longer able to serve the Church in the active ministry of the Gospel, *or when a Minister has served for a reasonable time, ordinarily for twenty (20) years or more and for some reason which has been approved by the Minister's Presbytery for the good of the Church desires to cease active service in the ministry,* the Presbytery may designate such Minister as Honorably Retired. Ministers honorably retired shall ordinarily continue to hold membership in the Presbytery by which they were retired.	58	0

	For	Against
3. That *Form of Government* 16-2 paragraph 2 be amended to add the italicized words, so that it reads: 16-2. . . . . by which they were retired. *An Honorably Retired Minister may perform a particular pastoral function in a Church he or she is not serving only upon the invitation of the pastor and the Church Session, or when requested to do so by the Presbytery.*	55	3
4. That *Form of Government* 25-1 be amended to add between paragraphs 1 and 2, a new paragraph to read: The contractual pastoral relation which may exist between a Minister of the Word and a particular church is: Parish Associate.	56	2
5. That *Form of Government* 25-3 be amended to add the following new paragraph 25-3 (c) to read: 25-3. (c) A Parish Associate is a Minister who serves in some validated ministry other than the parish ministry or who is Honorably Retired and who also serves on a limited basis in the ministry of a particular church. No formal call is involved. The relation shall be established by contract as to time involved, duties to be performed and remuneration, if any. Nomination for the relation is by the Pastor. The contract is agreed upon by the Parish Associate, the Session, and the Presbytery through its Commission on the Minister. Any change in the contract shall be subject to annual review. The Parish Associate shall be responsible to the Pastor and the Session.	53	1
6. That *Form of Government* Chapter 27 be amended by adding a new Section 27-12 to read: 27-12. The installation of a Minister in work described in Section 26-8 or Section 26-9, shall follow a procedure similar to that outlined for installation of Ministers as Pastors or Associate Pastors. The act of installation shall be appropriate to the call or work, and ordinarily shall be conducted by the Presbytery. Presbytery may authorize some other agency to carry out the act of installation, but in all cases the Presbytery shall be represented by at least one of its members who shall be commissioned to represent it. Such act of installation may properly be carried out in the meeting of the Presbytery itself, or at a time and location appropriate to the work. The following or similar questions shall be addressed to the Minister being installed: (1) Are you now willing to assume responsibility for the work this Presbytery has approved and to which you are hereby commissioned as minister of the Gospel of our Lord Jesus Christ? (2) Do you conscientiously believe and declare, as far as you know your own heart, that, in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God and the good of the Church? (3) Do you solemnly promise that, by the grace of God, you will endeavor faithfully to discharge all the duties of the charge placed in your hands by this Presbytery and will you diligently maintain a deportment in all respects becoming a Minister of the Gospel of Christ, agreeably to your ordination vows?	58	0

	For	Against
B. *Amendments Dealing With Ruling Elders and Deacons.*		
1. That *Form of Government* 15-6 (5) be amended to delete the period at the end thereof and add the words "and which when given to any member who is a Ruling Elder or Deacon shall always include the record of his or her ordination."	58	0
2. That *Form of Government* 29-11 be amended to add the italicized words to the second sentence, so that it reads: In such cases the terms of active service shall not be less than three years, except to initiate the system or to fill unexpired terms *or in the case of young people under the age of 21.* The Session and the Board of Deacons shall consist of not less than three classes elected at regular intervals.	49	9
C. *Amendment Dealing With Enrollment of General Assembly Commissioners.*		
That *Form of Government* 18-4 be amended by deleting the words "Moderator and" in the third line of the section, and the word "Moderator" and the signature line in the last line of the section.	57	0
D. *Amendment Dealing With the Commission on the Minister.*		
That *Form of Government* 21-2 (3) be amended to add an additional sentence at the end of the second paragraph so that it reads: ". . . . during a period of vacancy. The Commission shall assure serious consideration of women who are Candidates, Ruling Elders, and Ministers for service in supply relationships."	51	6
E. *Amendments Dealing With the Judicial Process.*		
1. That *Form of Government* be amended to add a new Chapter 22 entitled "Permanent Judicial Commissions of Synod". The new Chapter 22 will read: 22-1. Each Synod which meets annually may and each Synod which meets less frequently than annually shall elect from the ministers and ruling elders subject to its jurisdiction a Permanent Judicial Commission which shall be composed of at least six ministers and six ruling elders. This Commission shall include at least one member residing in each Presbytery within the Synod and membership shall be equitably apportioned among the Presbyteries. In the event of a reduction in the Commission membership to less than 12 members due to the death, resignation or inability to serve of any members or otherwise, the remaining members shall constitute a Commission competent to act and to fulfill the duties and responsibilities of the Commission. 22-2. The term of office for each of the members of the Commission shall be 6 years. The members shall be elected by the Synod in three classes with approximately one-third of the members to be in each class. When established for the first time, one class shall serve for two years, the second for four years and the third for six years. Any vacancy occurring in the membership shall be filled by the Synod at any meeting thereof by the election of a person for the unexpired term. No person having served on a Synod Permanent Judicial Commission for a period of four years or more shall be eligible for re-election.		

For Against

22-3. A Synod Permanent Judicial Commission shall have power to act only in relation to a case of process arising out of a Complaint against an action of a lower church court or out of charges against an individual. The Clerk of a Synod electing a Permanent Judicial Commission shall refer to it all cases of process coming before the Synod from its Presbyteries. When the Record of a case (See 105-19, 116-5 and 117-4) and the Appeal or Complaint have been filed with the Synod Clerk they shall be transmitted to the Synod Permanent Judicial Commission. The Complaint or Appeal shall be heard by the Commission within three months of the date on which the Appeal and Complaint were received by the Clerk. The Commission shall give notice to the parties of the date, time and place for the hearing. The necessary expenses of the Commission shall be paid by the Synod.

22-4. A Synod Permanent Judicial Commission shall elect annually from its members a Chairperson and a Secretary and in the cases transmitted to it shall have the powers prescribed by and conduct its proceedings in accordance with the constitution and rules governing the procedure of such cases.

22-5. A member of the Commission who is a member of the church or lower court from which a case has come shall not vote in the decision but may participate in the proceedings. A member of the Commission who has not been present throughout the entire hearing shall not vote in the decision. A quorum of the Synod Permanent Judicial Commission shall be two-thirds of those members eligible to vote.

If a sufficient number of the members of the Commission are not present to form a quorum, the Commission shall adjourn until a quorum can be obtained. If it is found that a quorum cannot be obtained, the Commission shall report to its Synod its inability to act in the case whereupon the Synod shall elect a Special Judicial Commission for the case or make of the case a Reference to the General Assembly. If the inability to form a quorum leads to a postponement of as long as three months from the time of the receipt by the Clerk of the Synod of the Appeal or Complaint and Record of the Case, either party may request that the case be forwarded directly to the General Assembly for hearing and upon such request, the case shall be so forwarded.

22-6. The Secretary of a Synod Permanent Judicial Commission shall keep a full and correct record of the proceedings and of the judgment in each case referred to it; shall with the Chairperson certify in writing such Record and judgment to be correct; shall file such Record and judgment with the Synod Clerk; and shall inform the parties in the case promptly of the date on which the Record and judgment will be filed.

22-7. The judgment of a Synod Permanent Judicial Commission shall be the judgment of the Synod. This judgment shall take effect on the date the Record of the proceedings and the judgment are filed with the Synod Clerk. The Synod Clerk shall transmit to each party in the case and to the Clerk of the court from which the case originated a certified copy of the judgment; shall transmit to the Synod at its next or concurrent meeting the Record of the proceedings and the judgment; shall combine these with the Record and other papers

	For	Against
from the lower court; and shall preserve this enlarged Record of the matter. The Record of the Commission's proceedings and its judgment shall be entered on the minutes of the Synod at its next or concurrent meeting. 22-8. An Appeal from and a Complaint against a judgment of a Synod Judicial Commission shall be made directly to the General Assembly (this is an exception to the provisions of 117-1). Such Appeal and Complaint shall be governed by Chapters 16 and 17, respectively, of the Rules of Discipline. 22-9. A Synod Judicial Commission shall have the authority to make a Reference of any cases of process pending before it to the General Assembly. The provisions of Chapter 15 of the Rules of Discipline shall apply to such Reference with the Synod Permanent Judicial Commission possessing the rights and obligations therein granted to and imposed upon a "lower court".	56	1
2. That *Form of Government* 19-2, the last sentence of the second paragraph, be replaced with the following: The judicial functions entrusted to a Commission are to handle and decide for the court according to the Rules of Discipline all cases of process arising out of complaints against an action of a lower church court or out of charges against an individual.	57	0
3. That *Form of Government* 19-4 be amended as follows: a. That the first sentence of Section 19-4 be replaced with the following: A Judicial Commission may be appointed by the Presbytery or the Synod to handle and decide any cases of process coming before the court arising out of charges against an individual or out of a Complaint against an action of the lower court. However, a Synod which has elected a Synod Permanent Judicial Commission shall have no authority to appoint a judicial commission except as provided in Section 22-5.	56	1
b. That the last sentence of the second paragraph of Section 19-4 be replaced with the following: Its minutes shall be entered on the minutes of the court itself (see Section 105-19). In cases of process arising out of charges against an individual, its action and judgment shall be that of the court itself. In cases of process arising out of a Complaint against the action of a lower court, the action and judgment shall be that of the court itself only if a Complaint against the Commission's action has not been filed (Section 117-1 and 118-2).	57	0
4. That the title of *Rules of Discipline* Part III and the first line of Section 104-3 be amended by adding after the word "process" the words "against an individual".	57	0
5. That *Rules of Discipline* 116-4 be replaced with the following: Written notice of appeal with the reasons supporting it shall be given to the court or its Commission trying the case before it adjourns or shall be filed with the Clerk of the court within 10 days of the date that the final judgment becomes effective.	56	1

	For	Against
6. That the first sentence of *Rules of Discipline* 116-5 be replaced with the following: Within 30 days after filing Notice of Appeal, the appellant shall file the Appeal with the reasons therefor with the Clerks of the higher and lower courts.	57	0
7. That the second paragraph of *Rules of Discipline* 117-1 be amended by adding after the word "case" the words "involving charges against an individual".	57	0
8. That *Rules of Discipline* 117-2 be replaced with the following: Notice of Complaint shall not have the effect of suspending the action against which the Complaint is made. However, any such action may be suspended by the Complainant's filing within 40 days of the effective date of the judgment with the Clerk of the court against whose decision the complaint is made a written consent to suspend executed by at least one-third of the members of the court or commission present when the action was taken.	53	4
9. That *Rules of Discipline* 117-4 be amended by deleting the period at the end thereof and adding the following: Except that re Section 116-5 the complainant against the action of a Judicial Commission other than a Synod Permanent Judicial Commission shall file the Complaint with the Clerk of the appointing court and not the higher court.	57	0
10. That *Rules of Discipline* 118-4 and 118-5 be deleted and a new 118-4 be adopted as follows: 118-4 The Appeal of or Complaint against the action of a Commission shall be governed by Chapters 16 and 17 respectively of the Rules of Discipline.	57	0
F. *Amendment Dealing With Ordination of Candidates.* That *Form of Government* 27-5 (4) be amended by deleting the last two sentences in paragraph 2 and substituting the following: Such waiver and substituted assignment may only be made upon consent of three-fourths of the members of Presbytery present and voting in a meeting subsequent to the one at which a motion was made to grant the waiver and substituted assignment. A full record of such actions and reasons therefor shall be made in the Minutes of Presbytery. All requirements for ordination except those so waived shall appy to extraordinary candidates as well as to regular candidates. The approval of the examination for ordination shall be by a majority vote of the Presbytery.	54	2
G. *Amendment Dealing With Amendments to the Constitution.** That *Form of Government* Chapter 30 be amended to add a new Section 30-6, to read: 30-6 For the purpose of determining whether the required consent of the Presbyteries to any amendments recommended by the General Assembly under 30-1, 30-2, or 30-3 has been given, the following procedure applies. Each Presbytery shall decide the question whether it consents to an amendment by simple majority vote of its members at a duly constituted meeting of the Presbytery. The decision of each Presbytery to consent or not to consent shall be accorded a numerical value — to be known as its "weighted vote" — that is equal to the number of Commissioners		

to which the Presbytery was entitled at the General Assembly next preceding the Presbytery vote upon the amendment. The consent of a majority of the Presbyteries required by 30-1 (2) exists if a majority of the weighted votes of all the Presbyteries favors the amendment. The consent of three-fourths of the Presbyteries required by 30-2 (2) and 30-3 (2) exists if three-fourths of the weighted votes of all the Presbyteries favor the amendment.

and that this amendment become effective upon the date of convening of the General Assembly next following the adjournment of the General Assembly at which it shall have been enacted. It shall apply only to amendments which are recommended by the General Assembly on and after its effective date.

*In sending the proposed addition of Section 30-6 to the Presbyteries, the 118th General Assembly took the action that it be considered under the requirements of Section 30-1, requiring the approval of a majority of the Presbyteries. 15 42

H. *Amendment Dealing With Inclusive Worship.*

That the *Directory for Worship* 201-5 be amended by deleting the words "or class" and adding "class, or gender", so that the sentence reads:

No one shall be excluded from participation in public worship in the Lord's house on the grounds of race, color, class or gender. 53 5

With regard to the vote on proposed Amendment G, the so-called "weighted voting" amendment, a large number of detailed responses were received from the Presbyteries. These were variously described as overtures, communications, resolutions, or advice. After consultation with the Permanent Judicial Commission, each Presbytery submitting such a response was contacted and advised that the responses would all be classified as "advice" and gathered into a single appendix following this report of the voting tabulation. Appendix A following this report transmits all such responses verbatim.

James E. Andrews
Stated Clerk

Appendix A

PRESBYTERY ADVICE CONCERNING AMENDMENT G

1. From the Presbytery of Arkansas (Union):

Whereas the proposed Amendment G on "Weighted Voting" by the 118th General Assembly has failed to receive the approval of 50% of the Presbyteries, and

Whereas many have voiced the opinion that they would support this change if it were sent to Presbyteries under the provisions of "Form of Government" 30-2 and 30-3, and

Whereas we still believe that the provisions of the proposed new chapter, 30-6, would be helpful in allowing our denomination to face the possibilities of change with a more equitable system of voting.

Therefore be it resolved that the Presbytery of Arkansas (Union) overture the 119th General Assembly that the same amendment be sent to the Presbyteries for advice and consent, based upon the provisions of 30-2 and 30-3.

2. From the Presbytery of Atlanta:

Atlanta Presbytery respectfully overtures the 119th General Assembly of the Presbyterian Church in the United States to resubmit the proposed paragraph 30-6 to the presbyteries for consideration under the provisions of the *Book of Church Order*, paragraphs 30-1, 30-2, and 30-3, the latter two of which require a three-fourths vote of the presbyteries for changes involving our confessional standards or union with other churches.

3. From the Presbytery of Birmingham:

The Presbytery of Birmingham respectfully overtures the 119th General Assembly, in the event that proposed Amendment G. Section 30-6 is defeated, to adopt a form of weighted voting to be referred to the Presbyteries for advice and consent subject to the three-fourths vote required by the *Book of Church Order* Sections 30-2 and 30-3.

4. From the Presbytery of Central Mississippi:

Whereas the 118th General Assembly of the Presbyterian Church in the United States approved a proposed amendment on "weighted voting," a new Section 30-6 to be added to the Form of Government, and recommended this amendment to the presbyteries for their advice and consent; and,

Whereas the General Assembly, by a close vote, sent the proposed amendment down for approval by a majority of the presbyteries, even though the new paragraph would amend the method of voting prescribed in 30-2 and 30-3 and despite the requirement that the provisions of 30-2 and 30-3 can only be amended by a vote of approval by three-fourths of the presbyteries; and,

Whereas in sending the new paragraph 30-6 down for the approval of a simple majority of the presbyteries the General Assembly rejected the recommendation of the Permanent Judicial Commission and the opinion of the Provisional Constitutional Committee, that the proposed new section as it relates to 30-2 and 30-3 is in effect an amendment of those sections and requires a three-fourths vote for passage;

Therefore, meeting in Kosciusko, Mississippi, on October 26, 1978, the Presbytery of Central Mississippi, by a vote of 20 *for* and 25 *against* declines to give its consent to the amendment; and, further, the Presbytery forwards to the 119th General Assembly its advice relative to this matter:

1. That the jurisdiction of the General Assembly is limited by the express provisions of the Constitution (14-5), that the Assembly is to give its advice and instruction in conformity with the Constitution (18-6/2), and that the Assembly is to take care that the lower courts observe the Constitution (18-6/6).

2. That the decision of the 118th General Assembly on this amendment tends to remove attention from the "weighted voting" issue and focus it upon the question of constitutional integrity.

3. That should a majority of less than three-fourths of the presbyteries approve the amendment, the 119th General Assembly would be well advised to decline enactment.

5. From the Presbytery of Central Mississippi:

Whereas the 118th General Assembly of the Presbyterian Church in the United States approved a proposed amendment on "weighted voting," a new Section 30-6 to be added to the Form of Government, and recommended this amendment to the presbyteries for their advice and consent; and,

Whereas the General Assembly, by a close vote, sent the proposed amendment down for approval by a majority of the presbyteries, even though the new paragraph would amend the method of voting prescribed in 30-2 and 30-3 and despite the requirement that the provisions of 30-2 and 30-3 can only be amended by a vote of approval by three-fourths of the presbyteries; and,

Whereas in sending the new paragraph 30-6 down for the approval of a simple majority of the presbyteries the General Assembly rejected the recommendation of the Permanent Judicial Commission and the opinion of the Provisional Constitutional Committee, that the proposed new section as it relates to 30-2 and 30-3 is in effect an amendment of those sections and requires a three-fourths vote for passage; and,

Whereas serious questions have been raised regarding the disposition of the Church to act under and in conformity with its Constitution;

Therefore, the Presbytery of Central Mississippi, meeting in Kosciusko, Mississippi, October 26, 1978, respectfully overtures the 119th General Assembly to set questions of constitutional integrity to rest by declining to enact the proposed amendment 30-6, should it receive approval from less than three-fourths of the presbyteries.

6. From the Presbytery of Charleston:

Whereas, the General Assembly has approved a system of "weighted voting" by the addition of BCO paragraph 30-6 and sent it to the Presbyteries for advice and consent under 30-1, thus requiring the approval of only a majority of the Presbyteries,

Whereas, the BCO, 30-2 and 30-3, clearly states that these sections can be amended only by approval of three-fourths of the Presbyteries,

Whereas, this amendment would effectively change the required approval for organic union and confessional amendments from three-fourths of the Presbyteries to three-fourths of a "weighted vote" of the Presbyteries,

And whereas, the BCO, 30-1 (2), calls for "the advice and consent" of the Presbyteries,

Therefore, the Presbytery of Charleston advises the General Assembly that it is of the opinion that the matter of "weighted voting" is illegally before the Presbytery for a vote at this time.

7. From the Presbytery of Cherokee:

In the event that a majority of the presbyteries does not approve the amendments to enact weighted voting, Cherokee Presbytery respectfully overtures the 119th General Assembly to resubmit the whole issue of weighted voting to the presbyteries to be approved by three-fourths of the presbyteries in order that the merits of weighted voting itself can be debated and voted upon in the presbyteries, without the confusion caused by disagreement over the constitutionality of the way weighted voting is to be enacted.

8. From the Presbytery of Concord:

The Presbytery of Concord, having declined to consent to the proposed amendment to the *Book of Church Order* § 30-6 under the provisions of passage by a majority of the presbyteries as provided in § 30-1, respectfully overtures the 119th General Assembly to resubmit the proposed amendment to BCO § 30-6 to the presbyteries for their advice and consent under the requirements for passage by three-fourths of the presbyteries as prescribed in the *Book of Church Order* § 30-2 and § 30-3.

9. From the Presbytery of Congaree:

Congaree Presbytery overtures the 1979 General Assembly of the Presbyterian Church, U.S., to refrain from implementing weighted voting should it be approved by a simple majority of the Presbyteries.

10. From the Presbytery of Congaree:

Whereas, the General Assembly has approved a system of "weighted voting" by the addition of BCO paragraph 30-6 and sent it to the presbyteries for advice and consent under BCO 30-1, thus requiring the approval of only a majority of the presbyteries;

Whereas, the BCO 30-2 and 30-3 clearly state that these sections can be amended only by approval of three-fourths of the presbyteries,

Whereas, this amendment would effectively change the required approval for organic union and confessional amendments from three-fourths of the presbyteries to three-fourths of the "weighted vote" of the presbyteries:

And whereas, the BCO 30-1 (2), calls for "the advice and consent of the presbyteries",

Therefore, Congaree Presbytery advises the General Assembly that it is of the opinion that the matter of "weighted voting" is illegally before the presbyteries for ■ vote at this time,

However, because "weighted voting" has been sent to the presbyteries for a vote, we therefore vote as follows:

4 in favor
75 opposed.

11. From the Presbytery of Florida:

That the Presbytery of Florida overture the 119th General Assembly to resubmit the amendment on weighted voting, requiring the advice and consent of three-fourths of the Presbyteries for the change to paragraphs 30-2 and 30-3, in order that our church may have the opportunity to consider the matter without the cloud of constitutional questions.

12. From the Presbytery of Harmony:

That Harmony Presbytery send a resolution to the General Assembly protesting the apparent illegality of the method of asking for changes in the constitution by a mere vote of a majority of the presbyteries.

13. From the Presbytery of Highlands:

1) That the General Assembly refuse to enact the proposed constitutional amendment providing for 'weighted voting' even if the proposed amendment should be approved by a majority of the Presbyteries;

2) That the General Assembly approve an amendment for 'weighted voting' and re-submit it to the Presbyteries under the provisions of the *Book of Church Order,* paragraph 30-2, requiring the consent of three-fourths of the Presbyteries.

14. From the Presbytery of John Knox:

John Knox Presbytery overtures the 119th General Assembly of the Presbyterian Church U.S. to re-submit the change in the *Book of Church Order* 30-6 calling for weighted voting based on communicant membership to the Presbyteries under the voting procedures of *Book of Church Order* 30-2 calling for a three-fourths ratifying vote of the Presbyteries.

15. From the Presbytery of Knoxville:

Whereas, the membership of the churches of this Presbytery became a part and submitted to the government of the Presbyterian Church in the United States upon the assurance and agreement that the Constitution of the Presbyterian Church in the United States under which all would be governed would consist of "its doctrinal symbols, embraced in the Confession of Faith, and the Larger and Shorter Catechisms, together with the *Book of Church Order*"; and

Whereas, the membership agreed to be submissive to the government of the Church upon the mandate in the *Book of Church Order* that "the Presbyterian form of church government is government by presbyters or elders, gathered in courts in regular gradation" and not by committees or agencies effectively run by professional staff; and

Whereas, the membership of this Presbytery has been greatly disturbed by the recent actions of the 118th General Assembly wherein it is evident that with reference to its vote on the "weighted voting" issue, it has usurped all power and declared itself above the Constitution and in open defiance of the same;

Now, Therefore, with deep sincerity and evident fervor, Knoxville Presbytery of the Presbyterian Church in the United States herewith overtures the 119th General Assembly:

1. to explicitly and clearly reaffirm the commitment of the Presbyterian Church in the United States as a confessional church, controlled and submissive to its constitution embraced in the Confession of Faith and the Larger and Shorter Catechisms together with the *Book of Church Order*;

2. to retract the action of the 118th General Assembly with reference to the issue of "weighted voting" and that the General Assembly make a clear and emphatic statement to be spread upon the records of that court, that it is not autonomous, but that it likewise is submissive to and can only take actions in accordance with the mandate of the Constitution of this Church.

16. From the Presbytery of Mecklenburg:

Whereas, the Presbyterian form of church government is representative,

Whereas, there was a time when the one presbytery one vote procedure was representative—for example in 1900, when of 79 presbyteries, only 2 had more than 8,000 members.

Whereas, in 1977 presbyteries ranged in numbers of church members from 3,237 to 40,643.

Whereas, this change has eroded the principle of representation in relation to total membership, giving more and more representation to presbyteries which have remained smaller and less and less representation to presbyteries which have become larger,

Whereas, the church has already moved toward more representative government by adjusting the number of voting members in presbytery to the numerical size of the congregation, and by adjusting the number of voting members in the General Assembly to the numerical size of presbyteries, and

Whereas, the proposed amendment on evaluation of presbytery voting sent to presbyteries by the 1978 General Assembly, because of widespread question as to the 118th General Assembly's interpretation of the constitutional procedure for presbyteries' response to the proposed amendment (Ch. 30-6), did not provide presbyteries a clear opportunity to vote on the principle of more representative government,

Therefore, Mecklenburg Presbytery respectfully overtures the 119th General Assembly, in the event that the proposed amendment (Ch. 30-6) be not aproved by a majority of the presbyteries, or that the voting by simple majority be judged by the 119th Assembly to be unconstitutional that the 119th Assembly approve and send down to the presbyteries for advice and consent under BCO 30-2 (2) and 30-3 (2) the amendment as previously worded by the Permanent Judicial Commission, as follows:—

1. Re-write 30-1 (2) to read:

   (2) The advice and consent of a majority of the Presbyteries, determined as provided in 30-6.

2. Re-write 30-2 (2) to read:

   (2) The advice and consent of three-fourths of the Presbyteries, determined as provided in 30-6.

3. Re-write 30-3 (2) to read:

   (2) The advice and consent of three-fourths of the Presbyteries, determined as provided in 30-6.

4. Add new section 30-6:

   30-6. For the purpose of determining whether the required consent of the Presbyteries to any amendments recommended by the General Assembly under 30-1, 30-2, or 30-3 has been given, the following procedure applies. Each Presbytery shall decide the question whether it consents to an amendment by simple majority vote of the members at a duly constituted meeting of the Presbytery. The decision of each Presbytery to consent or not to consent shall be accorded a numerical value—to be known as its "weighted vote"—that is equal to the number of commissioners to which the Presbytery was entitled at the General Assembly next preceding the Presbytery vote upon the amendment. The consent of a majority of the weighted votes of all the Presbyteries required by 30-1(2) exists if a majority of the weighted votes of all the Presbyteries favors the amendment. The consent of three-fourths of the Presbyteries required by 30-2 (2) and 30-3 (2) exists if three-fourths of the weighted votes of all the Presbyteries favor the amendment.

   Adopt as Enacting Clause to establish the effective date of these amendments, should they be amended, as follows:

   These amendments to Chapter 30 of the *Book of Church Order* shall become effective upon the date of convening of the General Assembly next following the adjournment of the General Assembly at which it shall have been enacted. It shall apply only to amendments which are recommended by the General Assembly on and after its effective date.

17. From the Presbytery of Memphis:

Whereas the Presbytery of Memphis, in a Stated Meeting on Tuesday, January 23, 1979, voted in the negative on the proposed amendment to the Constitution adding section BCO 30-6 which would allow constitutional matters to be decided on the "weighted votes" of the various presbyteries, and

Whereas a significant number of the Presbyters believed the question of "weighted voting" should be settled on the basis of BCO 30-2(2) and BCO 30-3(2) of the present Constitution;

Now Therefore, the Presbytery of Memphis respectfully overtures the General Assembly of the Presbyterian Church in the United States:

(1) to resubmit the proposed amendment (G) to the Presbyters "on the advice and consent of three-fourths of the Presbyteries" according to BCO 30-2(2); 30-3(2), and

(2) to amend the proposed BCO 30-6 to cause the proposed "weighted vote" of each Presbytery to reflect as nearly as possible the percentage of the actual vote of the Presbytery.

18. From the Presbytery of Middle Tennessee:

Whereas the 118th General Assembly of the Presbyterian Church in the United States approved a proposed amendment on "weighted voting," a new BCO 30-6 to be added to the Form of Government, and recommended this amendment to the presbyteries for their advice and consent; and,

Whereas the General Assembly, by a close vote of 206-198, sent the proposed amendment down for approval by a *simple majority* of the presbyteries, even though the new paragraph would amend the method of voting prescribed in § 30-2 and § 30-3 and despite the requirement that the provisions of § 30-2 and § 30-3 can only be amended by a vote of approval by *three-fourths* of the presbyteries; and,

Whereas in sending the new paragraph § 30-6 down for the approval of a simple majority of the presbyteries the General Assembly rejected the recommendation of the Permanent Judicial Commission and the opinion of the Provisional Constitutional Committee, that the proposed new section as it relates to § 30-2 and § 30-3 is in effect an amendment of those sections and requires a three-fourths vote for passage;

Therefore, meeting in Franklin, Tennessee, on January 16, 1979, the Presbytery of Middle Tennessee, by a vote of 31 for and 77 against, declines to give its consent to the amendment; and, further, the Presbytery of Middle Tennessee forwards to the 119th General Assembly its advice relative to this matter:

1. That the jurisdiction of the General Assembly is limited by the express provisions of the Constitution (BCO § 14-5), that the Assembly is to give its advice and instruction in conformity with the Constitution (§ 18-6(4)) and that the Assembly is to take care that the lower courts observe the Constitution (§ 18-6(6)).
2. That the decision of the 118th General Assembly on this amendment tends to remove attention from the "weighted voting" issue and focus it upon the question of constitutional integrity.
3. That should a majority of less than three-fourths of the presbyteries approve the amendment, the 119th General Assembly would be well advised to decline enactment.

19. From the Presbytery of Norfolk:

That Norfolk Presbytery advise the General Assembly that the proposed amendment adding Chapter 30-6 to the *Book of Church Order* was rejected by the Presbytery because of serious questions raised about the constitutionality of adopting this amendment without a three-fourths vote of the Presbyteries being required. Norfolk Presbytery hereby overtures the General Assembly to send the weighted voting proposal back to the Presbyteries as two amendments, the one regarding church union and amendments to the Confession of Faith and Catechisms to require a three-fourths vote of the Presbyteries, and the one regarding amendments to the *Book of Church Order* to require a simple majority vote of the Presbyteries.

20. From the Presbytery of St. Andrew:

That proposed changes in the *Book of Church Order* concerning weighted voting not be implemented unless three-fourths of the Presbyteries vote their approval.

21. From the Presbytery of Southwest Georgia:

(1) The concept of weighted voting is not necessary to insure adequate representation. The General Assembly is composed of commissioners elected on a proportionate basis. At the present time, each presbytery casts one vote in matters concerning changes in the *Book of Church Order* and doctrinal symbols. We feel this effects a balance that insures the will of the majority while protecting the right of the minority.

(2) We believe the question of weighted voting has come to the presbyteries in an unconstitutional manner. We believe the question of weighted voting involves a fundamental change in the Constitution of the PCUS and requires a three-fourths vote of the presbyteries to be effective. We disagree with the position that the question of weighted voting is a simple amendment to the *Book of Church Order* requiring only a majority vote. (Concerning this matter, see BCO 30-1,2,3 for further information).

(3) While we recognize the fact that the Court has the power to do what it feels led to do; nevertheless, we would remind the Court that the Church is a spiritual organization, and that to push passage of a question of constitutional change by a very small majority could seriously threaten the continued existence of that organization.

22. From the Synod of the Southeast:

In view of the advice of the Permanent Judicial Commission regarding the constitutional process for presenting the issue of weighted voting,

And in view of the advice of the Provisional Constitutional Committee regarding the constitutional process for presenting the issue of weighted voting,

And in view of the feelings of many throughout the denomination regarding the constitutional process for presenting the issue for weighted voting,

We, the Synod of the Southeast, therefore overture the 119th General Assembly of the Presbyterian Church in the United States to refrain from any act of implementation.

23. From the Presbytery of Greenbrier:

Whereas, the 118th General Assembly submitted to its fifty-nine Presbyteries the question of "Weighted Voting" re: *B.C.O.* 30-6, 30-1, 30-2, 30-3; and

Whereas, many felt there was a constitutional question on the method of voting on this issue which was submitted to the Presbyteries for their response; and

Whereas, there seemed to be a strong sense of support of the basic issue of how voting is counted and the representation of Presbyteries;

Therefore, the Presbytery of Greenbrier respectfully overtures the 119th General Assembly to re-submit to its Presbyteries the question of "Weighted Voting" for their advice and consent, requiring for passage a vote of three-fourths of the Presbyteries.

Appendix B

AN ADMINISTRATIVE POLICY FOR (INSERT NAME OF AGENCY) STAFF WITH REGARD TO INQUIRIES BY POLICE OR OTHER GOVERNMENTAL INVESTIGATIVE AGENCIES.

In the event of an inquiry by the Police, F.B.I., or other governmental investigational agency or official concerning the (name of agency), its activities, records or personnel, or in the event an employee of the (name of agency), is sought to be queried by such agency, the following shall be the policy in this area:

1. It shall be a condition of employment that all such inquiries shall be referred to the senior executive of (name of agency). Any violation of this policy will subject employees to immediate dismissal.

2. No information or documents of any kind will be released until the agency's counsel, if any, have consulted with the Stated Clerk of the General Assembly, and with the counsel retained by the Stated Clerk for guidance in such matters.*

3. The senior executive of this agency may release information or documents following the consultation described above, or may request the Stated Clerk of the General Assembly to release the information or documents.

4. No information or documents will be released by the Stated Clerk without a valid subpoena or search warrant. Any subpoena or search warrant shall be immediately referred to counsel for advice.

Optional Addition

5. Requests for information about current or past employees, or requests for references, relating to prospective employment of such persons by other employers, may be answered by the personnel officer or immediate supervisor of the current or past employee at the discretion of the personnel officer or supervisor.

* This is a general text, to be amended as required by any particular agency. It is not necessary to involve the Assembly's Clerk in the process unless the agency wishes to do so.

Appendix C

STAFF SALARY INFORMATION

BOARD OF ANNUITIES AND RELIEF
Reported by the Board for 1979

I.	Executive Head	$31,289
II.	Division, Department Heads, Administrative Personnel	
	Assistant to Executive Secretary	24,000
	Actuary	19,980
	Assistant to Actuary	17,520
	Comptrolller	19,380
	Administrative Assistant	19,800
	Administrative Assistant	15,000
	Department Manager	17,220
	Department Manager	17,220
	Department Manager	15,270

The Assembly is advised that (a) these figures represent salary and housing allowance; (b) the Board pays the full annuity dues for each employee, either to the Ministers' Annuity Fund or to the Employees' Annuity Fund; (c) the employer's share of Social Security is paid for non-ordained personnel; and (d) a group life and major medical insurance policy is provided for the employee and his/her eligible dependents and a group accident policy is also provided by the Board. Items (b) through (d) are in addition to salary and housing.

OFFICE OF THE STATED CLERK—1979

Stated Clerk	$31,500
Associate Stated Clerk	26,500
Records Coordinator	15,500
Administrative Coordinator	15,250

The Assembly is advised that the listed salaries represent actual payments to employees, including any amount designated as housing or manse allowance. In addition, for the listed persons the following benefits are provided: full payment of annuity dues, employer's share of Social Security for non-clergy personnel, group life and major medical insurance coverage, and group accident insurance coverge.

OFFICE OF REVIEW AND EVALUATION—1979

Chairperson	$27,569
Staff Member	26,445
Staff Member	26,445

The Assembly is advised that in addition to salaries, staff persons also receive full annuity dues, employer's share of Social Security from non-clergy personnel, group life and major medical insurance coverage for each employee and his/her dependents, additional term life insurance, and group accident insurance coverage.

COMMITTEE ON WOMEN'S CONCERNS—1979

Staff Persons	21,475

The Assembly is advised that in addition to salary, the staff person also receives full annuity dues, employer's share of Social Security for non-clergy personnel, a group life and major medical insurance policy, and group accident policy.

COUNCIL ON CHURCH AND RACE—1979

Staff Person	$22,533

The Assembly is advised that in addition to the listed salary, which includes $1,600 for payment of Social Security taxes, the staff person also receives full payment of annuity dues, a group life and major medical insurance policy, and group accident insurance.

COUNCIL ON THEOLOGY AND CULTURE—1978

Staff Person	$22,675

THE HISTORICAL FOUNDATION OF THE PRESBYTERIAN AND REFORMED CHURCHES

The following figures for 1979 are those authorized as of January 1, 1979:

A.	Administrative Staff	
	Executive Head	$25,275
	Research Librarian	16,000
	Operations Librarian	13,735
	Library Assistant	9,675
	Archivist	9,500
	Service Heads (average)	9,755
B.	Secretarial and Stenographic Staff (average)	8,930
C.	Other Staff (average)	6,900

The Historical Foundation to its employees provides the coverage available from the Board of Annuities and Relief, and provides through tax payments the coverages available from Social Security and the provision of North Carolina Workmen's Compensation Statute.

THE PRESBYTERIAN FOUNDATION, INC. (U.S.)

For the Year 1978

Executive Director	$24,990
Associate Director	15,000
Field Representative	13,800
Administrative Assistant	12,000

The Assembly is advised that (a) these figures represent salary and housing allowance for ministerial employees; (b) the Foundation pays the full annuity dues for each employee where applicable; (c) a group life and major medical insurance policy is provided for all employees, and a group accident policy is also provided by the Board for eligible employees. Items (b) and (c) are in addition to salary and housing.

REPORT OF THE PROVISIONAL REFERENCE COMMITTEE

The Provisional Reference Committee is responsible under the standing rules of the General Assembly for three tasks:

1. Appointing chairpersons and advisory consultants for the Standing Committees of the Assembly, and for the major committee groups;
2. Providing for a training event to prepare these persons for their responsibilities;
3. Recommending to the Committee on Bills and Overtures the referrals of business to each Standing Committee.

The Provisional Reference Committee of the 119th General Assembly met March 27 in Atlanta with all members present: Moderator Sara B. Moseley, Mr. John R. Chambless of the Committee on Assembly Operations, and Stated Clerk James E. Andrews (Chairperson). With the presentation of this report to the Committee on Bills and Overtures the Provisional Reference Committee is automatically dissolved. The Provisional Reference Committee approved the following actions:

1. Plans for an April 19-20, 1979, briefing for chairpersons and advisory participants were approved, to be carried out by the staff of the Office of the Stated Clerk and consultants.
2. The following persons were appointed chairpersons and advisory consultants of Standing Committees as follows:

Committee	Chairperson	Advisory Consultant
Bills and Overtures	Mary Steddom	Thomas J. Reeves
Budgets and Funding	Ray A. Killian	Allen T. Cowan
GROUP I	Ida Aldrich	Anne Eckel Treichler
Polity	Clements E. Lamberth, Jr.	Elias Ramirez
Supervision of Lower Courts	Judith P. Getreu	T. Morton McMillan
Church Orders and Vocations	Deedie Simmons	Jeffrey R. Wampler
Office of the General Assembly	P. Willard McCreight	Carolyn C. Chesnutt
General Assembly Rules and Procedures	Joe W. Rigsby	Lena Clausell
GROUP II	John W. Cunningham	G. Dana Waters III
Mission Board Administration	Roberta D. Brown	Barbara J. Campbell
Mission Board Organization	Nancy Hollis Dillard	Calvin Houston
Mission Board Program	Jane Davis Rourk	Catherine Wright
Mission Board Priorities and Goals	Joseph S. Harvard	Estelle R. McCarthy
GROUP III	James D. Baskin, Jr.	Joyce P. Bauer
Church Catholic I	Oouida Dorr	L. Robert Frere
Church Catholic II	J. Phillips Noble	Lib McGregor Simmons
Justice and Human Development	Becky A. Stasavich	James L. Vande Berg
Ethics and Society	Winnie Wood	Vernon S. Broyles, III
Interpreting the Faith	A. Keith Huggins	George M. Conn, Jr.

(See page 115 for Standing Committee assignments—*Stated Clerk.*)

REPORT OF THE PERMANENT JUDICIAL COMMISSION

The following actions were taken on matters referred to the Commission under the Constitution and comprise the Commission's report to the General Assembly on matters other than cases of process.

PJC Item 79-1
(See page 156)

Overture 78-46 from the Presbytery of Greenbrier requires substantive determinations before it can be put into amendment form.

The Permanent Judicial Commission RECOMMENDS that the General Assembly refer this Overture to its Committee on Constitutional Barriers to Ecumenical Cooperation for study and response.

PJC Item 79-2
(See page 156)

Overture 78-47 from the Presbytery of Greenbrier requests amendments to the *Book of Church Order* to allow for "Union" or "Federated" churches.

The Permanent Judicial Commission ADVISES that Late Overture 78-47 (*Minutes*, 1978, p. 78) **from the Presbytery of Greenbrier is identical to Overture 78-9 from the Presbytery of Hanover.** (*Minutes*, 1978, p. 62). **Overture 78-9, upon recommendation of the Permanent Judicial Commission, was referred by the 118th General Assembly (1978) to the Task Force on Constitutional Barriers to Ecumenical Cooperation for study and recommendation.** (*Minutes*, 1978, p. 272 Item 21 and p. 117 Item 101). **The Permanent Judicial Commission thus calls the attention of the 119th General Assembly to the fact that Late Overture 78-47 is in process of being answered.**

PJC Item 79-3
(See page 184)

Overture 78-62 from the Presbytery of the Everglades seeks to amend the *Book of Church Order* by language changes in the ordination vows.

The Permanent Judicial Commission ADVISES that the suggested language is sufficient to accomplish the desired purpose of the Overture if the General Assembly wishes to adopt it.

PJC Item 79-4
(See page 184)

Overture 78-70 from the Presbytery of Westminster requests The General Assembly "to take such steps as may be needed to enable a minister Honorably Retired from a union church to continue membership in both presbyteries during retirement."

The Permanent Judicial Commission RECOMMENDS that the overture be answered in the *negative* inasmuch as such joint membership is already permitted by the *Book of Church Order*. At present the BCO does not "compel a minister upon retirement to choose which presbytery he or she wishes to be a member of during retirement."

BCO 31-2 (11) and *Book of Order* 66.02 (K) speak to a minister of a union church being a member of both presbyteries. It says nothing about Honorable Retirement.

BCO 16-2 and *Book of Order* 42.03, 82.19 (Par. 2) speak to the matter of membership in presbytery upon Honorable Retirement. Each presbytery requires continued membership upon retirement unless there is a request granted by the presbytery for transfer of membership to another presbytery.

PJC Item 79-5
(See page 156)

Communication 78-43 from the Committee on Women's Concerns seeks amendments to the *Book of Church Order* regarding participation of women and members of ethnic minority groups.

In response to this Communication the Permanent Judicial Commission RECOMMENDS the following as helpful additions to the Constitution.

(1) That Chapter 13 of the BCO be amended by the addition of a new paragraph 13-8 as follows:

> **"In the selection of members of all commissions, committees, boards and agencies and in the selection of representatives to all higher courts, every church court shall make sincere and diligent effort to achieve fair and equitable representation of women and ethnic minorities."**

(2) There is presently pending before the 119th General Assembly an amendment to BCO 21-2(3). In the event that this amendment is approved, the Permanent Judicial Commission

further recommends the newly revised section be amended by the insertion of the words "and members of ethnic minority groups" after the word "women."

(3) That BCO 26-6 be amended by deleting the second sentence and inserting therefore the following:

> **The Presbytery shall concur in the call when it is satisfied that the Commission on the Minister has itself given serious consideration to Candidates irrespective of their race, ethnic origin, sex, or marital status, has assisted the calling agency in giving serious consideration to such Candidates, and is satisfied that the Candidate is suitable to the Church.**

(4) There is presently pending before the 119th General Assembly an amendment to BCO 201-5. If this amendment is passed, the section should be amended by deleting the period at the end and adding the following:

> **. . . nor shall any person be excluded from the leadership of worship or assisting in the orderly arrangements for worship on such grounds.**

(5) That BCO 219-1 be amended by inserting therein the following italicized language so that 219-1 would read:

> Whereas those with a special sense of call are led of God into special fields of service, it is incumbent upon every member of the Church by virtue of vows of Church membership to attend services of worship regularly; to give generously to the support of the Church; to participate as fully as possible in church activities; *to give responsible consideration to accepting service in the Church courts and their committees, commissions, boards and agencies;* to take part in the formal educational program of the Church; to observe family prayer, daily Bible reading and grace at meals in the home; and in every way to reflect in daily living his or her relationship to Christ as Savior and Lord.

PJC Item No. 79-6

(See page 152)

The 118th General Assembly referred to the Permanent Judicial Commission "the whole matter of the admission of baptized children to the Lord's Table." The item before the 118th Assembly which led to this referral was an overture from the Presbytery of Louisville Union (78-8). Also referred to the Permanent Judicial Commission this year were the recommendations from the Council on Theology and Culture for *Book of Church Order* changes in light of their paper on Church Membership and Discipline. With all of these referrals before the Commission and with the responsibility of bringing the entire BCO into conformity with any changes the **Permanent Judicial Commission RECOMMENDS the adoption, as a unit, of the following amendments to the *Book of Church Order*.**

1. Form of Government Chapter 1
   That Section 1-4 be amended by inserting "confirmed" before "church members" in line 1 and by inserting "confirmed" before "members of a church" in line 2.

2. Form of Government Chapter 5

   a. That the first sentence of Section 5-1 be replaced with the following:
   For the purpose of governance, the congregation consists of all the members on the confirmed roll of a particular church.

   b. That Section 5-1 be amended by deleting "communing" and inserting "confirmed" in line 4.

   c. That Section 5-3 be amended by deleting "active" and inserting "confirmed" in lines 1 and 3.

3. Form of Government Chapter 6

   a. That Section 6-1 be amended by adding "confirmed" before "membership" in line 2.

   b. That Section 6-2 be amended by deleting "communing members on the active" and inserting "members on the confirmed" in line 4.

4. Form of Government Chapter 7
   That the present chapter be deleted and that a new chapter 7 entitled "Church Membership" be inserted as follows:

7-1 Confirmed members are those persons who have been baptized, have made a public profession of faith in Christ, and have been confirmed in their church membership by the Session, thereby being recognized as prepared to exercise governance in the Church. They are entitled to all the rights and privileges of church membership, including the right to present children for baptism and the right to take part in meetings of the congregation.

7-2 Baptized members are all those children of confirmed members who have received the Sacrament of Baptism, but have not yet been confirmed.

7-3 The children of believers are, through the covenant and by right of birth or adoption, members of the Church. Such membership is affirmed and membership in a particular church established by Baptism. All baptized children are entitled to participate in the Sacrament of the Lord's Supper.

7-4 All children of the covenant are entitled to Baptism, but whether baptized or not, are entitled to the pastoral oversight, instruction and discipline of the Church, with a view to their embracing Christ, and thus possessing all the benefits of the covenant.

7-5 Affiliate members are confirmed members of other churches of our denomination, or of other churches of other denominations recognized by our own as true branches of the Church of Jesus Christ, which members are temporarily absent for educational, military, or other purposes from the geographical area of the churches in which they hold membership, who have presented a certificate of good standing from the Session, or other appropriate governing body, of the churches of which they are members and who have been received by the Session as affiliate members. Affiliate members shall be entitled to all the rights and privileges of confirmed members except the right to vote and hold office.

5. Form of Government Chapter 8

a. That Section 8-7 be replaced with the following:

8-7 The Session shall keep the following rolls of the members of the Church:

1. The roll of confirmed members as defined in 7-1.
2. The roll of baptized members as defined in 7-2.
3. The roll of inactive members, consisting of persons removed by the Session from the roll of confirmed members because of inactivity in the church's life and work.

Only the roll of confirmed members need be reported to the Presbytery.

b. That Section 8-9 be amended by adding "confirmed" before "member" in line 1.

c. That Section 8-10 be amended by inserting "confirmed" before "member" in the last sentence so that the sentence will read: "If such a *confirmed* member . . ."

d. That Section 8-11 be amended by deleting "active" and inserting "confirmed" in line 3.

e. That Section 8-14 be amended by deleting "active" and inserting "confirmed" in line 5.

f. That Section 8-15 be amended by deleting "communing" and inserting "confirmed" in line 1.

g. That Section 8-17 be amended by inserting "confirmed" before "member" in line 1 and by deleting "active" and inserting "confirmed" in line 4.

6. Form of Government Chapter 15

a. That Section 15-6(3) be replaced with the following:
To instruct parents who are confirmed members to present their children for Baptism and to welcome baptized members to the Lord's Table. (See 210.8)

b. That Section 15-6(4) be replaced with the following:
To confirm the membership of persons upon profession of faith in Jesus Christ, and to receive members from other churches upon presentation of a satisfactory certificate of dismission, or in the absence of such certificate, upon reaffirmation of faith in Jesus Christ.

c. That Section 15-8 be replaced with the following:
Every session shall also keep an accurate record of births and adoptions, of baptisms, of acts of welcoming children to the Lord's Table, of confirmations, of receptions from other churches, of dismissals to other churches, and of marriages and deaths.

7. Form of Government Chapter 16
That Section 16-1 be amended by deleting "communicants" and inserting "confirmed members" in line 3.

8. Form of Government Chapter 17
That the second sentence of Section 17-1 (1), be replaced with the following:
A church whose confirmed membership exceeds 1,500 shall be represented by two Ruling Elders and shall be entitled to one more Ruling Elder for each 1,000 confirmed members.

9. Form of Government Chapter 18
That Section 18-2 be amended by deleting "communicants" and inserting "confirmed members" in both places.

10. Form of Government Chapter 23
That Section 23-5 be amended by deleting "of membership" and inserting "of which the person is a confirmed member" in the last sentence.

11. Form of Government Chapter 24

a. That Section 24-2 be amended by deleting "members of the Church in full communion" and inserting "confirmed members of the Church" in line 1.

b. That Section 24-3(2) be amended by deleting "communicant" in lines 4 and 5.

12. Form of Government Chapter 26
That Section 26-2 be amended by deleting "adult" and by inserting "confirmed" in line 8 and by deleting "communing" and inserting "confirmed" in line 9.

13. Form of Government Chapter 31
That Section 31-2(16) be amended by deleting "communicant" and by inserting "confirmed (communicant)."

14. Form of Government Chapter 32

a. That Section 32-2 (3)(c) be amended by deleting "communicant strength" and by inserting "confirmed membership (communicant strength)"

b. That Section 32-2(5) be amended by inserting "confirmed (communicant)" before "membership" in line 4.

c. That Section 32-2(6) be amended by deleting "communicant" and inserting "confirmed (communicant)" in the last sentence.

15. Rules of Discipline Chapter 1
That Section 101-4 be amended by deleting "communing" and inserting "confirmed" in line 1.

16. Rules of Discipline Chapter 5
That Section 105-20 be amended by deleting "communing" and inserting "confirmed" in line 3.

17. Rules of Discipline Chapter 11
That Section 111-1 be amended by deleting "communing" and inserting "confirmed" in line 1.

18. Rules of Discipline Chapter 17
That Section 117-1 be amended by deleting "communing" and inserting "confirmed" in line 4.

19. Directory for Worship Chapter 9

a. That the title of the chapter be changed to "Sacrament of Baptism and Welcome to the Lord's Table."

b. That a new Section 209-10 be added as follows:
In its responsibility to maintain the spiritual government of the Church, the Church Session shall welcome baptized children to the Lord's Table and shall provide appropriate educational and nurturing opportunities for parents and children, aiding and encouraging them to understand the meaning and significance of the Lord's Supper. Suitable recognition of persons welcomed to the Lord's Table should be made in the presence of the congregation.

20. Directory for Worship Chapter 10

a. That the title of the chapter be changed to "Profession of Faith and Confirmation".

b. That Section 210-1 be replaced with the following:
Children born or adopted within the Church are under the care of a particular church.

They are to be taught to love God and to obey and serve the Lord Jesus Christ. When they come to years of discretion, they should be earnestly reminded by parents and Church Session that they are members of the Church by birthright or adoption, and that it is their duty and privilege personally to profess before women and men their faith in Christ and to seek enrollment as confirmed members in a particular church. The Church, and particularly Ministers and Sessions, should offer pastoral care to broken families and children without parents or whose parents or guardians do not encourage participation of children in the life of the Church. The Church should encourage all to be baptized, to profess faith in Jesus Christ and be confirmed.

c. That Section 210-2 be amended by deleting "admission to the Lord's Table" and inserting "confirmation".

d. That Section 210-3 be amended by deleting "full membership in a church" and inserting "confirmation" in lines 1 and 2 and by deleting "communing" and inserting "confirmed" in line 7.

e. That Section 210-4 be amended by deleting "admission to the Lord's Table and full membership in a church" and inserting "confirmation" in lines 1 and 2, by deleting "admit them to the Lord's Table" in line 6, and by replacing "communing" with "confirmed" in line 7.

f. That Section 210-5 be amended by replacing the first paragraph through part (b) as follows:
The time having come during public worship for confirmation, those who have been approved by the Session shall take their places in the presence of the congregation and the Minister shall proceed after the following or like form:

(a) The Minister shall introduce previously baptized persons who have been examined by the Session and approved as to their faith in Jesus Christ and their desire to serve him in the church and who come now to assume for themselves the full privileges and responsibilities of their inheritance in the household of faith. (Any such previously baptized persons who have not already been welcomed to the Lord's Table shall be welcomed to the Sacrament at this time.)

(b) The Minister shall introduce any candidates for baptism, who have been examined and approved as to their acceptance of Christ as Savior and Lord and who present themselves for baptism, for welcome to the Lord's Table, and for confirmation.

g. That Section 210-5 (c) be amended by deleting "making a profession" and inserting "seeking confirmed membership" in line 1.

h. That Section 210-5 paragraph 2 be amended by striking "Inasmuch . . . Universal." and inserting:
Inasmuch as you have made profession of your faith and obedience, have received Christian Baptism, and have by the Church Session been welcomed to the Sacrament of the Lord's Supper and admitted to confirmed membership in this congregation, I declare you entitled to the privileges of confirmed membership in this particular church and of the full fellowship of the Church Universal.

21. Directory for Worship Chapter 11

a. That Section 211-7 be amended by deleting lines 12-15 and by inserting:
The Minister shall invite to partake of the Sacrament all confirmed and baptized members and all those who are communicants in good standing in some Christian church, who trust in the Lord Jesus Christ and repent of their sins, and who would covenant afresh to live as followers of Christ.

b. That the final sentence of Section 211-7 be amended by deleting "non-communicants" and inserting "those not coming to the table."

PJC Item 79-7
(See page 160)

The 118th General Assembly referred to the Permanent Judicial Commission Resolution 78-2 for the development of language for a BCO chapter on union synods to be presented to the 119th General Assembly with the stipulation that the provision for Union Synods/Conferences with the United Church of Christ be deleted. (1978 *Minutes,* p. 117).

The 117th General Assembly had previously asked the PJC to study the feasibility of reconsidering amendments to the BCO allowing the formation of union synods, and the PJC had responded that such amendments seemed feasible. (1978 *Minutes*, p. 265.)

In response to the instructions of the 118th General Assembly to prepare a BCO chapter with the provision that union synods with the United Church of Christ not be permitted, the **Permanent Judicial Commission ADVISES the General Assembly that it may adopt the identical language of The United Presbyterian Church in the U.S.A. *Book of Order* on Union Synods with the deletion therefrom of all reference to the United Church of Christ. Such BCO chapter would read as follows:**

CHAPTER 33
OF UNION SYNODS

33-1 A synod of this Church may unite to form a union synod with a synod of The United Presbyterian Church in the United States of America, or a particular synod of the Reformed Church in America, with the approval of each General Assembly (General Synod), provided that the following Plan of Union is adopted by each synod (particular synod) involved:

33-1a This plan of union is adopted by the Synod of _____ and the Synod (Particular Synod) of _____ effective as of _____ (date), when each of the bodies has approved the plan by a two-thirds majority of those present at a stated meeting, the matter having been published beforehand on a docket, or at a meeting specifically called for such a purpose; and when the particular plan has been approved by each General Assembly (General Synod).

33-1b The purpose of the union shall be the furtherance of a united witness and mission for all churches and presbyteries (classes) within the union synod, the administration of a single program of nurture and service; and the responsible fulfillment of the functions and duties of a synod as specified in the Constitutions of both Churches.

33-1c The union synods shall be subject to the Constitutions of both denominations as set forth below:

(1) The synod shall submit its records at least annually and whenever requested, to both General Assemblies (General Synods).

(2) The union synod shall be under the discipline of both Churches according to standing rules agreed upon in harmony with the Constitutions of the two denominations where they coincide; and in harmony with the mandatory provisions of the laws of either Church where the other is permissive; and at the choice of the synod where they may be contradictory.

(3) Wherever the Constitutions of the two denominations differ, the mandatory provisions of the one shall apply in all cases where the other is permissive. Wherever there are conflicting mandatory provisions (except as provided in (2) above), the union synod shall overture the General Assemblies (General Synods) of both denominations to resolve the conflict, either by authoritative interpretation or by constitutional amendment.

(4) Complaints against the actions of the synod shall be made to one General Assembly (General Synod) only, at the choice of the synod, and its decision shall be binding on all parties to such actions.

33-1d The membership of the union synod shall consist of all ministers and churches of all the presbyteries (classes) within the area encompassed by the uniting synods. The union synod may decide to organize itself as a delegated synod under the general provision of c, (3) above.

33-1e By this act of uniting synods, all presbyteries (classes) within the jurisdiction of the uniting synods shall become union presbyteries (classes), and shall be governed according to the applicable provisions of this Constitution.

33-1f The union synod shall cause a corporation to be formed under the appropriate laws of the state (where permissible), which corporation shall include in its articles or charter the substance of Sections a, b, and c above. All property of the uniting synods, real and personal, shall be transferred to the corporation formed under this section. The new corporation shall be the legal successor of the corporations, if any, of the uniting synods, and it shall be bound to administer any trust property or moneys received in accordance with the provisions of the original establishment of the trust. All liabilities of either uniting synod shall be liabilities of the union synod. In any state where a church corporation is forbidden, the purpose of this paragraph shall be achieved in harmony with the law of that state.

33-1g If the union synod should at any time cease to operate under this plan of union as it is or as it may be modified by both denominations acting concurrently, all property, real and personal, of the union synod shall be divided between the denominations or their courts of jurisdiction on the basis of the origin of said property, if such is determinable. If the origin be not determinable, then the property shall be divided equally between the denominations or their courts of jurisdiction, as may be proper.

33-1h The union synod shall adopt standing rules which shall define the operation of the union synod in such manner as to fulfill the functions of synods as defined in the Constitutions of both denominations.
33-1i Each minister in a union synod staff position shall be, or become, a member of a presbytery (class) within the union synod.
33-1j No provision in this plan of union shall be construed as modifying or amending the Constitution of this Church in its application to any but union synods organized under this Chapter.

The Permanent Judicial Commission directs the attention of the General Assembly to the fact that this proposed chapter permits union synods only with the United Presbyterian Church in the U.S.A. and the Reformed Church in America, while Chapter 32 permits union presbyteries with both these Churches and any other Reformed body. This difference does not appear to present any constitutional problems but could present practical difficulties.

PJC Item 79-8
(See page 161)

The 118th General Assembly instructed the Permanent Judicial Commission "to examine BCO 27-4 to determine whether the paragraph needs to be clarified with respect to use of the term 'bounds' when it may mean 'Under the jurisdiction of' (Cf. BCO 16-2) and to recommend any possible clarifying amendment to the 119th General Assembly." (1978 *Minutes*, p. 117)

The Permanent Judicial Commission has re-examined BCO 27-4. **The Permanent Judicial Commission REITERATES its former opinion that the word "bounds" as contained therein means geographical bounds. If it is the desire of the General Assembly that the word "bounds" as contained in BCO 27-4 be interpreted to mean the same as the provisions of BCO 16-2, "its geographical bounds and in work not under its jurisdiction" then an appropriate amendment to BCO 27-4 should be made containing such language.**

PJC Item 79-9
(See page 157)

The 118th General Assembly referred back to the Permanent Judicial Commission Overture 78-31 from the Presbytery of Southeast Missouri (and Item 28 of the 1978 report of the Permanent Judicial Commission). The Overture requested that changes be made in *The Book of Church Order* to make clear the "procedures for installation and/or ordination of Deacons and Ruling Elders who have been previously ordained in other Reformed denominations."

BCO 29-12 makes no direct statement as to the church body by whom the Elder or Deacon was previously ordained. The General Assembly has previously interpreted this provision to refer to Presbyterian bodies. The Overture asks the General Assembly to devise procedures for persons coming from other Reformed denominations. The **Permanent Judicial Commission, having considered both the substance and procedure involved and being of the opinion that changes are required, RECOMMENDS to the General Assembly the following amendment to BCO 29-12:**

1. **After the word, "ordained," in the first line, insert the words, "in the Presbyterian Church in the United States."**

2. **Add the following second paragraph:**
   The installation of an Elder or Deacon previously ordained by any Reformed body other than the Presbyterian Church in the United States shall follow a procedure similar to that set forth for ordination and installation except that the laying on of hands of the Session shall be omitted.

PJC Item 79-10
(See page 157)

Recommendation No. 15 of the Council of Theology and Culture to the 118th General Assembly recommended "that the General Assembly take steps to delete the provision in the *Book of Church Order* (27-2) for ordaining ministers as students so that all will be ordained for service in some field for which commitment, competence and acceptability can be adequately judged," and the 118th General Assembly has approved this recommendation and referred the matter back to the Permanent Judicial Commission. (1978 *Minutes*, p. 127)

The Permanent Judicial Commission RECOMMENDS that if the 119th General Assembly wishes to delete the present provisions of the BCO Chapter 27-2 which permits the ordination of a candidate who intends to pursue further studies that it resolve that the last sentence of BCO 27-1 be deleted from the *Book of Church Order* and that the entire provision of BCO 27-2 be deleted from the *Book of Church Order* and that the amendment creating the deletions be sent to the presbyteries for their advice and consent. No other provisions of the *Book of Church Order* appear to be affected. Future printings of the *Book of Church Order* should indicate that 27-2 was deleted. Renumbering the remaining sections of Chapter 27 should be avoided.

PJC Item 79-11
(See page 161)

Overture 78-41 from the Presbytery of the Covenant seeks to change the BCO to permit a presbytery to waive the one-year minimum candidacy rule. The suggested change refers only to BCO 24-1.

This Commission points out to the Assembly that the one-year rule change was made to BCO 24-13 as well as 24-1. These changes were only recently enacted and as enacted contained no provisions by which they could be waived. If the Assembly wishes to permit the suggested changes to be made **this Commission RECOMMENDS that BCO 24-5 be amended by changing BCO 24-5 to read "None of the requirements in 24-3 and 24-4 *nor the one-year minimum requirement of 24-1 and 24-13* shall be omitted except by a three-fourths vote of the Presbytery at a meeting subsequent to the one in which the motion was made."**

PJC Item 79-12
(See page 185)

Overture 79-3 from the Presbytery of Louisville-Union seeks amendment to BCO 16-5 to permit exceptions to be made under certain conditions to the requirements of the satisfactory completion of General Assembly Standard Ordination Examinations and the requirement of participation in an accredited career counseling center. The Overture states that ministers of denominations other than UPCUSA and RCA must meet these requirements.

BCO 16-5 (a) and (b) both permit waivers for ministers coming from any Church described in BCO 32-1. Section 32-1 refers not only to UPUSA and RCA but to any Reformed body. **It is the opinion of the Permanent Judicial Commissin that a waiver of these requirements for a minister from a non-Reformed body is undesirable and we recommend that this overture be answered in the negative.**

PJC Item 79-13
(See page 157)

Communication 79-5 from the Committee on Women's Concerns requests clarification of BCO 9-2 as it relates to the decision in the case of Renee Huie et al vs. the Synod of the Southeast.

The Permanent Judicial Commission RECOMMENDS that the General Assembly answer the request in the negative and advise the Committee on Women's Concerns as follows:

The requested clarification seeks a further interpretation of the Huie decision as it relates to BCO 9-2. The Huie decision was reached on the basis of the facts presented in that judicial case. As is stated in that decision, each situation "is a question of fact to be soberly and prayerfully determined by congregation and Presbytery as to whether in any particular case a minister is simply exercising his freedom of conscience or whether he is taking *action,* by word or otherwise, which defeats our Church law which recognizes the full equality of women under the law of this Church and under the law of God". It is therefore inadvisable for The General Assembly to attempt to delineate what particular words would constitute a violation of BCO 9-2 without having full knowledge of all of the facts and circumstances surrounding a particular case.

PJC Item 79-14
(See page 161)

Overture 79-6 from the Presbytery of the Covenant requests amendment to BCO 16-1 by the addition of the following sentence: "A presbytery shall consist of at least fifteen thousand square miles or of churches whose combined communicant membership shall total no less than fifteen thousand."

The Permanent Judicial Commission ADVISES the General Assembly that in its opinion the suggested amendment is not sufficient to resolve the problem envisioned by the overture. If the General Assembly is of the opinion that it is in the best interests of the Church that presbyteries consist of a minimum geographical size or minimum membership, it would be necessary that a complete study be made to determine the feasibility and practicality of such criteria and that a method be devised by which a restructuring of the existing presbyteries to meet such criteria could be carried out. It is therefore the recommendation of the Permanent Judicial Commission that if the General Assembly considers such minimum criteria to be advisable, that the matter be referred to an appropriate committee for study and preliminary drafting of proposed changes to the BCO.

PJC Item 79-15
(See page 161)

Overture 79-8 from the Presbytery of the Pines seeks clarification regarding the reporting to Synod and General Assembly by presbyteries of "the condition and progress of religion within its bounds."

The Permanent Judicial Commission believes that a change in the *Book of Church Order* is not warranted. However, there appears to be confusion over reporting requirements. **The Permanent**

Judicial Commission therefore RECOMMENDS that this Overture be referred to the appropriate agency for study and recommendation.

PJC Item 79-16
(See page 161)

Overture 78-42 from the Presbytery of the Covenant seeks amendment to BCO 24-11 (now 24-13) to eliminate the ambiguity contained in the present requirements of care and supervision of candidates for the ministry for one year. Originally the "supervision" exercised by the presbytery over its candidates occurred *after* the presbytery by formal action had received the candidate under its care (see BCO 24-1, line 9 "supervision"). The recent inclusion in the BCO of supervision by the Committee on Candidates *prior* to the candidate's being received under care of presbytery (see BCO 24-3 (1)) makes some clarification needful. The overture provides one possible way of doing this.

The Permanent Judicial Commission RECOMMENDS that the overture be answered in the affirmative, insofar as it recommends that the words "and supervision" be deleted from BCO 24-11 (now BCO 24-13). The recommended change concerning exceptions which may be made has been dealt with in PJC Item 79-11. This Commission therefore recommends that BCO 24-13 be amended by deleting therefrom the words "and supervision."

PJC Item 79-17
(See page 157)

Numerous communications (see Report of the Stated Clerk) have been received from the presbyteries concerning the weighted voting amendments to Chapter 30 sent down to the presbyteries for their advice and consent by the 118th General Assembly. It is apparent that the constitutional question of adopting the amendments by a majority vote of the presbyteries has prevented the proposed amendments from being properly considered on their merits.

The Permanent Judicial Commission therefore RECOMMENDS to the General Assembly that the proposed amendments to Chapter 30, as prepared and forwarded by this Commission to the 118th General Assembly, be adopted by the 119th General Assembly and sent down to the presbyteries for their advice and consent under the three-fourths rule.

PJC Item 79-18
(See page 185)

Overture 79-10 from the Presbytery of Hanover seeks to establish a procedure making the requirements for reentering the ministry by one who has demitted less stringent than is presently required by *Book of Church Order* 107-12.

If the General Assembly wishes to consider such changes, **The Permanent Judicial Commission RECOMMENDS that, particularly with regard to union presbyteries, such changes be carefully evaluated in light of the procedures established by The United Presbyterian Church. Once the decision as to the desired changes has been reached, such changes can be referred back to this Commission for constitutional considerations. In the event, however, that the General Assembly wishes to proceed with the substance of the overture, The Permanent Judicial Commission ADVISES that the suggested language is sufficient to accomplish the intent of the overture.**

PJC Item 79-19
(See page 185)

Overture 79-11 from the Presbytery of Transylvania Union seeks changes to BCO 25-1 to create additional classifications of pastoral relations. The overture also seeks substantive changes in our present provisions.

The proposed amendment to Chapter 26-1 is a significant departure from our present provisions. **Therefore The Permanent Judicial Commission RECOMMENDS that, if the General Assembly wishes such changes to be made, the overture be referred to the Joint Committee on the Constitutional Problems of Union Presbyteries for a report to the 120th General Assembly.**

PJC Item 79-20
(See page 158)

Overture 79-13 from the Presbytery of Shenandoah seeks to resolve a possible conflict concerning church membership of children.

BCO 7-2 in referring to children of believers as members of the Church establishes the fact that such children are members of the Church Universal. BCO 8-7 has reference to a particular church and has as its requirements for membership the fact that the child must be baptized before such child may be considered a member of that particular church. **The Permanent Judicial Commission RECOMMENDS that the General Assembly advise the Presbytery of Shenandoah that there is no conflict in light of the meaning of the two sections.**

PJC Item 79-21
(See page 158)

Overture 79-15 from the Presbytery of Arkansas Union seeks to amend BCO 5-2 to provide that the Session may not call a congregational meeting unless the purpose of the call is to consider matters which a congregation may lawfully consider in accordance with our Constitution.

The Permanent Judicial Commission advises the General Assembly that no action may be taken by a congregation at a congregational meeting where such action is not permitted by our Constitution. Similarly, no meeting may be called where the purpose of that meeting (and only matters set forth in the call may be considered at such meeting) seeks actions which are not permitted to a congregation under our Constitution. **The Permanent Judicial Commission RECOMMENDS that this Overture be answered in the negative because the proposed change would add no substance to existing constitutional safeguards.**

PJC Item 79-22
(See page 161)

Overture 79-19 from the Presbytery of Mecklenburg seeks to amend proposed *Book of Church Order* 22-5 to make uniform the language in BCO 20-3 ("has the privilege of the floor") and BCO 22-5 ("but may participate in the proceedings").

The Permanent Judicial Commission interprets these two provisions to be identical in meaning—namely that the Commission member may fully participate in all aspects of the case but may not vote on the outcome. **The Permanent Judicial Commission therefore RECOMMENDS that such interpretation be made by this General Assembly.**

PJC Item 79-23
(See page 162)

Overture 79-24 from the Presbytery of Suwannee seeks clarification of two provisions of *Book of Church Order* 24-13.

The Permanent Judicial Commission RECOMMENDS that such request for clarification be answered as follows:

1. Only persons becoming candidates from January 1, 1979 forward are subject to the one-year "care and supervision rule."

2. The provision that a candidate be under the care of a presbytery for one year before seeking ordination or transferral to another presbytery for the prupose of ordination does not require that such care be under only one presbytery. The candidate may be under the care of more than one presbytery provided that the care is continuous for a one-year period.

PJC Item 79-24
(See page 158)

Communication 79-9 from the Office of Professional Development requests interpretation of *Book of Church Order* 24-5.

The Permanent Judicial Commission questions whether it was the intention of the Church to permit the waiver of all the provisions of BCO 24-3 and 24-4. The literal language and any reasonable interpretation of BCO 24-5 permits such a waiver. **The Permanent Judicial Commission therefore RECOMMENDS that this request be referred to an appropriate committee for study of the legislative history of BCO 24-5 and recommendation.**

PJC Item 79-25
(See page 151)

Recommendation III. A.4.a from the Council on Theology and Culture recommends amendment to BCO 3-5. This recommendation arises from their paper on Church Membership and Discipline.

The Permanent Judicial Commission INFORMS the Assembly that the suggested amendment is in proper form if the Assembly desires to enact it.

PJC Item 79-26
(See page 152)

Recommendation III.A.4.g. from the Council on Theology and Culture recommends amendment to BCO 101-1. This recommendation arises from their paper on Church Membership and Discipline.

The Permanent Judicial Commission INFORMS the Assembly that the suggested amendment is in proper form if the Assembly desires to enact it.

AMENDMENTS TO THE FORM OF GOVERNMENT SENT DOWN FOR ADVICE AND CONSENT

(Note: The following amendments to the *Form of Government* are being sent down to the presbyteries for advice and consent.—*Stated Clerk.)*

A. AMENDMENT DEALING WITH CHURCH ORDINANCES.

That *Form of Government* 3-5 be amended to add the italicized words, to read:

The Ordinances established for his Church by Christ the Head are: prayer, the singing of psalms and hymns; reading, expounding, preaching *and hearing* the Word of God; the administration of the Sacraments of Baptism and the Lord's Supper; fasting and thanksgiving; catechising; Christian nurture; making offerings for the relief of the poor, the extension of the Gospel and other Christian causes; *Christian service in and to the world by striving for justice, exercising compassion and working for peace;* exercising discipline; and invoking the blessing of God for all people.

B. AMENDMENT DEALING WITH CHURCH DISCIPLINE.

That *Rules of Discipline* 101-1 be amended by striking the last sentence and inserting in place thereof the following, so that it reads:

101-1. . . . Thus, the purpose of discipline is to honor God by making clear the significance of membership in the Body of Christ, to preserve the purity of the Church by nourishing the individual within the life of the believing community and to correct or restrain wrongdoing in order to bring members to repentance and restoration.

C. AMENDMENTS DEALING WITH CHURCH MEMBERSHIP.

1. That *Form of Government* 1-4 be amended by inserting "confirmed" before "church members" in line 1 and by inserting "confirmed" before "members of a church" in line 2.
2. That *Form of Government* Chapter 5 be amended as follows:
   a. That the first sentence of Section 5-1 be replaced with the following: For the purpose of governance, the congregation consists of all the members on the confirmed roll of a particular church.
   b. That Section 5-1 be amended by deleting "communing" and inserting "confirmed" in line 4.
   c. That Section 5-3 be amended by deleting "active" and inserting "confirmed" in lines 1 and 3.
3. That *Form of Government* Chapter 6 be amended as follows:
   a. That Section 6-1 be amended by adding "confirmed" before "membership" in line 2.
   b. That Section 6-2 be amended by deleting "communing members on the active" and inserting "members on the confirmed" in line 4.
4. That Form of Government Chapter 7 be amended be deleting the present Chapter 7 and adding a new Chapter 7 entitled "Church Membership," to read as follows:

   7-1 Confirmed members are those persons who have been baptized, have made a public profession of faith in Christ, and have been confirmed in their church membership by the Session, thereby being recognized as prepared to exercise governance in the church. They are entitled to all the rights and privileges of church membership, including the right to present children for baptism and the right to take part in meetings of the congregation.

   7-2 Baptized members are all those persons who have received the Sacrament of Baptism and who have been enrolled as baptized members by the Session, but have not been yet confirmed.

   7-3 The children of believers are, through the covenant and by right of birth or adoption, members of the Church. Such membership is affirmed and membership in a particular church established by Baptism. All Baptized members are entitled to participate in the Sacrament of the Lord's Supper.

   7-4 All children of the covenant are entitled to Baptism, but whether baptized or not, are entitled to the pastoral oversight, instruction and discipline of the Church, with a view to their embracing Christ, and thus possessing all the benefits of the covenant.

   7-5 Affiliate members are confirmed members of other churches of our denomination, or of other churches of other denominations recognized by our own as true

branches of the Church of Jesus Christ, which members are temporarily absent for educational, military, or other purposes from the geographical area of the churches in which they hold membership, who have presented a certificate of good standing from the Session, or other appropriate governing body, of the churches of which they are members and who have been received by the Session as affiliate members. Affiliate members shall be entitled to all the rights and privileges of confirmed members except the right to vote and hold office.

5. a. That *Form of Government* 8-7 be replaced with the following:

8-7 The Session shall keep the following rolls of the members of the particular church:

1. The roll of confirmed members.
2. The roll of baptized members which shall include
   (a) those baptized in the particular church,
   (b) the baptized children of confirmed members received by certificate from other particular churches,
   (c) any other baptized children presented for membership to the Session.
3. The roll of inactive members, consisting of persons removed by the Session from the roll of confirmed members because of inactivity in the church's life and work.

Only the roll of confirmed members need be reported to the Presbytery.

b. That *Form of Government* 8-9 be amended by adding "confirmed" before "member" in line 1.

c. That *Form of Government* 8-10 be amended by inserting "confirmed" before "member" in the last sentence, so that the sentence will read: "If such a confirmed member . . ."

d. That *Form of Government* 8-11 be amended by deleting "active" and inserting "confirmed" in line 3.

e. That *Form of Government* 8-14 be amended by deleting "active" and inserting "confirmed" in line 5.

f. That *Form of Government* 8-15 be amended by deleting "communing" and inserting "confirmed" in line 1.

g. That *Form of Government* 8-17 be amended by inserting "confirmed" before "member" in line 1 and by deleting "active" and inserting "confirmed" in line 4.

6. a. That *Form of Government* 15-6(3) be replaced with the following:
   To instruct parents who are confirmed members to present their children for Baptism, to enroll baptized members, and to welcome baptized members to the Lord's Table. (See 209-10)

   b. That *Form of Government* 15-6(4) be replaced with the following:
   To confirm the membership of persons upon profession of faith in Jesus Christ, and to recive as confirmed members, members from other churches upon presentation of a satisfactory certificate of dismission, or in the absence of such certificate, upon reaffirmation of faith in Jesus Christ.

   c. That *Form of Government 15-8* be replaced with the following:
   Every session shall also keep an accurate record of births and adoptions, of baptisms, of acts of welcoming children to the Lord's Table, of confirmations, of receptions from other churches, of dismissals to other churches, and of marriages and deaths.

7. That *Form of Government* 16-1 be amended by deleting "communicants" and inserting "confirmed members" in line 3.

8. That *Form of Government* 17-1(1), be amended by replacing the second sentence with the following:
   A church whose confirmed membership exceeds 1,500 shall be represented by two Ruling Elders and shall be entitled to one more Ruling Elder for each 1,000 confirmed members.

9. That *Form of Government* 18-2 be amended by deleting "communicants" and inserting "confirmed members" in both places.

10. That *Form of Government* 23-5 be amended by deleting "of membership" and inserting "of which the person is a confirmed member" in the last sentence.

11. a. That *Form of Government* 24-2 be amended by deleting "members of the Church in full communion" and inserting "confirmed members of the Church" in line 1.

b. That *Form of Government* 24-3(2) be amended by deleting "communicant" in lines 4 and 5.

12. That *Form of Government* 26-2 be amended by deleting "adult" and by inserting "confirmed" in line 8 and by deleting "communing" and inserting "confirmed" in line 9.
13. That *Form of Government* 31-2(6) be amended by deleting "communicant strength" by inserting "confirmed (communicant)."
14. a. That Section 32-2(3)(c) be amended by deleting "communicant strength" and by inserting "confirmed membership (communicant strength)."

    b. That Section 32-2(5) be amended by inserting "confirmed (communicant)" before "membership" in line 4.

    c. That Section 32-2(6) be amended by deleting "communicant" and inserting "confirmed (communicant)" in the last sentence.
15. That *Rules of Discipline* 101-4 be amended by deleting "communing" and inserting "confirmed" in line 1.
16. That *Rules of Discipline* 105-20 be amended by deleting "communing" and inserting "confirmed" in line 3.
17. That Rules of Discipline 111-1 be amended by deleting "communing" and inserting "confirmed" in line 1.
18. That *Rules of Discipline* 117-1 be amended by deleting "communing" and inserting "confirmed" in line 4.
19. a. That *Directory for Worship* Chapter 9 Title be changed to "Sacrament of Baptism and Welcome to the Lord's Table."

    b. That *Directory for Worship* new Section 209-10 be added as follows:

    In its responsibility to maintain the spiritual government of the Church, the Church Session shall welcome baptized children to the Lord's Table and shall provide appropriate educational and nurturing opportunities for parents and children, aiding and encouraging them to understand the meaning and significance of the Lord's Supper. Suitable recognition of persons welcomed to the Lord's Table should be made in the presence of the congregation.
20. a. That *Directory for Worship* Chapter 10 Title be changed to "Profession of Faith and Confirmation."

    b. That *Directory for Worship* 210-1 be replaced with the following:

    Children born or adopted within the Church are under the care of a particular church. They are to be taught to love God and to obey and serve the Lord Jesus Christ. When they come to years of discretion, they should be earnestly reminded by parents and Church Session that they are members of the Church by birthright or adoption, and that it is their duty and privilege personally to profess before women and men their faith in Christ and to seek enrollment as confirmed members in a particular church. The Church, and particularly Ministers and Sessions, should offer pastoral care to broken families and children without parents or whose parents or guardians do not encourage participation of children in the life of the Church. The Church should encourage all to be baptized, to profess faith in Jesus Christ and be confirmed.

    c. That *Directory for Worship* 210-2 be amended by deleting "admission to the Lord's Table" and inserting "confirmation" in line 4.

    d. That *Directory for Worship* 210-3 be amended by deleting "full membership in a church" and inserting "confirmation" in lines 1 and 2 and by deleting "communing" and inserting "confirmed" in line 7.

    e. That *Directory for Worship* 210-4 be amended by deleting "admission to the Lord's Table and full membership in a church" and inserting "confirmation" in lines 1 and 2, by deleting "admit them to the Lord's Table" in line 6, and by replacing "communing" with "confirmed" in line 7.

    f. That *Directory for Worship* 210-5 be amended by replacing the first paragraph through part (b) as follows:

    The time having come during public worship for confirmation, those who have been approved by the Session shall take their places in the presence of the congregation and the Minister shall proceed after the following or like form:

    (a) The Minister shall introduce previously baptized persons who have been examined by the Session and approved as to their faith in Jesus Christ and their

desire to serve him in the church and who come now to assume for themselves the full privileges and responsibilities of their inheritance in the household of faith. (Any such previously baptized persons who have not already been welcomed to the Lord's Table shall be welcomed to the Sacrament at this time.)

(b) The Minister shall introduce any candidates for baptism, who have been examined and approved as to their acceptance of Christ as Savior and Lord and who present themselves for baptism, for welcome to the Lord's Table, and for confirmation.

g. That *Directory for Worship* 210-5(c) be amended by deleting "making a profession" and inserting "seeking confirmed membership" in line 1.

h. That *Directory for Worship* 210-5, paragraph 2, be amended by striking "Inasmuch . . . Universal." and inserting:

Inasmuch as you have made profession of your faith and obedience, have received Christian Baptism, and have by the Church Session been welcomed to the Sacrament of the Lord's Supper and admitted to confirmed membership in this congregation, I declare you entitled to the privileges of confirmed membership in this particular church and of the full fellowship of the Church Universal.

21. a. That *Directory for Worship* 211-7 be amended by deleting lines 12-15 and inserting:

The Minister shall invote to partake of the Sacrament

a) all confirmed members (7-1)

b) all baptized members (7-2)

c) all who are communicant members in good standing in a Christian church, who trust in the Lord Jesus Christ and repent of their sins, and who would covenant afresh to live as followers of Christ.

b. That *Directory for Worship* 211-7, final sentence be amended by deleting "non-communicants" and inserting "those not coming to the Table."

D. AMENDMENTS DEALING WITH WOMEN AND ETHNIC MINORITIES.

1. That *Form of Government* Chapter 13 be amended by adding a new Section 13-8 to read:

In the selection of members of all commissions, committees, boards and agencies, and in the selection of representatives to all higher courts, every church court shall make sincere and diligent effort to achieve fair and equitable representation of women and ethnic minorities.

2. That *Form of Government* 21-2(3) be amended by inserting the words "and members of ethnic minority groups" after the word "women."

3. That *Form of Government* 26-6 be amended be deleting the second sentence and inserting the following:

The Presbytery shall concur in the call when it is satisfied that the Commission on the Minister has itself given serious consideration to Candidates irrespective of their race, ethnic origin, sex, age, or marital status, has assisted the calling agency in giving serious consideration to such candidates, and is satisfied that the Candidate is suitable to the Church.

4. That *Directory for Worship* 201-5 be amended by deleting the period at the end and adding the following:

. . . nor shall any persons be excluded from the leadership of worship or assisting in the orderly arrangements for worship on such grounds.

5. That *Directory for Worship* 219-1 be amended by inserting therein the following italicized language, so that it reads:

Whereas those with a special sense of call are led of God into special fields of service, it is incumbent upon every member of the Church by virtue of vows of Church membership to attend services of worship regularly; to give generously to the support of the Church; to participate as fully as possible in church activities; to give *responsible consideration to accepting service in the Church courts and their committees, commissions, boards and agencies;* to take part in the formal educational program of the Church; to observe family prayer, daily Bible reading and grace at meals in the home; and in every way to reflect in daily living his or her relationship to Christ as Savior and Lord.

E. AMENDMENT DEALING WITH THE ORDINATION OF RULING ELDERS AND DEACONS.

That *Form of Government* 29-12 be amended by inserting after the word "ordained" the words "in the Presbyterian Church in the United States or any other Reformed Body . . ."

F. AMENDMENTS DEALING WITH AMENDMENTS TO THE CONSTITUTION.

1. That *Form of Government* 30-1(2) be amended to read:

(2) The advice and consent of a majority of the Presbyteries, determined as provided in 30-6.

2. That *Form of Government* 30-2(2) be amended to read:

(2) The advice and consent of three-fourths of the Presbyteries, determined as provided in 30-6.

3. That *Form of Government* 30-3(2) be amended to read:

(2) The advice and consent of three-fourths of the Presbyteries, determined as provided in 30-6.

4. That *Form of Government* Chapter 30 be amended by adding a new Section 30-6, to read:

> 30-6. For the purpose of determining whether the required consent of the Presbyteries to any amendments recommended by the General Assembly under 30-1, 30-2, or 30-3 has been given, the following procedure applies. Each Presbytery shall decide the question whether it consents to an amendment by simple majority vote of its members at a duly constituted meeting of the Presbytery. The decision of each Presbytery to consent or not to consent shall be accorded a numerical value — to be known as its "weighted vote" — that is equal to the number of Commissioners to which the Presbytery was entitled at the General Assembly next preceding the Presbytery vote upon the amendment. The consent of a majority of the Presbyteries required by 30-1(2) exists if a majority of the weighted votes of all the Presbyteries favors the amendment. The consent of three-fourths of the Presbyteries required by 30-2(2) and 30-3(2) exists if three-fourths of the weighted votes of all the Presbyteries favor the amendment.

5. Adopt an Enacting Clause to establish the effective date of these amendments should they be enacted, as follows:

"[These amendments to Chapter 30 of the Book of Church Order shall become effective upon the date of convening of the General Assembly next following the adjournment of the General Assembly at which they shall have been enacted. They shall apply only to amendments which are recommended by the General Assembly on and after their effective date.]"

G. AMENDMENT DEALING WITH UNION SYNODS.

That *Form of Government* be amended by adding a new Chapter 33 to read:

CHAPTER 33
OF UNION SYNODS

33-1 A synod of this Church may unite to form a union synod with a synod of The United Presbyterian Church in the United States of America, or a particular synod of the Reformed Church in America, with the approval of each General Assembly (General Synod), provided that the following Plan of Union is adopted by each synod (particular synod) involved:

33-1a This plan of union is adopted by the Synod of _____ and the Synod (Particular Synod) of _____ effective as of _____ (date), when each of the bodies has approved the plan by a two-thirds majority of those present at a stated meeting, the matter having been published beforehand on a docket, or at a meeting specifically called for such a purpose; and when the particular plan has been approved by each General Assembly (General Synod).

33-1b The purpose of the union shall be the furtherance of a united witness and mission for all churches and presbyteries (classes) within the union synod, the administration of a single program of nurture and service; and the responsible fulfillment of the functions and duties of a synod as specified in the Constitutions of both Churches.

33-1c The union synods shall be subject to the Constitutions of both denominations as set forth below:

(1) The synod shall submit its records at least annually and whenever requested, to both General Assemblies (General Synods).

(2) The union synod shall be under the discipline of both Churches according to standing rules agreed upon in harmony with the Constitutions of the two denominations where they coincide; and in harmony with the mandatory provisions of the laws of either Church where the other is permissive; and at the choice of the synod where they may be contradictory.

(3) Wherever the Constitutions of the two denominations differ, the mandatory provisions of the one shall apply in all cases where the other is permissive. Wherever there are conflicting mandatory provisions (except as provided in (2) above), the union synod shall overture the General Assemblies (General Synods) of both denominations to resolve the conflict, either by authoritative interpretation or by constitutional amendment.

(4) Complaints against the actions of the synod shall be made to one General Assembly (General Synod) only, at the choice of the synod, and its decision shall be binding on all parties to such actions.

33-1d The membership of the union synod shall consist of all ministers and churches of all the presbyteries (classes) within the area encompassed by the uniting synods. The union synod may decide to organize itself as a delegated synod under the general provision of c, (3) above.

33-1e By this act of uniting synods, all presbyteries (classes) within the jurisdiction of the uniting synods shall become union presbyteries (classes), and shall be governed according to the applicable provisions of this Constitution.

33-1f The union synod shall cause a corporation to be formed under the appropriate laws of the state (where permissible), which corporation shall include in its articles or charter the substance of Sections a, b, and c above. All property of the uniting synods, real and personal, shall be transferred to the corporation formed under this section. The new corporation shall be the legal successor of the corporations, if any, of the uniting synods, and it shall be bound to administer any trust property or moneys received in accordance with the provisions of the original establishment of the trust. All liabilities of either uniting synod shall be liabilities of the union synod. In any state where a church corporation is forbidden, the purpose of this paragraph shall be achieved in harmony with the law of that state.

33-1g If the union synod should at any time cease to operate under this plan of union as it is or as it may be modified by both denominations acting concurrently, all property, real and personal, of the union synod shall be divided between the denominations or their courts of jurisdiction on the basis of the origin of said property, if such is determinable. If the origin be not determinable, then the property shall be divided equally between the denominations or their courts of jurisdiction, as may be proper.

33-1h The union synod shall adopt standing rules which shall define the operation of the union synod in such manner as to fulfill the functions of synods as defined in the Constitutions of both denominations.

33-1i Each minister in a union synod staff position shall be, or become, a member of a presbytery (classis) within the union synod.

33-1j No provision in this plan of union shall be construed as modifying or amending the Constitution of this Church in its application to any but union synods organized under this Chapter.

NOTE: The 119th General Assembly voted that amendment G. "become effective as of the convening date of the General Assembly next following the adjournment of the General Assembly at which it shall have been enacted."

H. AMENDMENT DEALING WITH CARE AND SUPERVISION OF CANDIDATES. That *Form of Government* 24-13 be amended by deleting the words "and supervision," so that it reads:

24-13. A candidate for the ministry must be under the care of a Presbytery for a minimum of one year prior to ordination or transferral to another Presbytery for the purpose of ordination.

REPORT OF THE PERMANENT NOMINATING COMMITTEE

The following persons are presented to the General Assembly as nominees for the indicated positions. Certain details are listed regarding each nominee. For those persons being nominated for a first term, more complete biographical data regarding each will be made available to the Chairpersons of the Standing Committees.

HISTORICAL FOUNDATION

Class of 1980			
Alfred Bennett* (1)	W	M	45
Class of 1982			
Ray A. King (2)	W	M	45
Raynaldo N. Suarez (2)	MA	M	51
Florence F. Corley (1	W	F	45
Joanne V. Hawks (1)	W	F	46
John B. Trotti (1)	W	M	42

* Because of an error in the report of the Permanent Nominating Committee to the 118th General Assembly, Mr. Bennett was shown in the *Minutes of the 118th General Assembly* as being a member of the Class of 1979. He should have been elected to the Class of 1980 to fill an unexpired term. The nomination this year is to correct this error.

THE COMMITTEE ON THEOLOGICAL EDUCATION

Class of 1981			
H. William Vassey (1)	W	M	43
Class of 1982			
W. Robert Martin, Jr. (2)	W	M	45
Douglas M. Harper, Jr. (1)	W	M	52
Moffett D. Swaim (1)	W	F	30
Randolph Kowalski (1)	W	M	45

COMMITTEE ON WOMEN'S CONCERNS

Class of 1982			
Irma Garcia (2)	MA	F	43
Gibson P. Stroupe (1)	W	M	31

PRESBYTERIAN FOUNDATION

Class of 1982			
Paul B. Bell (1)	W	M	56
Toddie Lee Wynne, Jr. (1)	W	M	54

PERMANENT JUDICIAL COMMISSION

Class of 1982.			
Andrew R. Bird (2)	W	M	70
E. Lee Smith, Jr.* (1)	W	M	55
David A. Quattlebaum, III (1)	W	M	43
Harvard A. Anderson (1)	W	M	71

*The Permanent Nominating Committee is nominating E. Lee Smith, Jr., a member of the Preston Hollow Presbyterian Church of Dallas, Texas. Rev. Jerold D. Shelter is a member of the Committee on Theological Education and serves as pastor of the same church. The Committee is asking the 119th General Assembly to waive Section 3, Paragraph E, Sub-paragraph 8 of the Manual of the Permanent Nominating Committee which reads, "Except for special cause, which shall be stated to the General Assembly at the time of nomination, ordinarily no more than one person from a particular church should be nominated by the Permanent Nominating Committee to General Assembly Commissions, Committees, Boards, Councils or Agencies at one time." The Permanent Nominating Committee feels that Mr. Smith is extremely well qualified to serve on the Permanent Judicial Commission. He has represented the Presbyterian Church, U. S. in two cases in Texas involving church property, winning both of them. The Committee feels to deny Mr. Smith's election would be an injustice to the Permanent Judicial Commission and the whole church.

BOARD OF ANNUITIES AND RELIEF

Class of 1982			
E. Ralph Cotham IV (2)	W	M	39
W. Terry Young (2)	W	M	49
William T. Maddox (2)	W	M	66
William S. Heath* (1)	B	M	55
Melvina Hobson Sprunt (1)	W	F	65
John M. Storey (1)	W	M	55

* The Permanent Nominating Committee is nominating William S. Heath, a member of the Northminster Presbyterian Church, Washington, D.C. Mr. Heath is a black male. Katherine A. Carcomo is a member of the Committee on Theological Education and a member of the same church. The Committee is asking the 119th General Assembly to waive Section 3, Paragraph E, Sub-paragraph 8 of the Manual of the Permanent Nominating Committee which reads, "Except for special cause, which shall be stated to the General Assembly at the time of nomination, ordinarily no more than one person from a particular congregation should be nominated by the Permanent Nominating Committee to General Assembly Commissions, Committees, Boards, Councils or Agencies at one time. Securing ethnic and other minority representation is sufficient cause for waiving this rule." In addition to Mr. Heath's being a minority person he is extremely well qualified to be a member of the Board of Annuities and Relief.

COMMITTEE ON CHURCH AND RACE

Class of 1982			
Ms. Willie Dell (2)	B	F	39
Ms. Lillian L. Roccoforte (2)	Latino	F	36
Philip E. Makari (1)	Egyptian	M	33
Lawrence A. Wood (1)	W	M	40
Elias Ramirez (1)	MA	M	45

COMMITTEE ON ASSEMBLY OPERATIONS

Class of 1982			
Mrs. Jane Armfield (2))	W	F	
John D. McCloud, Jr. (2)	W	M	57
Mrs. D. C. Jackson, Jr. (1)	W	F	50
K. C. Ptomey (1)	W	M	37
Richard T. Harbison (1)	W	M	47
William G. McAtee (1)	W	M	44

COUNCIL ON THEOLOGY AND CULTURE

Class of 1982			
Anne Ball (2)	W	F	33
Melicent Hunneycutt (1)	W	F	
Louise Upchurch Lawson (1)	W	F	27
Joyce E. Rimes (1)	W	F	46

The Permanent Nominating Committee was unable to submit six nominees to the Class of 1982 in time for the printing of the *Commissioner's Handbook*. Two additional names will be submitted to the Standing Committee of the Office of the General Assembly at the 119th General Assembly.

GENERAL ASSEMBLY MISSION BOARD

Class of 1982			
James F. Ford (2)	B	M	53
Paul S. Crane (1)	W	M	60
James E. Fogartie (1)	W	M	55
Pansie C. Evers (1)	W	F	42

CHAIRPERSON, GENERAL ASSEMBLY MISSION BOARD

Francis Wellford Hobbie	W	M	57

CHAIRPERSON IN NOMINATION, GENERAL ASSEMBLY MISSION BOARD

Jane Straughn	W	F	42

Respectfully submitted,

Mac W. Freeman, Jr.
Chairperson

(Note: A Supplemental Report of the Permanent Nominating Committee, identified as Communication 79-47 will be found on page 85. An additional report of the Permanent Nominating Committee regarding nominations to the Capital Funds Campaign Committee will be found on page 217. — *Stated Clerk*)

REPORT OF THE COMMITTEE ON ASSEMBLY OPERATIONS

The Committee on Assembly Operations has sought to fulfill its responsibilities as outlined in the Standing Rules, the Organizational Plan and its own Manual as approved by the last General Assembly. The Committee has met twice as a full committee and its three work groups have held additional meetings. The report of the Committee will include only this brief narrative with an explanatory statement with each recommendation as necessary.

I. Referrals From the 118th General Assembly

A. That the Office of Review and Evaluation be evaluated every third year with the first review under this plan to be reported to the Assembly in 1980; and the Evaluation team be made up of two persons appointed by the Committee on Assembly Operations and one by the General Assembly Mission Board. These three persons should be independent of Assembly agencies. The evaluation will be reported in full, along with all recommendations, directly to the Assembly.

The Committee on Assembly Operations appointed the Reverend President C. Ellis Nelson and Dr. Joseph Thompson to the evaluation team, and the Mission Board appointee is Ms. Ann Cousins. President Nelson will serve as chairperson. The evaluation will be conducted during the Fall and Winter, 1979, and a report will be made to the 120th General Assembly.

B. That all future planning for meetings of the General Assembly provide for accessibility of the handicapped to all necessary facilities for the meeting.

The Committee on Assembly Operations adopted a policy to give every consideration to providing for handicapped persons at General Assembly meetings.

C. That changes in the Standing Rules of the General Assembly reflecting the specific accountabilities of the Stated Clerk and the Committee on Assembly Operations to the Assembly be submitted to the 119th General Assembly.

The Committee on Assembly Operations recommends elsewhere in this report amendment to Standing Rule 4.2.2. (IV., Rules and Procedures. RECOMMENDATION 12)

D. That the Committee on Assembly Operations consider comprehensive audio-visual reports in future meetings of the General Assembly from the staff of the Council for Chaplains and Military Personnel.

The Program of the 119th General Assembly includes a presentation by the Council for Chaplains and Military Personnel.

E. That the Necrologies be read on the opening day of the Assembly at the Worship/Communion Service.

The Program of the 119th General Assembly includes the presentation of Necrologies during the opening worship service.

F. That the 118th General Assembly direct the Committee on Assembly Operations to continue budgetary control procedures for committees and agencies funded by the Operating Expense Budget by directing the Office of the Stated Clerk to advise all agencies, committees, etc., that no payments are to be authorized in excess of budgeted amounts without prior approval of the Committee on Assembly Operations Executive Committee.

All agencies and committees were advised by the Office of the Stated Clerk that no payments in excess of budgeted amounts would be authorized without the prior approval of the Committee on Assembly Operations Executive Committee.

In addition, all agencies and committees funded by the Operating Expense Budget were advised by the Committee on Assembly Operations that authorization would be given for expenditures only in accordance with the 1979 Tentative Operating Expense Budget until such time as the 1979 General Assembly adopted an Adjusted Operating Expense Budget.

G. That the 118th General Assembly direct the Committee on Assembly Operations to study alternatives for improved fiscal postures with future Operating Expense Budgets, including the establishment of contingency reserves in Operating Expense incomes and a review of bequest income utilization; and to provide specific recommendations for consideration by the Standing Committee on Operating Expense Funding of the 119th General Assembly.

CAO is recommending to the 119th General Assembly a balanced Adjusted Operating Expense Budget (III., Operating Expense Budget and Funding, RECOMMENDATION 4). The recommended 1980 Tentative Operating Expense Budget allocates surplus funds to achieve reserve restoration. (III., Operating Expense Budget and Funding, RECOMMENDATION 5)

Income Budgets for 1979 and 1980 have been set in conservative amounts in view of the unpredictable situation with regard to bequest income.

H. That the Committee on Assembly Operations provide a briefing and orientation for members of the Standing Committee on Operating Expense Funding at the 119th General Assembly. A CAO member will be present at the 119th General Assembly for the purpose of leading a briefing and orientation for the Standing Committee on Operating Expense Funding.

I. That the 118th General Assembly direct the Committee on Assembly Operations to research further the matter of the relationship of and distinctions between court-related functions and program functions, and that, in the light of this research, report to the 119th General Assembly on the following:

1. Further clarification of the Guidelines for the Office of General Assembly Agencies (adopted by the 117th General Assembly) to include a list of definitions, such as, court-related functions, program functions, advocacy, etc., which will be used to clarify the matter for the General Assembly;

2. A listing of options on the basis of which the General Assembly may decide where court-related functions and program functions are to be properly lodged for funding.

The Committee on Assembly Operations appointed a subcommittee on OGA Guidelines at its October, 1978 meeting. The Committee reported to the February, 1979 CAO meeting and its report was adopted, as amended, by the Committee on Assembly Operations (Appendix). The Committee on Assembly Operations adopted for recommendation to the 119th General Assembly the following:

RECOMMENDATION 1

1. That four of the staffed committees (Council on Theology and Culture, Committee on Women's Concerns, Historical Foundation, and Committee on Church and Race) be lodged with the appropriate division(s) of the General Assembly Mission Board for funding and accountability.

2. That these committees/council (through their chairpersons) continue to have direct access to the General Assembly.

3. That for the first year of implementation (1981) per capita funds be transferred to the General Assembly Mission Board to cover the costs.

4. That the funding for staffed committees mentioned in 1 above be phased out of the per capita funding over a three-year period (1982, 1983, and 1984).

Following the adoption in principle of this option, the Committee on Assembly Operations and/or the General Assembly Mission Board, as applicable, will devise appropriate implementing steps for approval by the 120th General Assembly.

With regard to Recommendation 1, CAO recommends elsewhere in this report amendment to Standing Rule 9.3.4. (IV., Rules and Procedures, RECOMMENDATION 16) of this report.

II. Office of the General Assembly

A. Nomination of the Stated Clerk.

1. The Stated Clerk, the Reverend James E. Andrews, completes his second three-year term of service at the 119th General Assembly. An evaluation team composed of the Reverend Clements Lamberth and Mrs. Peggy Leu Shriver conducted an evaluation of the Stated Clerk which was transmitted by the Office of Review and Evaluation at the Fall, 1978 Committee on Assembly Operations meeting as provided for in Standing Rule 4.2.2. The full text of that evaluation has been delivered to the Standing Committee on Office of the General Assembly. Based on the evaluation of the Stated Clerk, the Committee on Assembly Operations recommends the following:

RECOMMENDATION 2

That the Reverend James E. Andrews be nominated for reelection as Stated Clerk of the General Assembly.

2. With regard to RECOMMENDATION 2, CAO recommends elsewhere in this report amendments to Standing Rule 4.2.1. (IV., Rules and Procedures, RECOMMENDATION 12).

3. Contingent upon the adoption of Standing Rule 4.2.1., as amended, the Committee on Assembly Operations recommends:

RECOMMENDATION 3

That the Reverend James E. Andrews be reelected by the 119th General Assembly for a four-year term and that he then be eligible for reelection for a two-year term, for a total service of twelve years.

B. Nomination of the Chairperson, Office of Review and Evaluation.

The Reverend Richard G. Hutcheson, Jr., completes his first four-year term as Chairperson of the Office of Review and Evaluation at the 119th General Assembly. As provided in the Organizational Plan, an evaluation of Mr. Hutcheson is being performed by the Committee on Assembly Operations and a recommendation regarding the nomination of Mr. Hutcheson to a second four-year term will be brought to the 119th General Assembly in the Supplementary Report of the Committee on Assembly Operations.

III. Operating Expense Budget and Funding

A. Adjusted Operating Expense Budget for 1979.

RECOMMENDATION 4

That the General Assembly adopt an Adjusted Operating Expense Budget for 1979 in the amount of $1,270,279 as follows:

General Assembly Session	$ 230,000
General Assembly Printing	100,000
Moderator's Office	12,000
Stated Clerk's Office	234,230*
Office of Review & Eval.	145,587
Council Theology & Culture	77,575
COWC	73,674
Historical Foundation	207,308
Council on Church & Race	68,281
Comm. on Assembly Operations	15,000
PJC	5,000
PNC	6,000
NCC	7,000
WCC	3,000
WARC	26,310
COCU	22,724
Joint Comm. on Union	23,050
Constitutional Problems (Union Pby.)	1,040
Church Property	2,000
Legal Fund	5,000
SC-Mid. Jud. Exec.	500
ORE 7-year study	5,000
TOTAL OPERATING EXPENSES	$1,270,279

*$12,500 related to publication of the *Digest of Acts and Proceedings* at the General Assembly.

*The 1978 General Assembly approved additional funding of $10,000 to the Council on Theology & Culture from OGA Reserves (1978 *Minutes*, pp. 236-237).

The complete detail of this budget is presented to the Standing Committee on the Operating Expense Budget and the audit of the funds managed by CAO has been printed for the Commissioners to the General Assembly. The approval of this budget by the Assembly, specifying amounts allocated to particular purposes and committees will constitute the Stated Clerk's authorization to approve the payment of bills by the Central Treasurer.

B. Tentative Operating Expense Budget for 1980

RECOMMENDATION 5

That the General Assembly adopt a Tentative Operating Expense Budget for 1980 in the amount of $1,299,470 including the following expenses:

General Assembly Session	$ 215,000
General Assembly Printing	106,000
Moderator's Office	14,000
Stated Clerk's Office	253,599
Office of Review & Evaluation	138,535
Council on Theology & Culture	87,064
COWC	78,370
Historical Foundation	217,000
Council on Church & Race	73,041
Comm. on Assembly Oper.	15,900
PJC	5,300
PNC	6,360
NCC	7,000
WCC	3,000
WARC	26,310
COCU	15,701
Joint Comm. on Union	22,750
Const. Prob. (Union Pres.)	1,040
Church Property	2,000
Legal Fund	6,000
SC-Mid. Jud. Exec.	500
ORE 7-Year Study	5,000
TOTAL OPERATING EXPENSES	$1,299,470

Approval by the General Assembly of the adjusted Tentative Operating Expense Budget for 1980 will affirm the authorization of the Stated Clerk to disburse such funds under the tentative adjusted budget from January 1, 1980, until approval of an Adjusted Operating Expense Budget for 1980 by the 120th General Assembly meeting in that year.

C. Per Capita apportionment for 1980

RECOMMENDATION 6

That the per capita apportionment for 1980 be set at $1.51 and that this include 3¢ for the World Alliance of Reformed Churches, the apportionment to be based upon the total membership of each presbytery reported as of December 31, 1978, with payment in full due on January 1, 1980.

D. Reserve Fund Policy

RECOMMENDATION 7

That beginning in 1980, the General Assembly amend the Reserve Fund Policy set by the 117th General Assembly to instruct the Committee on Assembly Operations to recommend a Tentative Operating Expense Budget and a per capita assessment to achieve a reserve fund level which is 30% of the following year's Operating Expense Budget. This action would represent a reduction in reserve fund levels from 35% to 30%.

IV. General Assembly Rules and Procedures

A. That the Standing Rules of the General Assembly be amended as follows:

RECOMMENDATION 8

1.3 Change to: . . . *at least* two years *but ordinarily five years* in advance . . .

RECOMMENDATION 9

Revise Section 3.4 to read:

3.4. The General Assembly shall have one Advisory Participant from each presbytery selected according to several categories as indicated below. In addition there shall be five (5) Seminary Advisory Participants and no more than eight (8) Ecumenical Advisory Participants.

3.4.1 The Stated Clerk shall prepare an equitable system of rotating the category of Advisory Participant which a presbytery shall elect each year.

3.4.2 The categories of Advisory Participants and the total number to be elected each year are:

3.4.2.1 Youth Advisory Participant: a person who at the time of election is a high school senior or of college age (17 through 21 years.) Unless invited to elect in another category, each presbytery may elect a youth advisory participant.

3.4.2.2 Ethnic Minority Participant: a person who is a member of an ethnic minority in the presbytery. Ten presbyteries shall elect each year from this category upon invitation from the Stated Clerk.

3.4.2.3 Ethnic Minority Youth Participant: a young person (16 through 21 years) who is a member of an ethnic minority in the presbytery. The Office of Minority Affairs shall have the opportunity to forward nominations from the Minority Youth Caucus to those presbyteries which are selected in this category each year. These nominations shall be forwarded through the office of the Stated Clerk and the presbytery shall have the privilege of allowing additional nominations before election. Ten presbyteries shall elect each year from this category upon invitation from the Stated Clerk.

3.4.2.4 Seminary Advisory Participant: a person who is a student at one of the five professional schools: Austin Presbyterian Theological Seminary, Columbia Theological Seminary, Louisville Presbyterian Theological Seminary, Union Theological Seminary in Virginia, and the Presbyterian School of Christian Education. Each school shall select one and the Stated Clerk shall forward the name to the student's presbytery for confirmation and credentials. This category shall be in addition to the one Advisory Participant elected by the presbytery.

RECOMMENDATION 10

Revise first sentence to read:

3.5.1 . . . shall invite eight other Churches . . .

RECOMMENDATION 11

Revise Section 3.6 to read:

3.6 The Retiring Moderator shall be an ex-officio member of the Court with full powers until the induction of a new moderator, becoming thereafter an Advisory Participant, being a member of the Provisional Reference Committee, the Provisional Program Committee, and the Standing Committee on Bills and Overtures.

RECOMMENDATION 12

a. Revise seventh paragraph to read:

4.1.1 —
—
—
—
—Ambassador of the General Assembly to all parts of the Church, undertaking an itinerary through the Church, its agencies and courts, for the purpose of presenting, strengthening, and encouraging the Church, its people, and its work. The itinerary may be arranged with the advice and assistance of the Stated Clerk and invitations to the Moderator should be offered ordinarily through the Stated Clerk.

b. Revise Section 4.2.1 and 4.2.2 to read:

4.2.1 The Stated Clerk, as the continuing officer of the court, shall be elected by the General Assembly as required by the Form of Government (13-5). The Stated Clerk shall be elected for a term of four years and shall be eligible for two additional four year terms or a maximum service of twelve years. Upon recommendation of the Committee on Assembly Operations the Stated Clerk may be elected to an additional four years term after twelve years of service under exceptional circumstances. No person shall be elected Stated Clerk who shall have attained at the time of election the age of 65 years, nor who is ineligible to be a commissioner to the General Assembly. Before the end of each term of a Stated Clerk who is eligible for reelection, the Office of Review and Evaluation, shall secure an objective evaluation of the Clerk's performance during the term, the results to be communicated to the Committee on Assembly Operations by January 15 of the year in which the term ends.

The Committee on Assembly Operations shall propose a nominee or nominees to the General Assembly through the Standing Committee on the Office of the General Assembly, with understanding that further nominations are in order. The election of a Stated Clerk,

when required, shall be the first order of business on the next to last day of the General Assembly docket.

4.2.2 The Stated Clerk shall perform the duties required by the Book of Church Order, by the Standing Rules of the General Assembly, and such duties as may be assigned by the General Assembly. The Stated Clerk shall administer the Office of the Stated Clerk under policies approved by the Committee on Assembly Operations and subject to annual review by this committee. The relationship of the functions of the Stated Clerk and those of the Committee on Assembly Operations shall be set forth in the Organizational Plan. (Section III, G. and H.)

RECOMMENDATION 13

Add italicized phrase to last sentence to read:

5.1 The General Assembly may create and elect or cause to be chosen those agencies and committees needful for its work as the highest court of the Church. These shall be recognized as falling in one of the following categories: boards, permanent committees, ad interim committees, provisional committees, standing committees, a committee of the whole, *and an Office of Review and Evaluation.*

RECOMMENDATION 14

7.6.4.1 **Add italicized words**: . . . nominations to or by subdivisions, *the staff minutes of the Office of Review and Evaluation* and the Report of the Stated Clerk.

RECOMMENDATION 15

8.4.1 **Change last sentence to read:** Reports from ad interim committees, the Permanent Nominating Committee, *the Permanent Judicial Commission, and the program audit of the Office of Review and Evaluation* shall be transmitted . . . by 90 days prior . . .

RECOMMENDATION 16

Add additional paragraph as follows:

9.3.4 Whenever the General Assembly shall approve the establishment of a new committee or agency in addition to those listed in Standing Rule 5.3, funding for such new committee or agency from the Operating Expense Budget shall be limited to two years operating expenses. Any continued function beyond the two-year period must be approved by specific General Assembly action on a year-to-year basis.

RECOMMENDATION 17

Amend paragraph to read:

10.1 The Standing Rules of the General Assembly may be amended only by a two-thirds vote of the Commissioners. Amendment shall not be considered by the General Assembly without previous referral to a standing committee. A motion to amend the rules is debatable. A motion to suspend the rules is not debatable and shall require a two-thirds vote of the total enrollment of Commissioners.

RECOMMENDATION 18

B. That the Organizational Plan of General Assembly Agencies be amended as follows:

1. Section III.B.2:

Add to second paragraph: . . . in addition to the initial term of office, contingent on an end of term performance evaluation provided by the Committee on Assembly Operations.

Add fourth paragraph: A record of actions of the Office of Review and Evaluation between Assemblies will be maintained through regular staff minutes. These staff minutes are to be differentiated from those submitted to the General Assembly by boards or committees that oversee the performance of staff. They constitute one form of accountability of the Office of Review and Evaluation to the General Assembly. They will be reviewed by the Standing Committee on the Office of General Assembly, and made available to any other standing committee on request.

Add fifth paragraph: The Assembly shall, as an early item of business preceding the meeting of standing committees, receive from the Office of Review and Evaluation, a Program Audit of the work of Assembly's agencies during the twelve month period since the previous Assembly meeting. Any and all incidents, trends, and indices which will illumine the health and work of the denomination will be explored and exposited with opportunity for questions from the floor. Recommendations, if any, shall be referred to the appropriate standing committee. (cf. S. R. 2.4.)

2. Section III.G.3.: (Revised reading)

The Committee on Assembly Operations shall be responsible to the General Assembly for the performance of the functions listed below. The Stated Clerk will provide staff service to the Committee in connection with certain of these functions, particularly those related to the meeting of the General Assembly and budget preparation. This is a unique staff relationship which will perform specific functions for and with the Committee (i.e. in site selection, Commissioner briefings, G.A. meeting planning, budget preparation) but for these functions the Committee on Assembly Operations has ultimate responsibility to the General Assembly.

a. Nominations to the General Assembly

(1). Stated Clerk, Associate Stated Clerks

(2). Office of Review and Evaluation Professional Staff.

b. In the event the Office of Stated Clerk becomes vacant, the Committee on Assembly Operations will name a person to serve as Acting Stated Clerk.

c. Performance Review

(1). Annual review of the performance of the total work of the Stated Clerk by the Committee on Assembly Operations

(2). End of term review of the Stated Clerk by a team appointed by the Office of Review and Evaluation; Committee on Assembly Operations will provide a report of this evaluation to the General Assembly.

(3). End of term review of the professional staff of the Office of Review and Evaluation.

d. Re: Meeting of the General Assembly
(1) Recommendation of the site, physical facilities, and their use.
(2) Assembly Briefing (S.R. 4.2.6.8; 4.2.6.9; 6.3.5)
(3) Recommend Standing Rules.
(4) Select annually a member for the Provisional Program and Reference Committees.
(5) Review annually the meeting of the General Assembly; propose creative alternatives for future meetings.

e. Budget Preparation
(1) Determine salaries of Stated Clerk, Associate Stated Clerks, professional staff of the Office of the Stated Clerk, and professional staff of the Office of Review and Evaluation.
(2) Review budgets for the units of the Office of General Assembly, permanent/ad interim committees, Ecumenical delegates; propose Operating Budget.
(3) Recommend rate of per capita apportionment.

f. Every four years name one person to a team appointed to evaluate the Office of Review and Evaluation; provide a report on the evaluation to the General Assembly.

As funding agency for all those agencies making up the Office of the General Assembly, the Committee on Assembly Operations has the responsibility to examine in detail the funding requests of each of the agencies, assessing the appropriateness of proposed expenditures in light of the assigned tasks and functions and the cost-effectiveness of operations. It will have access to past financial records. It may examine the appropriateness of all line items of proposed budgets. On the basis of this detailed examination it may adjust the total allocated to the agency in its budgetary recommendations. The agency concerned shall, however, have the right of appeal to the General Assembly through the appropriate Standing Committee, and may make adjustments in line items within the total amount approved by the Assembly for the agency.

3. Section III-H: (Revised reading)

The Office of the Stated Clerk derives from the General Assembly itself rather than its boards and agencies. The description of the duties of this office are set forth in the *Book of Church Order*, 13-5 and Chapter 18 as well as in greater detail in the Standing Rules, particularly section 4.2. This office is characterized by its service to the General Assembly and to the Church at large. The Stated Clerk exercises a traditional role as continuing ecclesiastical representative to ecumenical bodies. The Committee on Assembly Operations conducts an annual review of the entire performance of the Stated Clerk, including the functions listed below, but it does not establish policy or exercise continuing oversight of the Clerk in these areas for which the Clerk is responsible to the General Assembly directly and solely.

1. Re: The meeting of the General Assembly
   a. A member of the Provisional Program/Reference Committees, Standing Committee on Bills and Overtures.
   b. Prepare a suggested docket and refer to the Provisional Program Committee.
   c. Present the business of the Assembly to the Provisional Reference Committee.
   d. Reports and recommendations to the next General Assembly reaching commissioners on adequate time schedule.
   e. Random selection of Standing Committees.
   f. Minute-keeping; transmit actions of General Assembly to responsible groups; report to the Mission Board.
   g. Parliamentarian.
   h. Custodian of documents and records of General Assembly.
   i. Release to public and press the list of commissioners and advisory participants as soon as possible.
   j. Handle correspondence to the General Assembly.
   k. Present a report to the General Assembly.
2. Maintain, administer the Office of the Stated Clerk, employ staff as necessary.
3. Perform duties required by the *Book of Church Order,* and such duties as are assigned directly by the General Assembly.
4. Authorize the disbursement of funds by the Central Treasurer of the Operating Expense Budget as adopted by the General Assembly.
5. Re: Ecumenical Responsibilities
   a. Receive and answer correspondence as instructed by the General Assembly.
   b. Representative of General Assembly to all inter-church Councils; continuing ecclesiastical representative to ecumenical bodies.
6. Re: Relationship with Internal Organizations
   a. Advisory member of committees, councils, offices related to the Office of General Assembly. Exercise general administrative responsibility for servicing their needs
   b. Service needs of Ad Interim Committees, as requested.
7. Re: Relationship with the Church at Large
   a. Assist the Church in understanding General Assembly decisions; interpret Constitution.
   b. Preach, speak throughout the Church (General Assembly).

C. 1983 General Assembly.

RECOMMENDATION 19

That the General Assembly accept the invitation of the Presbytery of Atlanta to convene the General Assembly in Atlanta, Georgia, on June 5, 1983.

D. 1984 General Assembly.

RECOMMENDATION 20

That the General Assembly accept the invitation of the Presbytery of Orange to convene the General Assembly in Raleigh, North Carolina on May 18, 1984.

E. 1980, 1981 and 1982 General Assembly Meetings.

The General Assembly has previously accepted invitations to host General Assembly meetings as follows:

1. 1980 — Presbytery of Pee Dee and the Session of First Presbyterian Church, to meet in Myrtle Beach, South Carolina.
2. 1981 — Brazos Presbytery, to meet in Houston, Texas.
3. 1982 — Presbytery of Southwest Georgia, to meet in Columbus, Georgia.

John D. MacLeod, Jr.
Chairperson

Appendix

CAO REPORT ON OGA GUIDELINES

The 118th General Assembly set aside the Standing Rules to allow the following to be introduced as new business:

That the 118th General Assembly direct the Committee on Assembly Operations to research further the matter of the relationship of and distinction between court-related functions and program functions, and that, in the light of this research, report to the 119th General Assembly on the following:

1. Further clarification of the Guidelines for the Office of the General Assembly agencies (adopted by the 117th General Assembly) to include a list of definitions, such as court-related functions, program functions, advocacy, etc., which will be used to clarify the matter for the General Assembly.

2. A listing of options on the basis of which the General Assembly may decide where court-related functions and program functions are to be properly lodged for funding. (1978 *Minutes*, p. 237)

I. Clarification

The 117th General Assembly had, itself, been mandated by the 116th General Assembly to hear a report, prepared beforehand by the Committee on Assembly Operations and the Office of Review and Evaluation. They were charged "to study and report to the 117th General Assembly specific guidelines regarding the type of agencies and committees that properly belong under the Office of General Assembly." (1977 *Minutes*, p. 255. All quotes and page references are found in the CAO-ORE report to the 117th Assembly, beginning on page 255 in the *Minutes.)*

The need for "guidelines" appears to have been precipitated by "concern about the expansion of the number of groups comprising the Office of General Assembly (and the concurrent expansion of budget funded by the per capita apportionment) . . ." (p. 255, see also p. 256, CAO-ORE). In the CAO-ORE report certain "principles" were established upon which the "guidelines" were based. Under these "principles" further emphasis was made on the accelerating per capita assessment:

"The effect on the per capita apportionment of the placement of a cluster of staffed agencies under the Office of General Assembly has been a matter of concern to many. With the addition of the four staffed agencies brought into the Office of General Assembly by the 1972 Restructure, the per capita apportionment rose from $.53 in 1972 (which included Assembly's Committee on the Minister and His Work) to $.97 for 1977. Had it not been for a sudden increase in interest income (from a bequest — property from which oil and gas began to be produced) and some utilization of reserves, the actual operating expense budget for 1977 would have required a per capita apportionment of $1.19. This figure does not include funding for the sixth agency added by the 1976 General Assembly, the Committee on Church and Race." The problem of increased costs has been compounded by a simultaneous inflation rise.

We might add that the per capita assessment for 1978 was limited to $1.05 only by utilizing OGA Reserve funds and for 1979 at $1.30. The OGA budget set for 1980 will require an additional $.21, a total increase of $.46 in two years. Therefore, even though the following guidelines were adopted by the 117th General Assembly, concern continued to manifest itself, and the 118th Assembly requested further "clarification."

II. Definitions

A. *Current Guidelines.* "Two basic guidelines for Office of General Assembly Agencies, based on 'court' activities (as distinguished from 'mission' activities) are proposed. (by the CAO-ORE, p. 263):

1. Those activities which have to do with the meeting, operation, and preservation of records of the Court itself;

2. Those activities which have to do with conducting studies and providing information directly to the Court, over a specified period of time to be set by the Court seen as necessary for the decision-making responsibilities of the court itself."

B. *Certain Terms Further Defined:*

1. *Advocacy.* A juridical term which pleads the cause of another. Its goal is justice, and its role is that of overseeing and guaranteeing the rights of particular groups who have been previously neglected in the court processes. The advocacy committees, thus, see their proper lodgment under Office of the General Assembly through guidelines two, i.e. "providing information directly to the Court."

2. *Monitoring.* Differs from advocacy in that its present use in our Church, particularly by ORE, appears to be that of a device or arrangement for observing or recording the operation of a

system, rather than the admonishment of a system. Like advocacy committees, ORE justifies its lodgment under OGA because it, too, provides information directly to the Court and seeks at least semi-autonomy under the OGA to insure effectiveness in its monitoring role.

3. *Direct Access to General Assembly* (p. 263 CAO-ORE)

"Direct access to General Assembly is seen by existing agencies as one of their major needs. Prior to 1972, the Stated Clerk had some responsibility for all activities of the Office of the General Assembly. Permanent Committees, however, did have direct access to the Assembly.

While no autonomous staffed agencies were part of the Office of General Assembly prior to 1972, the provision of such autonomy for certain agencies may have been a major rationale for the kind of Office of General Assembly created by the 1972 restructure. In the case of the Office of Review and Evaluation, independence from the rest of the organizational structure was central to the concept, and the staff persons of that office are elected directly by the Assembly itself. Direct access appears also to have been a major factor in the creation of the Committee on Women's Concerns, separate from the women's program function lodged in the General Executive Board (now Mission Board)." We add that it is likewise a primary concern of the Committee on Church and Race.

4. *In Addition:* The Council on Theology and Culture sees its place under OGA justified by the fact that the Assembly directs the Council in studies to be made, and the Council in turn reports back to the Assembly when the directed studies are complete. The Council looks to guideline two as validation of its lodgment under OGA. The Historical Foundation sees itself as the repository for the records of the Office of the General Assembly, and considers itself, therefore, in direct relationship to the Court. It looks to both guideline one and two as validation of its relationship with OGA funding.

5. *Court-Related Functions.* ". . . 'administrative' (carrying out the continuous internal operations of the Assembly itself.)" (p. 262 CAO-ORE). The matter seems to hinge on the interpretation of the words "internal operations." A broad interpretation of a "court-related function" would include the work of committees that "inform" the Court (as with advocacy groups) or that carry out special "directives" of the Court (as with Council on Theology and Culture).

A narrow interpretation of the words "internal operations" could exclude the work of committees which "inform" the Court and work at the "directive" of the Court. It could be argued that all of the committees and agencies of the General Assembly Mission Board also "inform" the Court, and work under the "directive" of the Court, as well as engage in advocacy. (p. 264 CAO-ORE) The CAO-ORE report, however, used the broad interpretation in order to establish the guidelines for committees lodged and funded by the OGA through per capita assessment.

6. *Program Functions.* ". . . 'executive' (the boards and agencies which execute for the Church specified parts of her mission at work in the world) . . ." (p. 262 CAO-ORE) These are the committees and agencies which are presently lodged under the GAMB and funded by benevolence dollars. Though advocacy is to be carried out by the entire Church, especially in its Mission Board, it could be argued that advocacy committees now lodged under the OGA have a special role in keeping the Court informed on the level of participation of women and minorities who previously have been left out of the decision-making roles in the system.

7. The CAO-ORE report concludes, "while no terminology is without problems, the terms 'mission-functions' and 'court-functions' are probably most in accord with the current usage." (p. 262 CAO-ORE)

In the process of clarifying, the CAO Sub-committee on OGA Guidelines finds that concern about the per capita assessment continues to manifest itself throughout our denomination and centers upon the staffed committees lodged under the Office of the General Assembly. Letters were sent to all of the Presbytery and Synod Executive Secretaries, to the Regional Communicators, to persons serving on the Church Employed Women Committee, Committee on Women's Concerns, to Presbyterial Presidents, and to the Committee on Church and Race. The subcommittee also met with representatives of the five staffed committees considered in this report, as well as the Stated Clerk of the General Assembly and the Administrative Director of the Mission Board.

III. Options

The following options are set before the General Assembly:

A. Transfer the five "staffed" committees from the OGA to a newly-created division of the Mission Board to be called "General Assembly Direct Access Committees." (These are Office of Review and Evaluation, Committee on Women's Concerns, Council on Theology and Culture, Council on Church and Race, and the Historical Foundation.) They would be funded through benevolence funds but would report annually to the General Assembly by direct access. (The Permanent and Ad Interim Committees would remain under OGA as long as they would not need professional staff.)

B. Place the five staffed committees under the GAMB for funding, and under the Office of the General Assembly for management.

C. (Reverse of "B") Place the five staffed committees under the Office of General Assembly for funding, and under the GAMB for management.

D. Implement the Tres Rios Overture, i.e. discontinuance of the per capita assessment and placing the entire operation of the OGA and GAMB under one budget.

E. That the Committee on Assembly Operations undertake a study of its present agencies, implementing a policy of strict interpretation of the definition of court-related functions as adopted by the 117th General Assembly.

F. A combination of the foregoing:

1. That four of the staffed committees (Council on Theology and Culture, Committee on Women's Concerns, Historical Foundation, and Committee on Church and Race) be placed under the appropriate division of the GAMB for funding and management.
2. That these committees/council (through their chairpersons) continue to have direct access to the General Assembly.
3. That for the first year of implementation (1980) per capita funds be transferred to the GAMB to cover the costs.
4. That the General Assembly direct the Committee on Assembly Operations and the General Assembly Mission Board to move toward a single budget for OGA and GAMB funds as soon as details can be worked out; with per capita funding for this budget to be phased out by a one-third reduction over three years (1981, 1982, and 1983).
5. That the Office of Review and Evaluation be continued for the time being as a budget item of OGA as at present.

G. (I., Referrals from the 118th General Assembly, RECOMMENDATION 1)

1. That four of the staffed committees (Council on Theology and Culture, Committee on Women's Concerns, Historical Foundation and Committee on Church and Race) be lodged with the appropriate division(s) of the General Assembly Mission Board for funding and accountability.
2. That these committees/councils (through their chairpersons) continue to have direct access to the General Assembly.
3. That for the first year of implementation (1981) per capita funds be transferred to the General Assembly Mission Board to cover the costs.
4. That the funding for staffed committees mentioned in 1 above be phased out of the per capita funding over a three-year period (1982, 1983, 1984).

H. Leave things as they are presently structured for management and funding.

Following the adoption in principle of any one of these options, the Committee on Assembly Operations and/or the General Assembly Mission Board as applicable, will devise appropriate implementing steps for approval by the 120th General Assembly.

The Committee on Assembly Operations recommends an addition to Standing Rule 9.3.4., regarding funding policy for newly established committees approved by the Geneal Assembly. (see IV. Rules and Procedures, RECOMMENDATION 16)

OFFICE OF REVIEW AND EVALUATION

PROGRAM AUDIT

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SECTION 1: SUMMARY OF FINDINGS AND RECOMMENDATIONS

In the process of evaluating denominational program for the 1979 General Assembly, the Office of Review and Evaluation found that:

In the Area of General Trends and Indices:

1. Communicant membership in the Presbyterian Church, U.S., has declined by 9% since 1968. This trend has followed earlier and sharper declines in church school enrollment, baptisms, professions of faith and new churches organized. Numerous studies of similar trends in other mainline denominations have pointed toward special emphases on Christian Education/Youth, evangelism and new church development as possible responses. (Section 2A).

2. General Assembly budgeted benevolence receipts continue to decline (approximately 2% decrease in 1978, representing an approximate 11% purchasing power decrease) (Section 2B).

3. While the Presbyterian Church, U.S., continues to be highly pluralistic, there are some indications of decreasing polarization (Section 2C).

In Program Evaluation:

The Divisions of National and International Mission are, in general, operating effectively, with a high level of denominational support for most of their activities. Christian Education, support of international missionaries, and youth work continue to be the top programs in importance to the church at large. Activities of the Division of Corporate and Social Mission are effectively carried out and are generally supported by leadership groups. Except for World Hunger/World Service, however, they have a low priority with the membership at large.

There is growing concern, in a period of declining resources, about the proportion of Assembly benevolence funds being devoted to internal organizational maintenance processes. Two divisions and the Administrative unit are concerned largely with such processes. The Administrative Director has made impressive gains in overall managerial coordination. The Division of Court Partnership Services has made significant progress in partnership activities with other courts. The Division of Central Support Services, while performing certain functions effectively, has continuing problems with internal support services.

Concern about funds devoted to organizational maintenance has also been reflected in continuing debate regarding Office of General Assembly agencies, supported by the per capita apportionment, and the appropriateness of their placement, with recommendations from the Committee on Assembly Operations for the transfer of four of them to the Mission Board before this Assembly for action.

The Board of Annuities and Relief continues to operate effectively, with widespread confidence of the constituency.

In the Review of Specified Functions for Continuation, Modification or Termination

Data indicate that all Mission Board functions under review by this Assembly (Broadcasting/Audio-Visuals; International Missionary Enlistment, Care and Support; Minority Affairs) should be continued in essentially the present form. A fairly widespread call for significantly increased broadcasting activity could be funded only through radical reordering of priorities, with funds diverted from other current emphases; the denomination as a whole is not prepared for such a step. Benevolence funding for Stillman College, Presbyterian School of Christian Education, and the Presbyterian Foundation should be continued, with General Assembly attention also to the capital needs of the educational institutions. A special study of the Presbyterian Foundation and its relationships has been initiated. Data indicate that the Council on Theology and Culture should continue to operate essentially as at present, with development of criteria to make possible a reduction in the number of studies undertaken. A simplified organizational structure is recommended for the Presbyterian Center Management Council/Board of Trustees.

Preliminary findings for the 1980 function review indicate continued low support and questionable cost effectiveness of the regional communicator system, with elimination of the function a possibility. In light of the necessity to find ways of reducing throughout the organization the proportion of funds devoted to internal organizational maintenance services, a reduction in the staff of the Office of Review and Evaluation (with accompanying reduction in level of services provided) can be sustained.

SUMMARY OF RECOMMENDATIONS:

The following is a summary of the recommendations brought to this General Assembly for action:

Recommendation 1: That certain duplications in Assembly-imposed requirements for Board of Annuities and Relief financial reporting be eliminated.

Recommendations 2-4: That benevolence funding for Stillman College, Presbyterian School of Christian Education, and Presbyterian Foundation be continued.

Recommendations 5-7: That Mission Board functions Broadcasting and Audio-Visuals; International Missionary Enlistment, Care and Support; and Minority Affairs be continued in essentially the present form.

Recommendation 8: That Council on Theology and Culture be continued essentially as at present with guidelines established for limiting the number of issues to be studied.

Recommendation 9: That Presbyterian Center Management Council and that portion of the General Assembly Mission Board Property Management function pertaining to the Presbyterian Center be terminated with all responsibility assumed by Presbyterian Center Board of Trustees.

Recommendation 10: That General Assembly Mission Board be instructed to provide separate accounting on cost and funds generated by Materials Distribution Service.

Recommendation 11: That General Assembly Mission Board be instructed to consider not replacing Regional Communicators who resign or whose terms expire prior to the 1980 General Assembly.

Recommendation 12: That the Committee on Assembly Operations bring no nomination to 1980 General Assembly to replace Dr. James T. Womack, Jr., and that the 1981 Office of Review and Evaluation budget be reduced by 20%.

Recommendation 13: That regional representation on the Mission Board be reallocated to reflect present communicant membership (as required triennially by the Organizational Plan).

Recommendation 14: That changes in the Manuals of the Council on Church and Race and the Council on Theology and Culture be approved.

Recommendation 15: That the Organizational Plan be amended so that the term "chairperson-in-nomination" is replaced by the term "chairperson-elect."

SECTION 2: GENERAL TRENDS AND INDICES

As part of its annual Program Audit, it is the responsibility of the Office of Review and Evaluation to bring to each General Assembly an analysis of general trends and indices which will illumine the health and work of the church.

A. Declining Membership Trend

From 1952 to 1968, the membership of the Presbyterian Church, U. S. grew steadily every year, from 675,000 to just under 1,000,000 — an increase of 33% over the sixteen year period. Since 1968, the membership has steadily declined to a 1977 total of 869,693 communicant members (9% in nine years).

A similar trend has affected nearly every mainline denomination in America. The United Methodists, the United Presbyterians, the Episcopalians, the United Church of Christ, the Reformed Church in America, the three major Lutheran churches, all grew steadily through the 50s and early 60s. All crested in the middle or late 60s. All have been declining ever since.

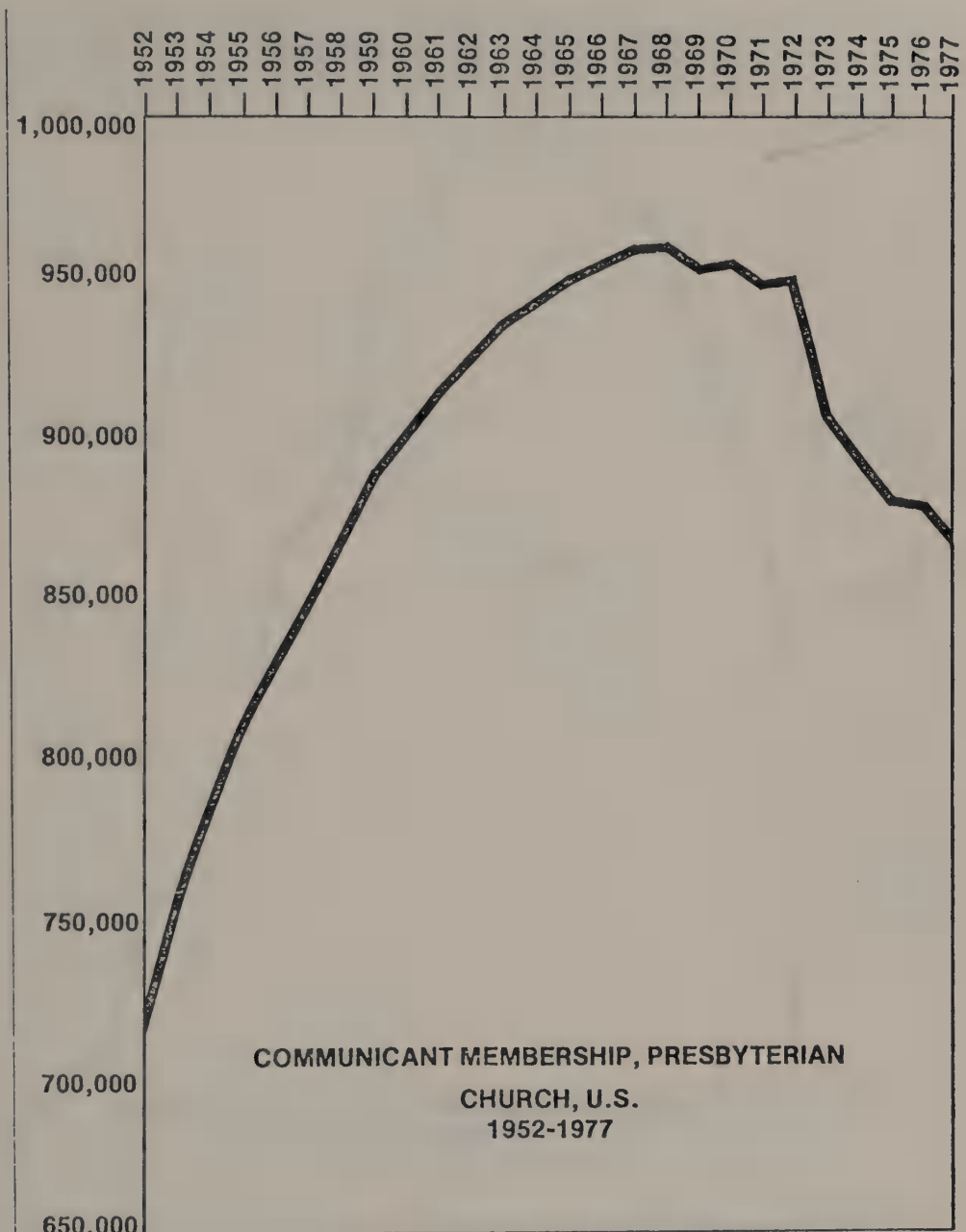
One of the most striking current developments in the Presbyterian Church, US, is its rising level of concern about the membership decline. This concern was given expression by the 118th General Assembly when it referred the Mission Consultation report to the church as a basis for study for "mission directions and decisions with special emphasis on the problem of declining church membership." However, our denomination is a latecomer on the scene. Nearly all the denominations mentioned above — plus the Southern Baptists, who are still growing at a slowing rate — have engaged in major studies of membership trends in the past five years. The United Presbyterian study, presented to the 1976 General Assembly of that denomination, was one of the most extensive.

Nearly all these denominations have entered into programs, of one kind or another, to try to reverse the trend. There has been growing ecumenical interest in the problem. A 1978 study by the Gallup organization, sponsored cooperatively by representatives of 29 denominations (including the Presbyterian Church, US) and religious groups probed attitudes of the unchurched, and expressed the churches' awakening interest in the membership crisis. A 1978 consultation at Hartford Seminary Foundation led to a new book, edited by Dean Hoge and David Roozen, entitled *Understanding Church Growth and Decline, 1950-1978,* scheduled for spring 1979 publication by Pilgrim Press. It brings together current research on church membership trends in many denominations. Current concerns across Protestantism with various new church development and evangelism programs, the Church Growth Movement, and Christian Education as an avenue into church membership, are in striking contrast with the widespread scorn of what was called the "numbers game" a decade ago.

TRENDS IN THE PRESBYTERIAN CHURCH, U.S.

Figure 1 shows the 25-year trend in Presbyterian Church, US communicant membership, since 1952. As noted earlier, the high point was in 1968. There were small gains in 1970 and 1972, but overall the trend since 1968 has been consistently downward. The decline from 1968 to 1977 has amounted to approximately 9%.

It is instructive to look back over trends during the same period in certain other areas of church life, which have some correlation to church membership, and which might be labeled "leading indicators". Figure 2 shows that church school enrollment has followed a similar pattern of increase and decline, but peaked seven years earlier, in 1961. The overall decline since then has been a massive 43%. As shown in Figure 3, professions of faith peaked three years earlier than that, in 1958, and the overall decline since has been 40%. Baptisms peaked all the way back in 1955, with more than 15,000 adult baptisms and just under 20,000 infant baptisms that year. The 1977 totals represented a decline of 66% in annual adult baptisms, and 48% in infant baptisms. Figure 4 shows (in 5-year averages) another significant trend: the number of new churches organized. From a high of about 60 a year in the mid 50s, (the highest single number was 70 in 1955) the number was down to between 10 and 15 a year in the early 70s (with a low of 8 in 1972). The 16 new churches established in 1977 was the highest number since 1971, but down a massive 70% since the high point.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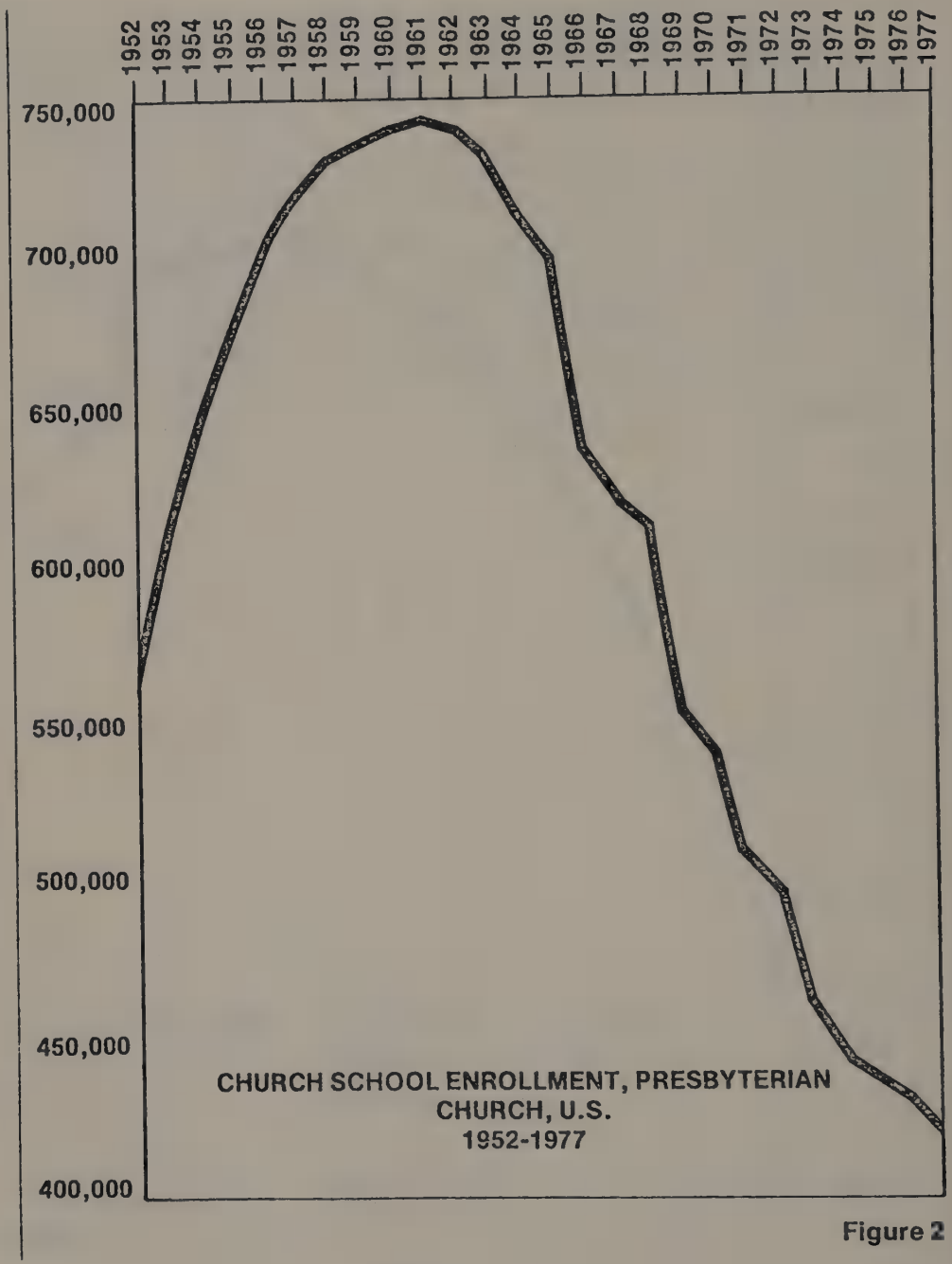
COMMUNICANT MEMBERSHIP, PRESBYTERIAN CHURCH, U.S.
1952-1977

Figure 1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CHURCH SCHOOL ENROLLMENT, PRESBYTERIAN CHURCH, U.S.
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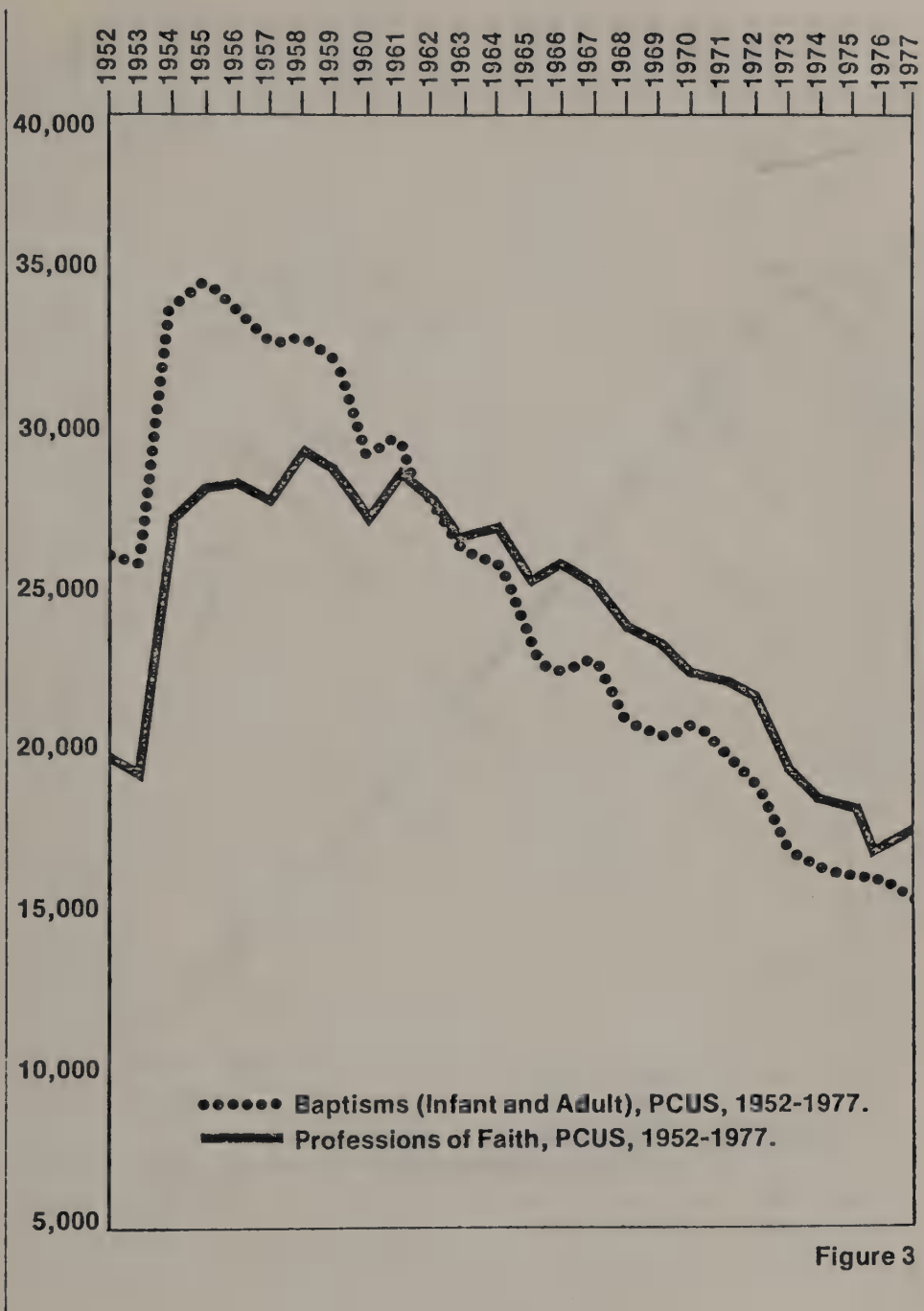
Figure 2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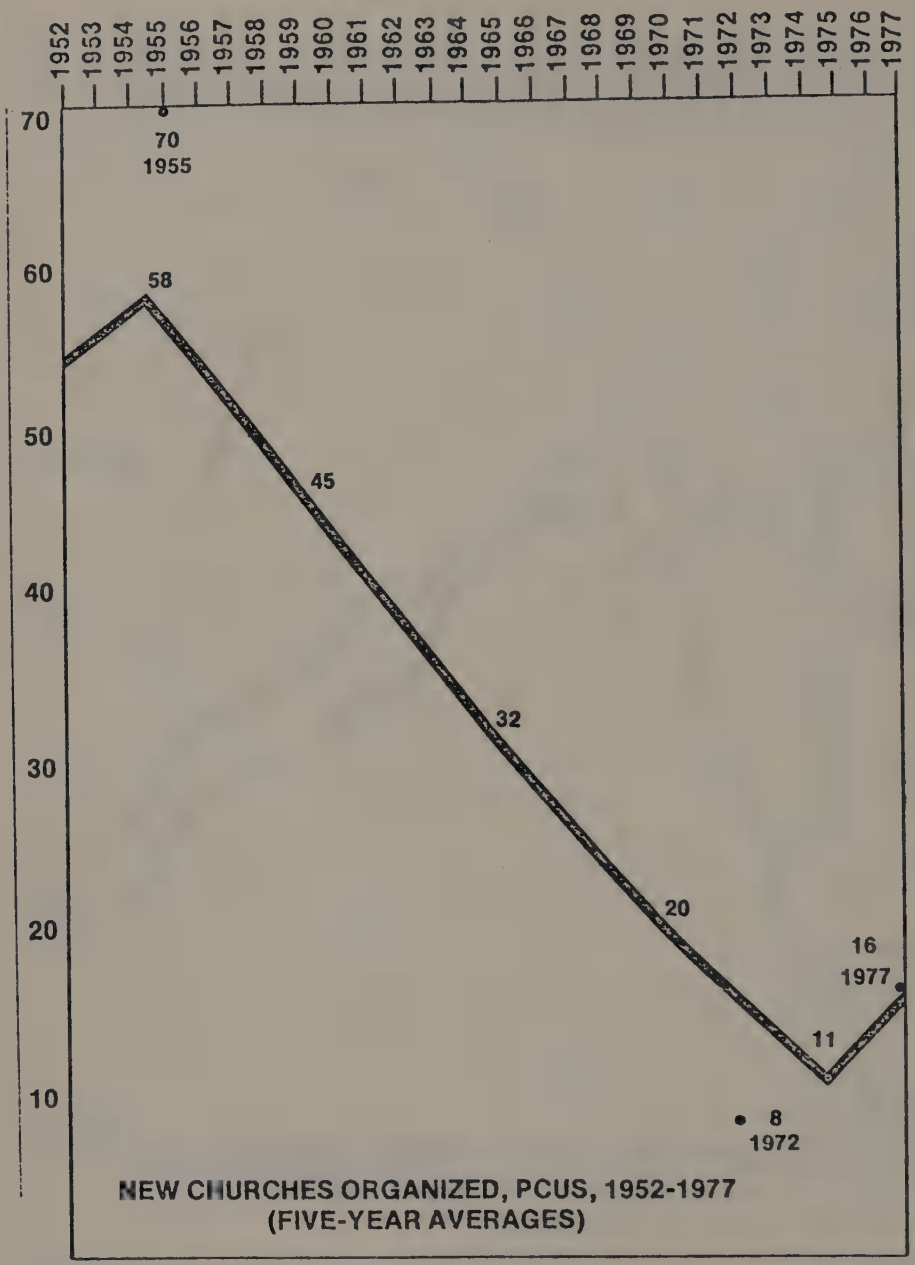
Baptisms (Infant and Adult), PCUS, 1952-1977.
Professions of Faith, PCUS, 1952-1977.

Figure 3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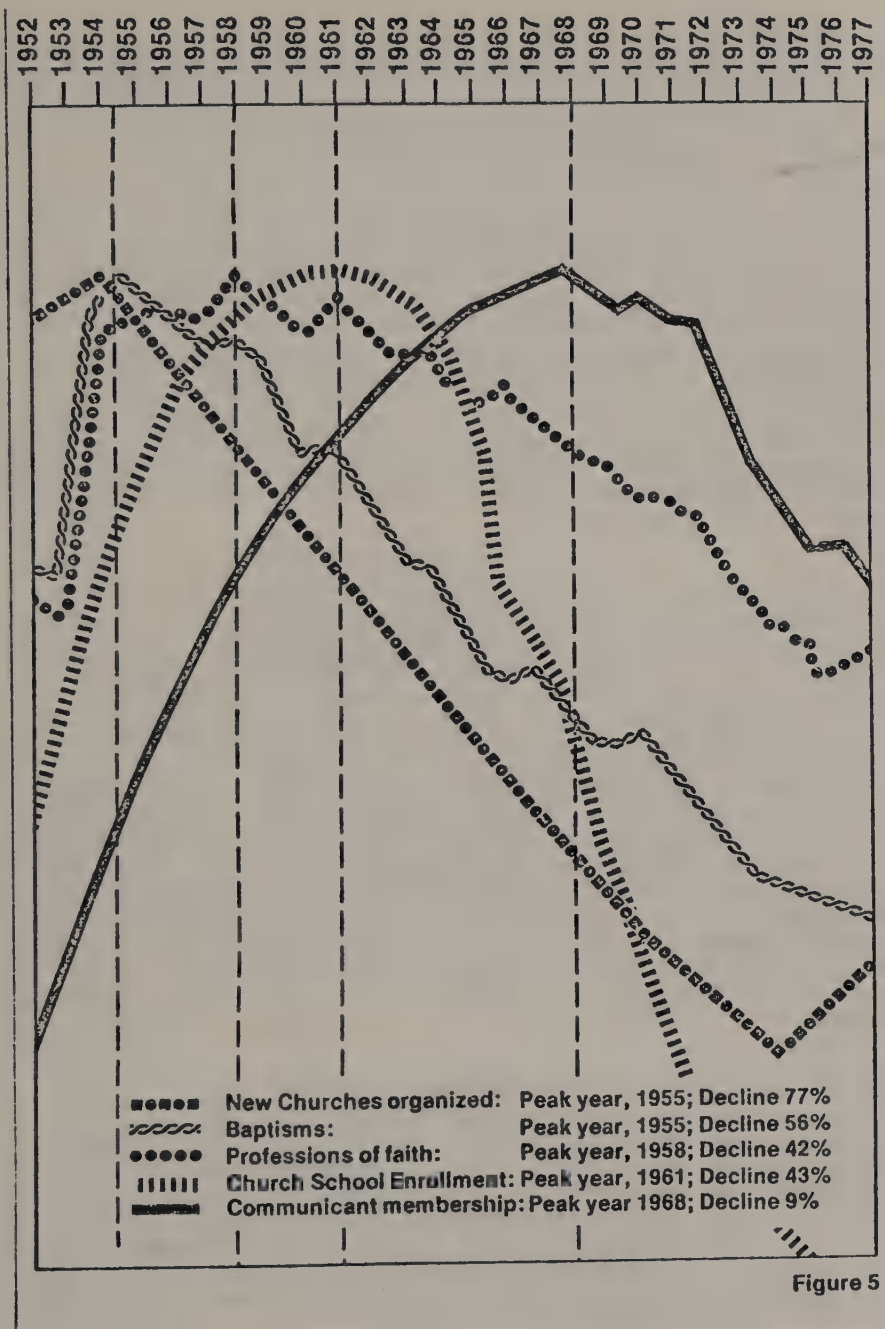
NEW CHURCHES ORGANIZED, PCUS, 1952-1977
(FIVE-YEAR AVERAGES)

Figure 4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New Churches organized: Peak year, 1955; Decline 77%
Baptisms: Peak year, 1955; Decline 56%
Professions of faith: Peak year, 1958; Decline 42%
Church School Enrollment: Peak year, 1961; Decline 43%
Communicant membership: Peak year 1968; Decline 9%

Figure 5

If all these graphs are superimposed on one another, (Figure 5) we can see each of the leading indicators which has preceded the membership decline: new churches organized annually, which peaked in 1955 and has since declined by 77%; annual baptisms, which also peaked in 1955 and have declined by 56%; annual professions of faith, which peaked in 1958 and have declined by 42%; Church School enrollment, which peaked in 1961, and has declined by 43%. Small wonder, then, the communicant membership, after peaking in 1968, has also entered a decline.

The annual losses in church membership over the past twenty years (total losses, including deaths, transfers, and removals from rolls) have varied within a relatively narrow range, generally between 70 and 80 thousand a year — with the single exception of 1973, when the major exodus of churches to Presbyterian Church in America occurred. One thing becomes immediately clear (and is confirmed by studies in other denominations): the decline in communicant membership over the past ten years has *not* come about because we are losing significantly more members than we used to. People have been dying and dropping out at about the same rate as always. The decline has come about because fewer people have been coming in: fewer young people coming in through baptism, Christian Education and communicant classes, and fewer adults through adult baptisms and profession of faith.

It is worth noting parenthetically that throughout all this period of decline, one statistic has shown steady growth — the number of ministers. From 3448 in 1957, to 5187 in 1977 — an increase of 50%. In fact, someone has facetiously pointed out that if present trends continue, by the year 2011 we will have one minister for every lay member, and by 2087 we will have no lay members at all, and will be made up entirely of ministers!

STUDIES MADE BY OTHER DENOMINATIONS

Faced with a striking statistical trend toward declining membership, the Presbyterian Church, US, might be inclined to initiate a study of causes and possible solutions. Indeed, two recent General Assemblies have received requests for such studies. But the ground has already been well covered by other denominations, and it is unlikely that an additional study would contribute to solutions. In the course of the past year, the Office of Review and Evaluation has obtained and examined copies of in-depth studies conducted by the United Presbyterian Church, the United Church of Christ, the Episcopal Church, two by the United Methodist Church, two by the Lutheran Church in America, and two by the Southern Baptist Convention. In addition we have studied the report prepared for the Hartford Seminary Foundation's Symposium on Church Growth and Decline; a comparative study of trends in ten denominations; a comparative study of membership trends in the Christian Reformed Church and Reformed Church in America; the Gallup study and one other study of attitudes of the unchurched; and a number of independent and specialized studies, several of which are incorporated in the new Pilgrim Press book mentioned above (the editors of which were gracious enough to provide copies in advance of publication). We have also examined two specialized programs being utilized by various denominations seeking solutions: the RISK Evangelism program developed by Synod of the Trinity, United Presbyterian Church, USA, and the "Church Growth Movement." A wealth of research data is available, and it would seem at this point unnecessary for the Presbyterian Church, US to repeat the kind of studies already done by other denominations and researchers.

CONCLUSIONS FROM THE RESEARCH

A distinction should be made between two kinds of research on membership decline patterns. Some studies have focused on the growth/decline patterns of local congregations, seeking to identify the factors that make the difference. We have examined four research studies of this kind: (1) a study of 681 United Presbyterian congregations that are growing, stable or declining; (2) a case study of 20 United Presbyterian congregations in the Presbytery of San Jose; (3) a study of the 425 fastest growing congregations in the Southern Baptist Convention; and (4) a study of 263 United Church of Christ congregations in Pennsylvania and Massachusetts. The remainder of the studies have focused on denomination-wide patterns rather than individual congregations, and the conclusions from the two types of studies are sometimes quite different.

Demographic and Sociological Factors

One common strain in both kinds of research is the importance of demographic and sociological factors (sometimes called "contextual factors" in the research studies) in church membership trends. There are some local congregations, in which because of location, population trends or social conditions, numerical decline is statistically predictable (despite rare exceptions) and growth is highly unlikely. There are other congregations in which numerical growth is clearly a good possibility.

It is at the denominational level that the effect of demographic and sociological factors can be seen most clearly. The Office of Church Development and Evangelism of the General Assembly Mission Board's Division of National Mission, has completed two demographic studies, "Key Factors Affecting Change in the South," and "Population Growth and Membership Trends in the Presbyterian Church, US." These studies provide a great deal of data about the region.

Studies made by other denominations tend to agree that four contextual factors are important:

1. Generally speaking, *regional church membership changes have paralleled regional population changes.* The greatest population growth has been in the West and the Southeast. The Southeastern Sun Belt, as a region of population growth, has shown a membership increase in some denominations that are declining in other areas. The relatively smaller decline of the Presbyterian Church, US, than some other denominations, and the increase of the Southern Baptist Convention while others are declining; may be explained in part by this regional factor. Significantly, some denominations are adopting a "Sun Belt" strategy in initiating new church development programs to try to arrest the decline.

It should be noted, however, that there are wide variations in growth patterns *within* the Sun Belt. A comparison of population change and Presbyterian Church, US, membership change by presbytery, in the Mission Board's demographic study of the region, *does not* show a consistent relationship between the two. Some presbyteries with a high rate of population growth have been declining. Some presbyteries with a low rate of population growth have been growing. This demographic factor, therefore, appears to offer PCUS a challenge, but not an explanation of its own growth patterns.

The Gallup study of the unchurched highlights the role of mobility itself in church membership losses. Many church people who move fail to affiliate with a church in the new area.

2. Another demographic factor is the *declining birth rate,* which overall is paralleled by the decline in infant baptisms. (One study, incidentally, suggests that the Presbyterian Church, US has the lowest birth rate of any major denomination.) The changing average age of the population is a related factor. The growing over-65 segment of the population is not an age group with a high level of church participation.

3. A third factor is *socioeconomic status.* In general, the higher the socio-economic status of the denomination, the less it has grown or the more it has declined. In a related factor, the Gallup study showed that highly educated people are less likely to be church-related than the less educated. The Presbyterian Church, U.S. is high in both socio-economic status (highest average income of all churches in the southeastern region) and educational level. Several studies indicate that socio-economic homogeneity is an important factor in growth of particular congregations.

4. Many studies point to *a changing value system* in the culture, accompanied by changing family patterns, as contributing factors to membership decline. The effect has been especially strong with regard to youth and young adults, the age group in which the decline has been most striking.

William R. McKinney of the United Church of Christ, one of the most knowledgeable researchers in the field, estimates that perhaps 50% of the variance in church membership statistics is accounted for by purely demographic factors. Some studies assign even greater importance to contextual factors generally.

INTERNAL FACTORS

In seeking to identify causes internal to the churches (sometimes called "institutional factors" or "faith components" in the research) and possible remedial actions, conclusions of the studies have not been unanimous. But some generalizations can be made.

A. Congregational Growth or Decline

Those studies focused on particular congregations have sought to identify the internal factors related to numerical growth or decline. One generalized finding is that numerical growth and other congregational goals are *not* mutually exclusive. Nor can growth be attributed to any single or simple formula. It is the result of a complex combination of factors:

1. *Pastoral competence* is found to be a decisive factor in several of the studies. A few of the studies did not find it to be an important determinant of growth except indirectly, as a contributor to member satisfaction.

2. *Member satisfaction* with the worship, fellowship and work of the congregation was found to be correlated with growth in practically all of the studies.

3. *Congregational involvement in evangelism,* in workable programs of outreach and enlistment, is another important factor. An involved laity is regarded as particularly crucial in the Southern Baptist study.

4. *Identification of the church with the community* is found to be a significant factor by two studies.

5. *A growing or declining Sunday School* is found by some studies to be a direct predictor of future growth or decline of the congregation.

6. *Smaller churches appear to have a significantly higher rate of growth.* One study (Methodist) found a consistently higher rate of professions of faith per 1000 members in smaller than in larger churches.

7. *Involvement of the congregation in social action* as a possible factor in growth or decline was investigated by several studies. Conclusions were mixed, some finding it to be a positive and some a negative factor. Most concluded that it is not a strong determinant in either direction. (However, when social action is associated with conflict in a congregation, the conflict (rather than the social action itself) is regarded by some as a negative factor.)

B. Denominational Growth or Decline

When church growth is looked at in terms of denominational trends and their determinants, the studies tend to assign even greater importance to contextual factors than in the case of particular congregations. With regard to institutional factors, however, generalizations can be made in three areas.

1. *Christian Education*

What one study calls the "biological growth" factor (entrance into church membership through birth into a church family, Christian nurture, baptism/confirmation/profession of faith) is crucially important. Almost without exception, a *decline in denominational membership has been preceded by a decline in baptisms and then in Church School enrollment.* We noted that in our own denomination, Church School enrollment began to decline seven years before communicant membership did, and baptisms six years before that. The general conclusion of most studies (of individual congregations as well as denominations, incidentally) is that the Church School enrollment trend is a strong predictor of what will happen to church membership about five years later. The Methodist, Episcopal, Lutheran and United Church of Christ studies all note this factor. The experience of the Southern Baptist Convention, which has not declined, and which has a Sunday School-centered church growth strategy, tends to confirm the significance of this factor. Southern Baptist Convention Sunday School enrollment peaked in 1964 and declined slightly for the next seven years, but has been increasing again since 1971.

If the general conclusion is accurate, the picture in our own denomination, in which the Church School trend not only began earlier, but in recent years has declined much more sharply than membership, is a foreboding omen of things to come.

Data on comparative sources of church members are hard to come by, but the Methodist Church study shows that well over half the new members — perhaps as many as 70 or 80% — are children of church families, who are brought into full membership through the Christian Education system. The 1978 Gallup study of unchurched Americans provided some statistical confirmation of the relationship of Christian Education to church membership. 88% of the churched received religious training as children (compared with 77% of the unchurched. 74% of the unchurched want their children to receive religious instruction (95% of the churched) and 43% of the unchurched say their children are now receiving religious instruction (72% of the churched). *Renewed emphasis on Christian Education and youth programs* is therefore one possible solution being explored by several denominations. The Methodist Church adopted such a program ("Decision Point: Church School") in 1976, and after two years has found the results to be encouraging.

2. A second area of some agreement is the conclusion that *the decline of emphasis on establishing new churches* has been related to the overall membership decline. This decline, like the one detailed earlier in the Presbyterian Church, US, has been fairly consistent in all denominations. The United Presbyterian study noted that in the 1960s a national strategy focusing on the development of "experimental", "innovative" or "noninstitutional" congregations, replaced the earlier conventional church development emphasis, and that few if any of these experimental congregations ever achieved a size beyond 40 adult communicant members. The Southern Baptist Convention experienced some decline in new congregations established (though not as great a decline as other denominations) and has continued to grow, though at a slower rate than earlier. It has renewed its emphasis on church development in recent years. In the last three years the number of "church type missions" started annually has increased from 431 in 1973 to 602 in 1976. The Southern Baptist Convention's new "Bold Growing" program is designed (along with increases in Church Education and baptisms), to establish 5500 church type missions and churches by 1982. Practically all those denominations which have in recent years developed new strategies to deal with the membership decline have instituted denomination-wide programs of new church development. In the case of some of our fellow Reformed denominations, (United Church of Christ and Reformed Church in America), these include "Sun Belt" strategies in the geographic bounds of the Presbyterian Church, U. S.

Although the Presbyterian Church, US has not thus far formally adopted a national new church development program comparable to those being instituted by other denominations, the awakening interest in church development in our presbyteries has been striking. At least ten presbyteries have initiated or are planning capital funds drives to raise money entirely or in part for new church development. One Synod (Southeast) has been considering a synod-wide Church Extension Campaign. Another (Virginias) has scheduled a New Church Development Consultation for Presbytery staff persons in May 1979. The Research study prepared by the Mission Board's Office of Church Development and Evangelism provides much demographic data about the South useful to presbyteries and synods.

3. A need for a *positive understanding of and commitment to evangelism,* to a sharing of the good news, is a third area of general agreement. What is meant here, however, is not always easy to pin down. The United Presbyterian study calls for an attitude which expects growth.

The relationship of theological conservatism (which is often accompanied by an emphasis on personal evangelism), to church growth is a question which has been given much attention since publication of the 1972 book by Dean Kelley, *Why Conservative Churches Are Growing.* Here the research data are inconclusive. The research on individual congregations does not show a strong and consistent correlation between conservatism and growth. The United Presbyterian study of 681 churches indicated that some conservative and some liberal congregations are growing, and some of both kinds are declining. It concluded that conservatism is a very weak determinant. The conclusion of the United Church of Christ study was similar: "While growing churches tend to be conservative churches, there is little evidence of a strong causal relationship between conservative theology and membership growth."

However, denominational studies (as distinct from studies of particular congregations) overall do show a positive correlation between theological conservatism and church growth. And, as the Hartford study points out, most of the current studies of particular congregations have been conducted in liberal denominations; there is no way of knowing what the findings would be in studies of more conservative denominations. Overall the growth rate of denominations generally regarded as conservative, such as the Assemblies of God (1965-75 growth rate, 37.3%); Church of the Nazarene (28.4%); and Seventh Day Adventist (35.9%) join the Southern Baptists (18.2%) as growing churches, in contrast with the declining numbers of the mainline denominations.

Dean R. Hoge and David A. Roozen, in "Some Sociological Conclusions about Church Trends," broaden the categories. They conclude that denominations can be seen on an axis with "conservative-disciplined-distinctive from culture" at one pole and "liberal-pluralistic-culture affirming" at the other. In general, those denominations near the first pole have been growing. Not only theological conservatism, but also personal evangelism, distinctiveness of life style and morality, and maintenance of unitary beliefs, they see as having a direct impact on growth. Those denominations near the second pole ("liberal pluralistic-culture affirming") have been declining. These denominations tend to emphasize ecumenism and social action. Neither is seen by Hoge and Roozen as a cause of decline. They see social action as only indirectly related, to declining membership through the church conflicts which social action sometimes arouses in reallocation of mission money and energy.

A comparative study of the Christian Reformed Church (which is considered conservative, and which has continued to grow since the mid-60s) and the Reformed Church in America (which is considered more liberal, and has declined) does not find the cause of Christian Reformed growth in the denomination's conservatism, although it may be a factor in the denomination's greater retention rate of those born into it.

In seeking solutions, a number of declining mainline denominations have been adopting an approach which has religiously conservative sources. This is the "Church Growth Movement", associated with Donald McGravan and Peter Wagner, Fuller Theological Seminary, and the Institute of American Church Growth. According to a National Council of Churches study of "What the Mainline Denominations Are Doing in Evangelism Today," completed in 1978, "the big news of the past triennium is the church growth approach, originated in Fuller Seminary, . . . sweeping the mainline denominations." The United Methodist Church, the Episcopal Church and the Reformed Church in America have placed heavy emphasis on it. Other denominations have partially reflected its principles. All these mainline denominations apparently feel that church growth principles may be adopted and made consistent with their own theological posture and style. The United Presbyterian Office of Evangelism is exploring this approach. The United Methodist ecumenical delegate to our 1978 General Assembly, in his report to his own denomination, expressed his surprise at the absence of talk about Church Growth there. Some of our presbyteries, however, are involved. Two (Atlanta and Brazos) are providing leader development for their congregations in church growth principles, and several others have sponsored workshops.

RISK Evangelism, developed by the Synod of the Trinity, United Presbyterian Church, USA, and since adopted in many other areas of both the United Presbyterian Church, USA and the Presbyterian Church, US, is not so sharply focused on church growth. Its Manual offers resources for a wide range of "options" for congregational renewal, service and outreach. Estimates of its effectiveness are not easy to make. While the originally-planned 3-year cycle in the Synod of the Trinity has been completed, its originators from the beginning explicitly disavowed any kind of statistical analysis or evaluation. Certainly some congregations adopting it have flourished and grown. Its advocates are strongly convinced that it is an effective tool, focusing on depth and commitment as well as numerical growth. While overall membership in the Synod, according to annual statistical reports, has continued to decline throughout the RISK Evangelism period (as has the membership of the denomination generally), there are no data on the differences between the growth/decline patterns of those churches that participated and those that chose not to participate or dropped out. The Synod of the Trinity is located in one of the regions (Mid-Atlantic) in which mainline denominations overall have been declining most rapidly, and there is no way of knowing what the pattern might have been without the RISK Evangelism emphasis. More than 2500 congregations outside the Synod of the Trinity (Presbyterian Church, US, as well as United Presbyterian Church, USA) have used the program. Many of them have not yet used the third year of RISK, which emphasizes sharing the faith, visitation, etc., with persons outside the congregation.

FACTOR UNIQUE TO THE PRESBYTERIAN CHURCH, US

Several denominational studies of membership trends have looked at the "purging of the rolls" factor as a possible cause of statistical decline, and found it insignificant. One factor unique to the Presbyterian Church, US, however, is the withdrawal of 292 congregations, in the period from 1973 to the present, to enter the Presbyterian Church in America. While the exact membership loss through this channel is hard to determine, the best available information (a 1978 tabulation by the Office of the State Clerk) would place it at 50,180. If this number is subtracted from the total decline of 87,737 since our 1968 highpoint, the loss from other factors is reduced to 37,557. This would be a percentage loss, over the nine year period, of 4% — one of the smallest losses of any mainline denomination. However, since the decline began well before the Presbyterian Church in America withdrawal, and has continued since the major exodus in 1973, clearly a declining trend has been present in addition to this factor.

It has not been possible to obtain accurate statistics regarding the effect on Presbyterian Church, US membership of the creation of union presbyteries and union congregations within non-union presbyteries. In such instances, half the membership is reported to each denomination, and some changes in reported members obviously occur when a union takes place. Because of the other changes that were taking place simultaneously when most of the union presbyteries were formed (changing synod and presbytery boundaries as well as growth or decline for other reasons) no retroactive judgments can be made regarding the effect of this factor on figures reported in years past. The Stated Clerk, who has followed the process closely, is of the opinion that gains and losses from this source have largely balanced out, with a slight overall gain for PCUS at the expense of UPCUSA. Since both denominations have been declining, this does not appear to be a significant factor in the total picture.

SUMMARY

It is not the intent of the Office of Review and Evaluation, in this report, to make recommendations to the General Assembly, but only to illuminate an important trend. In summary, we would point to the following conclusions:

1. While the Presbyterian Church, US has suffered a smaller decline than other mainline denominations, the general trend in membership has been downward since 1968. The membership trend has been accompanied (and foreshadowed) by declines in baptisms; church school enrollment; professions of faith; and the number of new churches organized; all of which have been found to be "leading indicators" of membership decline.

2. While the decline has become a major issue in the Presbyterian Church, US later than in certain other denominations, it is now a matter of considerable concern throughout the denomination. Many presbyteries have begun to address it, and several matters relating to it are before this Assembly.

3. Numerous and extensive studies by other denominations and ecumenical research projects have pointed in three major directions for denominational action. The Presbyterian Church, US would do well to look at these areas for possible action:

a. a renewed emphasis on Christian Education and Youth programs as a source of church membership;

b. a renewed emphasis on new church development;

c. an emphasis on new evangelism programs.

APPENDIX

(Declining Membership Trend)

The following studies of church membership trends have been used in the preparation of this section of the report:

1. "Study of Church Renewal and Growth at General Assembly, Synod, and Presbytery Levels — Church Membership Trends" (Minutes of the 188th General Assembly (1976) of the United Presbyterian Church in the USA)

2. "A Summary Report of the Committee on Membership Trends" (Approved by the 188th General Assembly (1976), United Presbyterian Church in the USA)

3. Ruth T. Doyle and Shelia M. Kelly, "Church Membership and Church Participation Trends in the Episcopal Church, 1950-1975" (Executive Council of the Episcopal Church)

4. Warren J. Hartman, "Membership Trends: A Study of Decline and Growth in the United Methodist Church, 1949-1975" (Discipleship Resources, United Methodist Church, Nashville)

5. Warren J. Hartman, "Mid-Quadrenium Report on Church Membership Trends and Decision Point: Church School," (Prepared for Council of Bishops, 1978)

6. "A First Look: LCA Trends during the Period 1963 to 1964" (Office for Research and Planning, Lutheran Church in America, 1976)

7. Kathy Whipple, "A Report on Selected Trends for Use in Churchwide Planning" (Office for Research and Planning, Lutheran Church in America, 1978)

8. Phillip B. Jones, "An Examination of the Statistical Growth of the Southern Baptist Convention through 1976" (Home Mission Board, Southern bbaptist Convention, 1978)

9. Gary D. Bouman, "The Real Reason one Conservative Church Grew," *Review of Religious Research*, 20:2, Spring 1979 (Membership Trends of the Christian Reformed Church and the Reformed Church in America)

10. Wade C. Roof, Dean R. Hoge, John E. Dyble, and C. Kirk Hadaway, "Factors Producing Growth or Decline in United Presbyterian Congregations"*

11. Foster H. Shannon, *The Growth Crisis in the American Church: A Presbyterian Case Study* (Pasadena: William Carey Library, 1977)

12. William J. McKinney, Jr., "Performance of United Church of Christ Congregations in Massachusetts and Pennsylvania"*

13. Dan Martin, "The Church-Growth Questions" (Special Issue of *Home Missions*, 48:11, December 1977, Journal of the Southern Baptist Convention)

14. David A. Roozen, "Church Membership and Participation: Trends, Determinants, and Implications for Policy and Planning" (The Hartford Seminary Foundation, 1978)

15. Ruth T. Doyle and Shelia M. Kelly, "Comparison of Trends in Ten Denominations, 1950-1975"*

16. Dean R. Hoge and David A. Roozen, "Some Sociological Conclusions about Church Trends"*

17. Alfred C. Krass, "What the Mainline Denominations Are Doing in Evangelism Today" (Evangelism Working Group, Division of Church and Society, National Council of Churches of Christ in the USA, 1978)

18. Dean R. Hoge, "A Test of Theories of Denominational Growth and Decline"*

19. Tabulation of Churches Having Withdrawn from PCUS to Enter PCA (Stated Clerk's Office, PCUS, August 2, 1978)

20. David A. Roozen, *The Church and the Unchurched in America: A Comparative Profile* (Washington: Glenmary Research Center, 1978)

21. Reports on Gallup Organization's Study of the Unchurched

* These are pre-publication copies of studies to be included in *Understanding Church Growth and Decline, 1950-1978*, edited by Dean R. Hoge and David Roozen, (Pilgrim Press), provided by courtesy of the authors and editors.

B. Funding Trends

Several recent Program Audits have pointed toward significant changes in funding trends, including (1) A redistribution of mission funding within the denomination, with increasing emphasis on local and presbytery mission, accompanied by allocation of a growing percentage of the denomination's overall mission funding resources. A decreasing percentage has been going to synod and General Assembly mission. (2) A changing pattern within that declining percentage of the denomination's funds going to support General Assembly level mission, with a smaller percentage of funds going to the unrestricted Mission Board budget, and a growing percentage restricted by donors for particular causes. These trends are extensively documented in the reports of the Office of Review and Evaluation to the General Assemblies of 1976 *(Minutes,* pp. 114-121) and 1978 *(Minutes,* pp. 297-302).

No further comment will be made on these trends beyond the observation that they continued in 1978. General Assembly budgeted benevolence receipts declined by about 2% in 1978. With a 9% inflation rate for the year, the decline in purchasing power was therefore about 11%. While this may in part have been accounted for by the change in date of closing the books (January 20 instead of January 10), the continuation of the overall trend seems clear.

C. Signs of Decreasing Polarization

There are signs of some possible healing in the polarization which has characterized the denomination in recent years. Certain hopeful signals point toward a growing rapprochement between the liberal and conservative wings in American Christianity generally, and to some extent in the Presbyterian Church, US, specifically. Signs of this rapproachement are found in:

(1) The growing interest in evangelism and church growth/extension in the mainline denominations, including the use of conservative "church growth" programs by denominations previously identified with liberal positions. This trend is dealt with in detail in Section A above.

(2) The growing "Evangelicals for Social Action" movement, and the beginnings of dialogue between this movement and the liberal establishments which have dominated mainline denominations. Our own Division of Corporate and Social Mission has been moving rapidly into a stance of dialogue and cooperation with this movement. Hopeful signs for acceleration of this trend in the future are evidenced by strong expressions of social concern coming from the major non-denominational Evangelical seminaries (Fuller and Gordon Conwell). The Evangelicals who are increasingly evident in the student bodies of our own Presbyterian, US, seminaries are also showing strong interest in social concerns, as are the students and faculty of Reformed Theological Seminary.

(3) The influence of Third World Churches, where conservative theology and Biblical evangelicalism have frequently been combined with a strong social concern, which views Christianity as a liberating movement from imperialism, social injustice, and economic oppression. Latin American and African writers have been particularly influential in this regard. Their influence has extended to both the conservative and liberal wings of American Christianity, serving as a bridging force.

(4) Converging ecumenical concerns. A declining interest in organic unity, with growing interest in issue oriented unity has been evident in the liberal wing of Christianity. A similar kind of issue oriented unity is evident in non-denominational Evangelical movements and the charismatic movement. Ecumenical concerns are therefore less likely to be a polarizing factor than was once the case.

The denomination continues to be highly pluralistic, but there are signs that it may be becoming more comfortable with its pluralism.

SECTION 3: PROGRAM EVALUATION

A. Introduction and Background

Annually the Office of Review and Evaluation reports to the General Assembly as to the effectiveness of its agencies in achieving its goals. This central element in the Program Audit consists of two parts: an evaluative overview of the program (Part B below); and a more intensive review of specific designated functions, to enable the Assembly to determine whether they should be continued, terminated, or modified in any way (Part C below, all functions and agencies are reviewed at intervals in this fashion, on a rotating schedule).

Throughout the year, the Office of Review and Evaluation monitors the activity of General Assembly agencies by attendance at and observation of meetings and group events; conversations with persons having information and observations; and examination of minutes, recorded actions, and other documentary data (with a file maintained on each function/agency). In addition, the Office engages in structured data gathering. In the past year this has included:

1. A statistically valid Constituency Survey, conducted under contract by a qualified consultant on the basis of random sampling techniques. Subsamples were identified to obtain the views of

(a) church members at large; (b) ruling elders; (c) ministers; (d) national (General Assembly) agency staff persons; (e) middle court staff persons; (f) missionaries, and (g) minority persons.

2. A survey of Commissioners to the 118th General Assembly, utilizing the same questionnaire used for the Constituency Survey.

3. A survey of members of the General Assembly Mission Board, utilizing the same questionnaire.

4. A telephone survey of randomly selected middle court executives and Council chairpersons (20% of presbyteries/synods).

5. Personal interviews with all professional staff persons whose functions or agencies were scheduled for review in 1979 and 1980.

6. Personal interviews with the Mission Board Administrative Director and Division Directors.

7. Personal interviews with the Moderator of General Assembly, the Mission Board Chairperson, and Division Chairpersons.

8. Summary of data from the Middle Court Budget Review conducted by the General Assembly Mission Board.

9. A telephone survey of leaders of Presbyterian Church, US-related minority organizations/groups.

10. A letter survey of heads/executives of overseas partner denominations.

11. Report of the Office of Review and Evaluation to the 1978 Mission Consultation, "Evaluation of Current Assembly-level Overseas and Domestic Mission Programs."

12. Report of the 1978 Mission Consultation, "One Mission Under God."

13. Ongoing log of constituency-initiated data (letters, telephone calls).

14. Previous Program Audits.

Summaries of these data, and of the data analyses performed for each of the specific functions reviewed in Part C below, are available from the Office of Review and Evaluation upon request. Appendix A, at the end of this section of the Program Audit, summarizes some of the most important Constituency Survey data.

B. Program Evaluation Overview

1. *Division of National Mission*

The Division of National Mission has responsibility for Christian Education, Women's Work, Evangelism and Church Development, Worship, Chaplaincies, and liaison with Assembly institutions. In 1978 it accounted for 10% of the Mission Board's budget, and 4% of the staff. In general terms, this Division is characterized by (1) Those functions regarded as *necessary to the maintenance and nurture of the Presbyterian Church, US* as a denomination; (2) Those functions regarded by the constituency-at-large as the *most important* ones (five of the top ten on the rank ordered list; Christian Education Resources and Youth Ministries are first and second respectively; only Worship is among the bottom ten in importance); (3) Three of the functions (Presbyterian School of Christian Education, Christian Education Resources, and Women's Work) which are among the top ten in *effectiveness*, in the view of the constituency at large. (Youth ministries and Minority Church Development, however, are given effectiveness ratings considerably lower than the importance ratings.)

Overall, "Christian Education: Shared Approaches" has met with a good reception. An internal evaluation will give further data on the effectiveness of this cooperative approach to Christian Education.

There continues to be a widespread feeling that outreach mission at home is not receiving as much emphasis as it should in comparison with mission overseas. This is not, however, a denomination-wide consensus. The majority of the constituency at large continues to place highest outreach priority on International Mission.

One bright spot in outreach at home is the increased emphasis on Minority Church Development, including Leadership Development. Previous reports from this Office have identified high priority unmet needs in the general area of Minority Ministries. Both the employment of ≡ full-time person in Minority Church Development and the cooperative relationship with minority ministries staff persons in other offices, divisions, and agencies, are forward steps. As noted elsewhere in this Program Audit, Stillman College remains an under-utilized resource for denomination-wide minority ministries.

2. *Division of International Mission*

With 55% of the 1978 budget and 58% of the staff persons (including international missionaries), the Division of International Mission continues to have responsibility for the most prominent outreach activity of the denomination. It enjoys a high level of support from the constituency at large, both as to importance and effectiveness. As noted elsewhere in this Program Audit, the denomina-

tion continues to see missionaries as central to the international mission enterprise. There is an increasing trend toward the adoption of specific overseas projects by presbyteries.

The transfer of the Office of World Hunger and World Service from this division to the Division of Corporate and Social Mission has been accomplished smoothly, with no significant disruption of the function.

3. *Division of Corporate and Social Mission*

The Division of Corporate and Social Mission has responsibility for Corporate Witness in Public Affairs, Minority Affairs, the Washington Communicator, Higher Eduction, and Ecumenical Coordination. In 1978 it administered 8% of the Mission Board's budget and 4% of its staff personnel. The addition of the Office of World Service/World Hunger to the division in 1978 greatly increases the amount of money handled (although not the percentage of budget, since these are all restricted funds).

Those aspects of the work of this division having to do with the alleviation of suffering and human need (now coordinated through the Office of World Hunger/World Service) continue to have a high level of support from the entire Presbyterian Church, US constituency.

Those aspects focusing on public policy and social change (Corporate Witness in Public Affairs, Minority Affairs, and Washington Communicator) and Ecumenical Coordination, continue to have a high level of support from denominatinal leaders and staff persons, but are given a low priority by ministers and church members at large. In general, this division represents and serves primarily a leadership constituency within the denomination. This appears to be a valid role, despite low support from the constituency at large. It is doing an effective job with a relatively small percentage of the total resources of the denomination, and has engendered in ecumenical circles a respect for the Presbyterian Church, US which is probably out of proportion to its small size.

4. *Support Divisions/Units*

Certain functions of both the Division of Central Support Services (John Knox Press and Broadcasting/Audio-Visuals) and the Division of Court Partnership Services (Office of Professional Development and possibly Office of Stewardship and Funding) might be labeled "programmatic" rather than support services. In general, however, these two divisions, together with the Administrative Unit, constitute that portion of the Mission Board organization primarily concerned with *internal organizational maintenance processes and support.* There is some concern in the church about the large proportion of the total resources available to General Assembly agencies being devoted to such maintenance and support services. Although the line between program and support is an indistinct one which cannot be drawn with precision, the concern merits examination. Any sorting out of program costs and support costs involves judgments and guesswork, and is subject to challenge. The best estimate of this Office, however, is that approximately 30% of budgeted benevolences and other non-restricted income is devoted to maintenance and support services (approximately 23% through the Division of Central Support Services alone). In an era of declining resources, it has been far easier to trim programmatic expenditures than support services, and the percentage going to support services appears to be increasing.

a. *Administrative Unit*

The Administrative Unit, with a modest 3% of budgeted expenditures and 1% of staff personnel, has done an outstanding job of organizational coordination and budgetary control. Particularly impressive have been the managerial coordination exercised by the Administrative Director, and the initiation of long-range planning, through a five-year projection. The initiation of an internal program of operational evaluation, beginning with an evaluation of the internal services rendered by the Division of Central Support Sevices, is another important forward step.

b. *Division of Court Partnership Services*

Established by the 1976 Organizational Modification Plan to deal with those issues having to do with relationships to other courts (particularly the increasingly program-oriented middle courts) the Division of Court Partnership Services has moved rapidly to meet needs in this area. In 1978 it administered 11% of the Mission Board's budget and 5% of the staff. A particularly significant accomplishment has been the full implementation of the regional resource system. This has been achieved primarily by the middle courts themselves but with cooperation from the General Assembly Mission Board through this division. There are now resource centers in each presbytery (two in a number of presbyteries), resource coordinators in each synod, and a resource coordinator attached to the Division of Central Support Services in Atlanta. Another notable partnership accomplishment has been the establishment of a functional Program and Resourcing Coordinating Council, with representatives of synods and the General Assembly Mission Board, which now acts as a clearing house for a number of partnership issues, particularly those having to do with the scheduling of workshops and conferences requiring middle court participation.

The Office of Stewardship and Funding has expanded its staff (from one to three elected members) as authorized by the General Assembly, and enlarged its services in promotion and financial development. There has been positive and creative growth in its relationship with the Presbyterian Foundation, which is related to the Mission Board through this Division.

Despite ongoing systemic problems relating to the supply, placement, and relocation of clergy and other church professionals, the Office of Professional Development has continued to perform effectively. Regarded as a function of relatively high importance and effectiveness by the constituency at large, its services are particularly appreciated by presbytery executives and chairpersons of Commissions on the Minister who deal with it directly.

The most questionable function in this division is the Regional Communicators. It will be dealt with further in Section 3 D of this Program Audit.

c. *Division of Central Support Services*

Accounting for 13% of the budget and 28% of staff personnel, the Division of Central Support Services is the largest single organizational element in the cluster of internal maintenance and servicing functions. Its program functions, John Knox Press (reviewed by the 1978 General Assembly) and programmatic Broadcasting and Audio-Visual activity (examined elsewhere in this Program Audit, for review by this General Assembly) are operating effectively.

The Materials Distribution Service, with a long history of problems and constituency dissatisfaction, has shown significant improvement since the early days of near-chaos in this area. Not all the problems have been solved. In 1978 an increasing number of constituency-initiated complaints about MDS service was received by the Office of Review and Evaluation. However, specific inquiries in a telephone survey of randomly selected presbytery leaders brought a general picture of overall improving performance. The 1978 Constitutency Survey also gave a relatively high effectiveness rating to this function. It will be reviewed in detail by the 1980 General Assembly.

The centralized services provided to other Mission Board divisions and General Assembly agencies are the most questionable part of the activity of this division. The level of recipient dissatisfaction with services is high. Three serious problems with computer services during the past year (two having to do with subscription lists and a third with cost estimates for services provided to the Stated Clerk's Office) call into question the level of sophistication of utilization of its capabilities, although not the technical competence of computer operators. Complaints regarding the Materials Distribution Service tend to center around billing procedures and ways of handling back orders and unavailable material. Cost overruns in the provision of services have been a continuing problem. It is to be hoped that the operational evaluation being conducted by the Administrative Unit will provide solutions.

It is possible, however, that the viability of the system itself is in question. The internal provision of so sophisticated an array of support services by a denomination of this size may be questionable. An increase in the practice of contracting with outside agencies to obtain specialized services previously provided internally, together with evidence that some agencies have found it cheaper to purchase certain services on the open market than to depend on the internal centralized system, may be significant.

5. *Office of General Assembly Agencies*

The Office of Review and Evaluation was evaluated by an outside team and reviewed by the 1978 General Assembly.

The Council on Theology and Culture is dealt with elsewhere in this Program Audit, for review by this General Assembly.

The Historical Foundation has resolved internal problems, clarified its directions for the present and immediate future, and employed a new executive within the past year. Although it is a relatively low priority function for the constituency at large, it is regarded as effective in its operations.

The past year was marked by a continuation of tension, reflected in the 1976, 1977, and 1978 General Assemblies, over the issue of "programmatic" activities, with continuing absence of a clear delineation between court functions and mission functions. This tension centers primarily around the advocacy agencies (Committee on Women's Concerns and Council on Church and Race) which are regarded by many as engaged in "programmatic" activities which overlap with similar activities engaged in by the Mission Board. Questions have been raised about the lodgment of these agencies. The Historical Foundation is also regarded by some as "programmatic."

Concern over the rapidly increasing per capita apportionment used to fund Office of General Assembly agencies, has been growing. The question of proportion of total resources devoted to internal maintenance and service functions, discussed above in connection with the Mission Board, is also relevant with regard to these agencies. A recommendation from the Committee on Assembly Operations calling for the transfer of four of the agencies to the Mission Board is before this Assembly for action.

6. *Board of Annuities and Relief*

The Board of Annuities and Relief continues to enjoy the widespread confidence of the church at large. Its annual Joy Gift is the best promoted and most successful of the special offerings. Provision of hospitalization insurance for retirees and widowed spouses, with the rapidly escalating cost of medical care, is a continuing problem with limited resources.

The Board of Annuities and Relief has called the attention of this Office to two requirements growing out of actions from previous Assemblies. First, they are required to provide a summary forecast of cash receipts and disbursements for the ensuing year. In 1978 this information was supplied to the Assembly both in their report and in the report of the Central Treasurer. It is the opinion of this Office that one report through the Central Treasurer satisfies this requirement.

Secondly, the Board is required to publish a digest of its audit to members of the church through the authorized Presbyterian Church, U.S. publications. This has been published through the *Presbyterian Survey,* but its editors report no response to the item or other expressions of interest. Since audit data are printed in the annual *Minutes* of the General Assembly, it is our opinion that this publication in Assembly's *Minutes* meets the need for making this information available to the entire church.

We propose the following recommendation to clarify these reporting procedures.

RECOMMENDATION #1:

That the Board of Annuities and Relief annually report through the Central Treasurer, a summary projection of cash receipts and disbursements for the ensuing year; and, that its audit (or digest thereof) be printed annually in the *Minutes* of the General Assembly.

C. Review of Specified Functions for Continuation, Modification or Termination

The Function Review system, adopted by the 117th General Assembly, is a process by which the General Assembly, in an era of fiscal austerity and hard choices, can examine specific aspects of its program in detail, making decisions to discontinue existing functions in order the new challenges can be addressed. The process has two parts: (1) an annual overview of the entire program with the understanding that the General Assembly may at any time decide to eliminate or reduce particular functions, devoting the money to more urgent needs; and (2) a periodic closer look, on a rotating basis, at each mission function and independent agency, to consider in detail its place in the total program and the possibility of eliminating it, reducing its level of activity, or modifying its goals. The following functions are being reviewed by the 119th General Assembly:

1. BENEVOLENCE ALLOCATIONS TO GENERAL ASSEMBLY INSTITUTIONS

The benevolence budget of General Assembly includes modest annual allocations to three institutions: Stillman College, Presbyterian School of Christian Education, and the Presbyterian Foundation. Each institution is independently incorporated, and has its own Board of Trustees. The level of funding to each of these institutions was decreased slightly by the 1978 General Assembly, with the revision of percentage allocations to various agencies. Each institution receives far more funds from other sources than from General Assembly Benevolences. The summaries below do not reflect evaluations of the institutions themselves, but rather of the relationship of General Assembly to each of them and appropriateness of benevolence funding.

a. *Stillman College*

(1) *Assessment of current expectations of the church*

Available data indicate an expectation that there should be some continuing relationship between General Assembly agencies and Stillman College. Currently this relationship consists of a benevolent allocation from the Mission Board budget and liaison through the Division of Corporate and Social Mission. Since there are no apparent guidelines for establishing how much of benevolent funds should go to an Assembly-related institution, it is difficult to interpret the data in terms of a dollar amount.

All of the data indicate that Stillman is seen as moderate to high in effectiveness with minorities viewing it as the top (first out of 37 functions) in effectiveness of all General Assembly-level programs, though the Constituency Survey indicates low familiarity on the part of members, ruling elders, and missionaries.

A study was made of the relationship of Stillman to the General Assembly by a special task force and a report was made to the 1975 General Assembly (1975 *Minutes,* p. 317). This report focused on the fiscal support of Stillman and concluded that Stillman should be included in any major churchwide development fund campaign within "the next few years," with the hope that $5,000,000 might accrue to Stillman from such a campaign. To date, such a campaign has not been conducted, although Stillman is included in a proposed mission and capital funds campaign.

A portion of the 1974 report of Stillman (1974 *Minutes*, Part III, p. 199), which was approved by that Assembly, suggests ways in which Stillman might be used as a program resource of the church for both minority and majority constituencies. None of these suggestions appear to have been fully explored by the Mission Board for implementation.

(2) *Place in overall mission of the church*

In the 1978 Constituency Survey, Stillman was seen as moderately high in importance by the constituency as a whole. The importance rating assigned to Stillman by the national staff subgroup in the 1978 Constituency Survey (28th out of 37 functions) and by Mission Board members in a similar survey (30th out of 37 functions) were significantly lower than that of the constituency at large (19th out of 37 functions) and in striking contrast to the estimate of minority respondents themselves (first in importance).

This low rating by the Mission Board and national staff may reflect the absence of a feeling of direct involvement. The long history of Stillman as a General Assembly institution, the extremely high regard in which it is held by minority persons and the commitment of General Assembly to its future, would all appear to point toward increased utilization of Stillman as a resource for implementing Mission Board functions, particularly in the Office of Minority Affairs, Minority Church Development, and Higher Education. The limits on funds available for General Assembly level programs, together with the actions of Assemblies supporting racial and social justice, point to a clear need to incorporate Stillman more fully as a resource to all mission program. Possibilities for joint work in leadership development, use of the facilities for conferences and workshops, utilization of faculty, etc., should be explored.

Information from Middle Courts indicate that Stillman is appropriately related to the denomination at the General Assembly level.

(3) *Effect on overall mission if discontinued*

The historical relationship of the Presbyterian Church, U.S. with Stillman (since 1876) is itself a factor in the continuing General Assembly tie to the college. There are other factors as well. The pressure of funds severely limits the amount available for mission with minorities in a white majority denomination. Stillman is an extremely important part of the total minority mission, placed first in importance by minority constituencies. It offers underutilized program potential for the whole church. Discontinuation of a funding relationship with Stillman, leading to further weakening of ties, would constitute a major loss to overall mission program, both within the denomination and as a form of outreach.

RECOMMENDATION #2:

That General Assembly benevolence funding for Stillman be continued; that the General Assembly affirm its commitment to include Stillman in any churchwide development fund campaign; and that the Mission Board be instructed to consult with Stillman, seeking increased utilization of its facilities and resources in implementation of General Assembly's mission goals.

b. Presbyterian School of Christian Education

(1) *Assessment of Expectations of the church*

All data indicate that the Presbyterian School of Christian Education ranks extremely high in importance and effectiveness. 1978 Constituency Survey information, for example, ranks it as first in effectiveness and fourth in importance (out of 37 functions). It is obviously considered a significant and integral part of the Christian Education group of mission activities at the General Assembly level (along with Mission Board Christian Education and Youth functions.)

(2) *Place in overall mission of the church*

All data confirm the appropriateness of the relationship of the Presbyterian School of Christian Education to the General Assembly. This has implications with regard to capital funding as well as ongoing needs. The allocation of benevolence funds, as well as the utilization of the institution and its faculty/staff in implementing other General Assembly level Christian Education program activities are appropriate. The large majority of Presbyterian School of Christian Education Board members themselves rate the relationship of the institution to both the Mission Board and the General Assembly high.

The ecumenical contribution of the Presbyterian School of Christian Education also is noteworthy, in that it trains educators from many other denominations.

Overall, the data call for no change in the relationship of the Presbyterian School of Christian Education to the General Assembly through the Mission Board.

(3) *Effect on overall mission if discontinued*

While it is possible that the institution would survive without a General Assembly benevolence allocation, this allocation is presently a significant part of its budget. The Assembly has a strong historical as well as program obligation to continue the annual support. Were the benevolence allocation discontinued, with the inevitable weakening of ties which would follow as the institution became more self-sufficient, there would be a major loss to overall General Assembly program.

RECOMMENDATION #3:

That General Assembly benevolence funding to the Presbyterian School of Christian Education be continued and that PSCE be included in any churchwide development fund campaign.

c. *Presbyterian Foundation*

In reviewing the benevolence allocation to the Presbyterian Foundation, the Office of Review and Evaluation came to the conclusion that certain issues, particularly those having to do with the relationship of the Foundation to other agencies and its role in the denomination, require more specialized study. This has led to the formation of a study team to examine the current operation of the Foundation in order to clarify some ambiguities which exist in its relationship with other agencies of the church, and to provide a baseline for subsequent self-evaluation by the Foundation and for future evaluations by this Office.

The team is comprised of three members, one named by each of the following: the Trustees of the Presbyterian Foundation, the Administrative Committee of the General Assembly Mission Board, and the Office of Review and Evaluation.

The team will study the entire operation of the Foundation, its purposes and relationships, reporting to the Office of Review and Evaluation, which will make its findings available to all those concerned and will report to the 120th General Assembly.

The following recommendation is made, pending the outcome of such a study:

RECOMMENDATION #4:

That benevolence funding of the Presbyterian Foundation be continued until such a time as any other recommendation might be made, based on the findings of a specialized study.

2. BROADCASTING AND AUDIO-VISUALS (TRAV)

Stated Goal: "To continue the broadcasting mission of the General Assembly; produce electronic media for the program divisions of the General Assembly Mission Board and other agencies of the Presbyterian Church, U.S.; to provide support, training, consultation in electronic media; to represent the PCUS on ecclesiastical and secular electronic media organizations."

a. *Assessment of current expectations of the church*

The Broadcasting/Audio-Visuals function is generally seen by the denomination as in the middle range in importance and effectiveness. The present goals and level of operations are generally congruent with the expectations of the church.

Production of Audio-Visuals is generally seen as providing necessary support to other mission programs. Data from middle courts confirm the need for this activity at General Assembly level, and call for better information at the regional and local levels about what is available for use. Broadcasting is often seen both as a mission activity in itself, and as a general support to all mission program. The data confirm a commitment to continuing the function.

The increasing numbers of independent Christian broadcasting programs appear to cause some discomfort among the constitutency, with feelings on the part of some that we should also be more involved. However, the data show a low level of support for participation in such a network of programming, though "wishes" were often expressed that the Presbyterian Church, US, might do more "reformed tradition" quality programming.

b. *Place in overall mission of the church*

Data gathered by the Office of Review and Evaluation for the 1977 Mission Consultation reflected a feeling of need on the part of some for increased emphasis on Broadcasting, and some data in this review called for such an increase. The Mission Board is currently exploring this possibiliy, in cooperation with the United Presbyterian Church.

Proponents of increased Broadcasting activity point to (1) the importance of electronic communication in contemporary culture; (2) the extensive use of radio and television as media for ministry by certain other denominations and non-denominational groups; and (3) the excellence (as evidence by awards) of the limited present Presbyterian Church, U.S. involvement in media ministries.

The question would appear to be one of denominational priorities. A significantly increased level of Broadcasting activity would require a radical reordering of budget allocations, with major reduc-

tions in funds presently devoted to other forms of mission. Certain other denominations have made such a priority choice.

The Lutheran Church, Missouri Synod is a significant example, with an eight million dollar broadcasting budget alone (compared with less than $200,000 in the Presbyterian Church, U.S.). However, even though it is roughly 2 ½ times the size of the PCUS, it appears to invest somewhat less than our denomination in overseas mission activity, thus reflecting a contrast in priorities. Available data do not indicate that the PCUS is prepared for the kind of major reordering of priorities that a significant increase in Broadcasting ministry would require. Comparison data from other mainline denominations in the Broadcasting/Audio-Visuals area give evidence that budgets for this function are generally proportionate to that of the PCUS. The Christian Church (Disciples of Christ) for example, with a communicant membership similar to the PCUS has a budget for Broadcasting/Audio-Visuals similar to the PCUS.

While there were many positive comments about the quality of Audio-Visuals production, some concern was expressed that it is not well integrated into the planning and development of the mission program it is designed to support. Data from middle courts also indicated a need to know more about what Audio-Visuals resources are available. It is not clear to them whether the responsibility for publicizing availability of audio-visuals is a part of the Broadcasting/Audio-Visuals function or is supposed to be carried out by Materials Distribution Service. This uncertainty, along with the need for better coordination internally with other programs, would indicate that the Broadcasting/Audio-Visuals function needs to be more precisely defined in terms of what program and services it can be expected to provide.

c. *Effect on overall mission if discontinued*

There are no significant data currently calling for termination of this function. Audio-Visual support, obtained from some source, is essential to the overall mission. Broadcasting activity is widely supported, given the prominence of electronic media communication in our society. The effect of termination would, therefore, be serious.

RECOMMENDATION #5:

That the Broadcasting/Audio-Visuals function be continued essentially as at present with attention given to better internal coordination.

3. INTERNATIONAL MISSIONARY ENLISTMENT AND CARE AND SUPPORT

These two functions are considered together because they are interrelated, and because together they symbolize that portion of the international mission of the church which is identified with the term "missionary."

Stated Goal (Missionary Enlistment): "To enlist persons of high commitment and ability for service in the international mission of the Presbyterian Church, U.S."

Stated Goal (Missionary Care and Support): "To support a force of international personnel in order to implement the PCUS overseas program and relationships and to provide for the care of these missionaries."

a. *Assessment of current expectations of the church*

Every indication is that the church, overall, expects that the recruitment, care and support of missionaries will be carried on by the denomination at the General Assembly level, and that it will be given high priority among General Assembly's functions. The 1978 Constituency Survey, the survey of Commissioners to the 1978 General Assembly, and the survey of Mission Board members, all asked respondents to indicate with regard to fifteen functions (those scheduled for review in 1979 and 1980) whether at the General Assembly level the priority of the function should be the same as now, higher, lower, or the function should be eliminated. In all three surveys, more people thought a higher priority should be given to these two functions than to any other except Youth work. 94.6% felt that the priority given to International Missionary Care and Support should either be higher than at present (53.41%) or the same (41.15%). 92.72% felt that the priority given to Missionary Enlistment should either be higher than at present (49.05%) or the same (43.67%). Responses from General Assembly Commissioners were comparable. Fewer Mission Board members felt that the priority should be higher, but still an overwhelming majority thought the priority should either be higher or the same. A telephone survey of middle court leadership gave strong affirmation of present programs. No significant data call for any reduction of the current strong emphasis.

b. *Place in the overall mission of the church*

The church at large sees the missionary as central to the overseas program of the church. Some church leaders, while supporting the sending of missionaries, place greater emphasis on the program and relationship aspects of overseas involvement. In the 1978 Constituency Survey, the difference in view between the national staff sample and the constituency at large is a striking illustration.

Overseas Church Program and Relationships was listed in the survey as a different function from Missionary Care and Support. The national staff subsample ranked Overseas Program and Relationships second in importance in the list of 37 functions, with Missionary Care and support 18th in importance. The constituency at large, however, ranked Missionary Care and Support second, with Overseas Church Program and Relationships 21st — an almost exactly opposite perception of relative importance. The Mission Board members are closer to the constituency at large in their perceptions, rating the importance of Missionary Care and Support and Missionary Enlistment second and fifth respectively with Overseas Church Program and Relationships tenth.

These differences of perception lead to some uncertainty about the role of the missionary in overseas work, and some feeling that the denominational program is out of touch with the people in the pew on the missionary issue. The call within the denomination for a shift toward emphasis on mission within the United States and particularly the urban South, and the call for movement toward fuller partnership with overseas denominations and ecumenical agencies rather than the unilateral approach reflected in the perception of mission as "sending missionaries" are both prominent themes in the report of the 1978 Mission Consultation. The growing fiscal pressures in the Presbyterian Church, U.S., and the cost of maintaining missionaries in certain countries overseas have led to a decline in the number of missionaries in recent years. This combination of factors is sometimes seen as a deemphasis of the role of the missionary. However, no responsible group advocates the elimination of the practice of sending missionaries overseas.

c. *Effect on overall mission if discontinued*

There is no realistic possibility of discontinuation of denominational programs of Missionary Enlistment and Missionary Care and Support, so long as the sending of missionaries continues to occupy a prominent place in the overseas outreach of the Presbyterian Church, U.S.

d. *Possible future modification*

No recommendation for modification in present programs of Missionary Enlistment and Missionary Care and Support is made at the present time. The role of the missionary needs, however, to be highlighted as policy decisions are considered through two avenues: First, changes of overall direction which may result from the 1978 Mission Consultation; and second, the area review of specific overseas mission engagements to be made by the General Assemblies of 1980 (Africa, Europe and the Middle East); 1981 (Latin America and Carribbean); and 1982 (Asia and South Pacific).

RECOMMENDATION #6:

That Missionary Enlistment and Missionary Care and Support be continued for the present, at essentially the same level.

4. OFFICE OF MINORITY AFFAIRS

Stated Goal: "To help the church achieve a deeper understanding of issues related to misunderstood, ignored, and disadvantaged ethnic minorities, and to help focus this understanding on improved church policies and actions for racial and social justice."

a. *Assessment of current expectations of the church*

This is largely a white middle class denomination. It must be understood, therefore, that its expectations are predominately the expectations of a white majority. A special effort was made to obtain a minority subsample as part of the 1978 Constituency Survey, and such a sub-group is reflected in the data, but it is primarily from the Black minority. Practically no Hispanic, Asian-American, and American Indian responses were received.

Despite the low priority given to the Office of Minority Affairs by the white majority of the denomination, the weight of the data points to an expectation that this function continue at the General Assembly level. This conclusion is congruent with the judgments of denominational leaders, and with an earlier report of the Office of Review and Evaluation to the Mission Consultation, observing that there are "strong indications that the General Assembly must assume leadership if significant action in minority ministries is to take place." Minority leaders in particular affirm this in identifying minority ministries as a "corporate responsibility of the whole denomination."

In general, comments from the Middle Court/Budget Review process, the single largest category of comments maintained that the purposes of the office can be accomplished only if synods, presbyteries and congregations are involved in ethnic minority ministries. A November 1978 consultation held at Montreat, NC, calls for strategies to be implemented at all court levels. The need for continuing General Assembly level leadership and coordination is, however, assumed.

In the 1978 Constituency survey, only two sub-groups, minorities themselves and national staff, consistently ranked the function above the lowest category. Minority constituents ranked the importance of the cluster of minority functions (Minority Affairs, Minority Church Education, and Minority Church Development) in the highest category. On the other hand, the same constituents

rank the effectiveness of these functions generally in the moderate level, with only Minority Affairs ranking in the highest level. The difference between importance and effectiveness ratings by the groups most familiar with the functions would indicate some dissatisfaction on their part. There is an expectation that the office represent all minority groups, but some view the office as presently reflecting primarily the Black constituency. While staff and budget place limits on what can be expected from the Office of Minority Affairs, it is important that there be agreement on at least minimum services that minority groups themselves can expect.

b. *Place in overall mission of the church*

The Office of Minority Affairs has had an increasing role in the overall mission in the past five years. Funding has increased from approximately $67,000 to a proposed $137,000 for 1979. Minority-related functions of other agencies or divisions have also expanded. The Council on Church and Race was formed in 1977 and staffed within the past year. Minority Church Development in the Division of National Mission, discontinued in 1975 during the Mission Board's fiscal crisis, has been reinstituted. Despite the short time two of them have been in operation, the three offices, working in cooperation, have begun to have an impact on the denomination's consciousness of its own racism and need to strengthen its minority constituency. There is some confusion existing among the constituency as to the specific purposes of Minority Affairs in relationship to these other newer minority functions.

There is widespread agreement that the highest priority for General Assembly level activity is the development of the minority constituency itself, as a means for increasing the participation of minorities in decision-making and program activity throughout the denomination. The Office of Minority Affairs, in coordination with Minority Church Development and the Council on Church and Race should focus its efforts on working with regional minority groups and middle court leadership in this area. Even with the increased level of program and advocacy now devoted to minority concerns, the overall denominational effort is a small one. It is unlikely that the combined staff and budget for minority functions (Council on Church and Race, Minority Church Development, as well as the Office of Minority Affairs) can make a sufficiently significant impact on the denomination's majority constituency, unless attention is given to developing and strengthening the minority constituency.

The larger ongoing task is to raise the level of concern for racial justice throughout the denomination's majority, enabling it to deal with its own racism. The magnitude of this task is not likely to be addressed effectively solely by a minority staff at the General Assembly level. A strengthened minority constituency throughout the denomination is critical if this task is to be accomplished.

c. *Effect on the overall mission if discontinued*

The effect of discontinuation of this office would be felt directly by the minority members themselves who have a heightened sense of the importance of this and related minority functions. But it would also have a negative effect on the majority membership of the denomination. The Office of Review and Evaluation reported to the 1978 Mission Consultation a "rising tide of concern over failure of the church to meet the challenge of its location and history by providing adequate minority ministries." To discontinue this programmatic function of ministry to and with minorities would serve only to disillusion the minority members within the denomination and accelerate the already declining number of minority members and congregations. Then the denomination would be less able to understand the dimensions of racial injustice and the means for addressing it. This is a critical issue domestically, and it also relates to effectiveness in overseas mission with non-white majorities in third world countries.

RECOMMENDATION #7:

That the Office of Minority Affairs be continued in essentially its present form, with an emphasis on the development of minority constituencies and the relationship to middle courts and regional minority groups.

5. COUNCIL ON THEOLOGY AND CULTURE

Stated Goals: "To respond to Overtures of a theological and/or social nature which call for explanation and guidance; to bring together task force groups from the church to study issues of a theological and social nature; to submit to the Assembly occasional papers produced by the Council or its task force groups dealing with theology and its application to contemporary issues; to respond to specific requests from the General Assembly; to address the church in conjunction with the Moderator between Assemblies."

a. *Assessment of current expectations of the church*

All available data generally support the current functions of the Council, particularly in regard to studying major issues of a social/theological nature assigned to it by the General Assembly and

formulating papers for use by the church. There is much less agreement with regard to the Council's initiative on issues to be studied, although most Council members themselves feel they should be "prophetic" in the sense of calling attention to the most urgent issues.

The 1978 Constituency Survey reveals that the Council is valued by and rendering effective service to the clergy and leadership of the denomination, rather than the membership at large. Ranked low (near the bottom of the rank-ordered list) by members at large and ruling elders, it is given moderate to high ratings in both importance and effectiveness by ministers and national and judicatory staff. Surveys of commissioners to the 1978 General Assembly and Mission Board members also gave moderate to high ratings.

Commissioners to the 1978 General Assembly, half of whom are ruling elders, would appear to regard the Council on Theology and Culture as significantly more important (13th in 37 functions) than ruling elders in general (29th out of 37), possibly indicating that the high exposure of the Council on Theology and Culture at the General Assembly meeting tends not only to raise familiarity but also to raise a sense of importance and effectiveness of the function.

The Council members, themselves, generally see most of their work as effective, although some noted problems in regard to selection of issues (reducing work load to most urgent issues) and the need to use simpler, "grass roots" language in papers.

b. *Place in overall mission of the church*

Conceived and established to be the "church's prophetic voice, the expression of a basic organizational function (Organizational Plan, III.C.1.), the Council currently serves a limited but important constituency (clergy and denominational leadership) and provides an essential function.

Since this leadership group represents a diversity of theological views, it is important that the Council continue to be sensitive to the need for a balance in perspectives within its membership. Data indicate the Council is appropriately lodged at General Assembly level, and current budget and emphasis are appropriate.

c. *Effect on overall mission if discontinued*

While members at large would appear to be minimally affected if the Council were eliminated, the higher concern and support from leadership groups would indicate that the Council is necessary to the implementation of overall mission at the General Assembly level. Complete termination of the function is not a realistic possibility.

d. *Possible Modifications*

Information from Middle Court staff and Council members indicates that attention does need to be given to a reduction of the number of papers produced, and some expressed concern that the papers are not well related to the person in the pew. A self-examination by the Council (made in 1977 as a result of the 1976 evaluation of staff) surfaced the problem of setting priorities, distinguishing between crucial and less crucial issues. Although the Council has gone through a process of establishing priorities and time lines, it has been unable to find ways to reduce the work load by eliminating issues for study. While any meeting of the General Assembly has the authority to assign any issue it considers appropriate for study, it would appear helpful for a set of criteria/guidelines to be established by the General Assembly in order to assist Assemblies as well as the Council itself in setting priorities. Certain questions might help to identify those particular issues requiring study. For instance, how widespread is the concern about a particular issue throughout the church? Does its complexity necessitate in-depth theological study? Are adequate studies (by other denominations or individual theologians) already available? Assignments by General Assembly constitute a directive while studies originated by the Council itself do not. Yet it would not appear wise to remove the Council's responsibility to originate studies. Criteria to be used *both* by the Council and by General Assembly (through its Standing Committees), together with the Council's careful testing of its own proposals at General Assembly, may offer a solution.

The utilization of task groups to work on issues would appear to create involvement and awareness by a greater number of people within the church as well as expanding the expertise available to the Council. Some attention needs to be given to clarifying the precise role of the task forces, however. Since ultimately the Council must assume responsibility for papers it submits to the Assembly, the idea of expanding work through use of task forces (i.e., more task forces enabling more production of papers) must be limited by the capacity of the Council to supervise and approve all work done by the task forces.

Another issue identified by the Council in its 1976-1977 study was a need to inform the "church-at-large" of its work. This is probably unrealistic, given the necessary constraints of budget and complexity of the system. The data indicate that the Council is largely dependent on leadership groups throughout the church for getting its work to the local level. However, attention to the readability and reduction of the number of papers produced may enhance the possibility of in-

creased usage by the leadership at more local levels. For some issues, a brief, simplified summary for popular use may be helpful. In general, however, the Council should continue to direct its work primarily to the leadership constituencies.

RECOMMENDATION #8:

(a) That the Council be continued in essentially its present form with continued sensitivity to the need for a balance of theological perspectives.

(b) That the Council develop guidelines for establishing priorities and limiting the number of issues to be studied, presenting them to the 120th General Assembly for approval.

6. PRESBYTERIAN CENTER MANAGEMENT COUNCIL

Stated Goal: "Owning, holding, leasing, and managing real and personal property for the use of various agencies . . ." (Excerpt from original charter of Presbyterian Center, Inc.)

a. *Assessment of current expectations of the church*

Beyond random comments from those in the church who frequent the Presbyterian Center (Mission Board members, committee members, etc.) who express concern for the upkeep of the property, those who occupy and/or hold equity in the property are the most clear about expectations of its management. Expectations are congruent with the responsibilities assigned to the Council, but occupants/equity holders generally feel these are not being satisfactorily implemented. While some of the dissatisfaction is related directly to perceived inadequate maintenance/management, most of the problem seems to focus on the absence of clarity about who is actually responsible for the building and property. This lack of clarity is also evidenced by some members of the Management Council itself.

Currently the responsibilities listed for the Council appear to some degree in two other places — as an official purpose for the Board of Trustees of Presbyterian Center, Inc., and as a function of the Division of Central Support Services of the General Assembly Mission Board entitled "Property Management" which "manages and maintains Presbyterian Center in coordination with Presbyterian Center Management Council." The duplication stems from the 1972 Plan of Restructure, which created a Presbyterian Center Management Council named by the Mission Board (then General Executive Board), and which also assigned the function, "Presbyterian Center", to the Division of Central Support Services, without regard to the legal requirement in its charter that the Presbyterian Center, Inc., be governed by a Board of Trustees. The issue was dealt with by designating the Mission Board-named Presbyterian Center Management Council as the Board of Trustees of the Presbyterian Center, Inc. The management and maintenance staff was made accountable to the Division of Central Support Services, to which the Presbyterian Center Management Council (also the Board of Trustees) delegated actual responsibility. Since most of the data regarding obstacles to effectiveness of this function center around the lack of clarity in responsibility and accountability of staff, information on which to base decisions, distinctions between Presbyterian Center Management Council and Board of Trustees, it appears that the implementation of this function may suffer from too much "organization."

b. *Place in overall mission of the church*

While the housing of General Assembly agencies is of relatively little concern to the church at large, it is a matter of great importance to the agencies themselves. The central location of these agencies in Atlanta was an important part of the 1972 Plan of Restructure.

c. *Effect on overall mission if discontinued*

Despite the fact that it is a secondary concern to the church at large, from the standpoint of the agencies, continuation of the function in some form is essential to General Assembly mission.

d. *Proposed Modifications*

Since the functions involving maintenance and management of the property are relatively straightforward tasks and the data reflect no conflict beyond the concern that the functions be carried out as effectively and efficiently as possible, it would appear that these concerns are best met by eliminating the current Presbyterian Center Management Council and the function of "Property Management" in the Division of Central Support Services of the Mission Board, thus leaving only the Board of Trustees to assume complete responsibility for the property under its already existing authority. Building management and maintenance staff would be directly responsible to the Trustees. Since suggestions regarding possible change generally had to do with a need for balance in objectivity, expertise, and sensitivity to the property as an investment, these may be met by revised requirements for Trustee membership.

RECOMMENDATION #9:

a. That Presbyterian Center Management Council and that portion of the Mission Board's Property Management function pertaining to the Presbyterian Center be terminated.

b. That the General Assembly request the trustees of the Presbyterian Center, Inc., to take the following action, amending their charter as required (1E1 of Organizational Plan to be amended accordingly):

(1) *Presbyterian Center Board of Trustees*

The Board of Trustees of the Presbyterian Center, Inc., will be composed of 7 members, as follows:

3 members representing organizations holding equity, one to be named by the General Assembly Mission Board; one by the Committee on Assembly Operations; and one by the Board of Annuities and Relief.

4 members to be elected by the Board of Trustees itself, all of whom should be chosen for their expertise in business, property and financial affairs.

All members should be chosen from the Atlanta area, particularly since both cost of meetings and ongoing supervision are better served by persons local to the Presbyterian Center property.

Members will be divided by the Board into three classes, serving three-year terms and eligible for two consecutive terms. The Board of Trustees will elect its own chairperson.

Funds will be handled by the Central Treasurer.

A brief annual report will be made for the information of the General Assembly, including a financial report.

c. *Transition*

That equity-holding agencies, at the first meeting following approval, will name their representatives.

That the Board, at its first meeting following approval, will elect additional at-large members as needed.

That provisions for transfer of responsibility from the Division of Central Support Services to the Board of Trustees will be established by the Board of Trustees.

D. *Future Review Schedule and Preliminary Findings, 1980 Review*

1. The following functions/organizational units will be reviewed by the Office of Review and Evaluation and reports provided to the 120th General Assembly (*Minutes*, 1978, p. 133, 323-24):

Committee on Theological Education
Committee on Women's Concerns
Corporate Witness in Public Affairs
Higher Education (including special emphasis court partnership function)
Historical Foundation
International Mission Program and National Church Relationships:
Africa, Europe, Middle East
Materials Distribution Service
Minority Church Education
Office of Women's Work
Regional and International Communicators
Youth Ministries
Office of Review and Evaluation (to be reviewed by special evaluation team consisting of two persons appointed by the Committee on Assembly Operations and one by the General Assembly Mission Board)

2. Preliminary Findings:

Relevant portions of Section 3 B of this Program Audit together with Appendix A constitute the preliminary findings of the Office of Review and Evaluation with regard to functions on the above list. Such preliminary findings may provide a basis for any instructions the Assembly may desire to give the Office of Review and Evaluation regarding next year's study. The Office has designated the week of October 8-12, 1979 for hearings, open to anyone in the church desiring to contribute data to this purpose.

Special comments are in order regarding four of these functions:

a. Youth Ministries

This emphasis was established by the 1977 General Assembly for a three-year period. As a court partnership function, it will automatically terminate at the end of that period unless continued by the 120th General Assembly. In its 1978 Program Audit, the Office of Review and Evaluation

suggested that "beyond the present three-year emphasis . . . continued General Assembly level involvement at relatively high funding is questionable." The 1978 Assembly rejected this interpretation of the data. In approving the Program Audit it "expressed concern," adding that "there is strong feeling and support for continued General Assembly leadership in this program beyond the present three-year emphasis."

Data received during the past year strongly support the judgment of that Assembly. In the 1978 Constituency Survey, Youth Ministry was rated among the top functions in importance by the entire constituency, only Christian Education Resources being rated higher. The highest ratings of all come from members at large, ruling elders and ministers. A striking 72.84% of all respondents feel that the priority given to Youth Ministries at the General Assembly level should be higher than at present. Without question, it is a major priority for the whole church, and a decision to terminate or phase down when the function is reviewed in 1980 seems highly unlikely.

However, the data acquired this year do show a sharp contrast between the perceived importance and the perceived effectiveness of the General Assembly level youth ministry program. Overall, it is rated among the least effective programs (25th of the 37 functions on the rank ordered list). The effectiveness rating by ministers is particularly low (32nd of 37 functions). The high level of concern that the function continue to receive emphasis at the General Assembly level is not matched by satisfaction with what is being done. This aspect of the function will receive careful attention in the 1980 review.

b. Materials Distribution Service

Continuing problems with Materials Distribution Service, despite overall improvement in service, have been noted earlier in this Program Audit. An in depth study of this function in preparation for review by the 1980 General Assembly is planned. The 1978 review of John Knox Press highlighted the necessity of a display of separate accounting for that function, in order to know the total cost to the denomination and the total funds generated. In view of the problem areas, such a separate accounting is even more necessary in connection with MDS. An accurate picture of the total cost to the denomination of providing this service and the total amount of funds brought in, is an essential element in assessing its effectiveness.

RECOMMENDATION #10:

That the Mission Board be instructed to provide as accurate data as possible regarding the total cost of Materials Distribution Service, and the total funds generated for the year 1979, and thereafter, fully separate accounting.

c. Regional Communicators

As noted earlier, this is the most questionable function of the Division of Court Partnership Services. Recommended for termination in the 1976 Organizational Modification Report to General Assembly, it was retained by that Assembly because of its relative newness, and failure of the church to give it a fair trial up to that time. In the ensuing period it has continued to search for a meaningful role and identity. Since its placement in the Division of Court Partnership Services, the Division Director has sought to give it shape and direction. Negotiations have been started with the Synod of Florida, where the communicator position is presently vacant, looking toward development of a different kind of position. A plan is under consideration for negotiation in the year ahead with three other synods in which terms of present communicators will be expiring, in the hope that the outcome will be a differently conceived system, with a higher level of partnership and with costs shared by the synods. This Office does not desire to prejudice the outcome of such a process. At present, however, the regional communicator system continues to be regarded as extremely low in importance and effectiveness by the constituency of the denomination at large. Its importance rating is even lower in the 1978 Constituency Survey than in that of 1976, and its effectiveness rating is virtually unchanged (third from the bottom in 1978; second from the bottom in 1976). With an annual cost of $235,000 (1978), 3% of the total Mission Board budget, cost effectiveness becomes a critical issue in a period of decreasing resources.

Further data will be gathered and the operations of the Regional Communicators will be studied in greater depth in the coming year. However, it is the preliminary judgment of this Office that caution should be exercised in implementing this function. In the coming year the terms of three other communicators will expire. Since the phasing out of the system is a possibility given initial data, any filling of these positions with full-term employees would seriously handicap any orderly phase-down, should the action of the 1980 Genrral Assembly confirm this preliminary judgment.

RECOMMENDATION #11:

That the Mission Board be instructed to consider the possibility of not replacing Regional Communicators who resign or whose terms expire during the coming year (unless it is done

on a temporary basis or the Synods concerned choose to assume full responsibility for these positions in the future), pending the 1980 review.

d. Office of Review and Evaluation

Data for decision-making regarding the Office of Review and Evaluation are not provided to General Assembly by the Office itself, but by outside evaluation teams. Two such outside evaluations have been conducted in the past, with reports having been made to the 1975 and 1978 General Assemblies. A third such evaluation will be conducted in the coming year, and its results reported to the 1980 General Assembly.

Previous evaluations have confirmed a continuing need for the Office of Review and Evaluation.

The Office is acutely aware, however, that the overall percentage of General Assembly's resources going into internal organizational maintenance functions is a matter of growing concern; that the services the Office provides are in this category; and that the cost of those court-related functions funded through the per capita apportionment is a matter of particular concern. We believe that all the agencies of the church will have to find ways to provide the necessary internal maintenance services with a smaller proportion of its resources. In this context we believe a reduced level of services from the Office of Review and Evaluation can be accepted. (An analysis of the effects of such a reduction is available to commissioners on request.) We propose that the church examine the possibility of reducing the professional staff from three to two, accepting the reduction in services that would accompany this step.

RECOMMENDATION #12:

a. That the Committee on Assembly Operations bring no nomination to the 1980 General Assembly for a replacement for Dr. James T. Womack, Jr. (whose second term expires with that Assembly, and who is ineligible for reelection); and that the professional staff thus be reduced as of his departure from three to two (support staff will continue at one).

b. That if this step is taken, the 1981 budget of the Office be reduced by 20% below the figure which would otherwise have been required.

c. That the Organizational Plan and Standing Rules of the General Assembly be amended to reflect these changes.

3. Schedule for future years

1981
- Council on Church and Race
- International Mission Program and National Church Relationships: Latin America, Caribbean
- Joint Office of Worship
- Office of Ecumenical Coordination
- Office of Washington Communicator
- Overseas Ecumenical Program
- Presbyterian Council for Chaplains and Military Personnel
- Presbyterian Survey/Presbyterian News Service
- Program Interpretation and Advocacy

1982
- Ad Interim Committees which have been in existence more than four years
- Board of Annuities and Relief
- Funding Allocations to Ecumenical Agencies (OGA)
- International Leader Development
- International Mission Program and National Church Relationships: Asia and South Pacific
- Mountain Retreat Association Management Council/Montreat Conferences
- Office of Evangelism and Church Development
- Office of Stewardship and Funding
- Planning, Research, Evaluation

1983
- Council on Theology and Culture
- John Knox Press
- Office of Christian Education
- Office of Professional Development
- Office of World Hunger/World Service

APPENDIX A

SUMMARY OF DATA FROM 1978 CONSTITUENCY SURVEY REGARDING IMPORTANCE AND EFFECTIVENESS OF GENERAL ASSEMBLY FUNCTIONS

Note: The 1978 Constituency Survey was a statistically valid random sampling of the opinion of church members at large and ruling elders, from each of the seven synods (representing large, medium and small churches); together with random samples from the lists of ministers, staff of General Assembly agencies, staffs of middle courts, missionaries, and minority persons. The Consultant who conducted the survey was W. K. Price, PhD, Director of Management Planning and Development Section, Department of Human Resources for the State of Georgia, an active Presbyterian and former Director of Research for the Board of National Ministries. The data are based on 584 responses from the entire constituency, including 126 from members at large, 116 from ruling elders, 160 from ministers, 9 from General Assembly agency professional staff, 34 from middle court professional staff, 33 from missionaries, 23 from minorities, with the remaining 83 unidentified as to subgroup.

1. RANK ORDERED LIST OF 37 FUNCTIONS IN ORDER OF PERCEIVED IMPORTANCE

(The order of importance is based on the median score from the entire constituency. Scoring was on a scale from "0" (unimportant) to "3" (very important). The midpoint on such a scale is 1.5. It is worthy of note that 36 of the 37 functions received median scores above the midpoint on this scale.)

Order of Importance	Function	Median Score
1	Christian Education Resources	2.88
2	International Missionary Care and Support	2.77
2	Youth Ministries	2.77
4	Presbyterian School of Christian Education	2.71
5	Evangelism	2.69
6	World Hunger	2.68
7	Materials Distribution	2.59
8	Missionary Enlistment	2.58
8	World Service	2.58
10	Church Development	2.55
11	Print Media	2.54
12	Professional Development	2.52
13	Montreat Conference Center	2.51
14	International Mission Resources	2.50
15	John Knox Press	2.41
16	Women's Work	2.35
17	Stewardship and Funding	2.31
18	Higher Education	2.26
19	Chaplains and Military Personnel	2.25
19	Stillman College	2.25
21	Overseas Church Program and Relationships	2.20
22	Broadcasting and Audio-Visuals	2.17
23	Presbyterian Foundation	2.13
24	Minority Church Development	2.07
25	Ecumenical Coordination	2.05
25	International Leader Development	2.05
25	Minority Church Education	2.05
28	Council on Theology and Culture	2.03
29	Interpretation and Advocacy	1.95
30	Minority Affairs	1.88
31	Overseas Ecumenical Program	1.86
32	Corporate Witness in Public Affairs	1.85

33	Worship	1.81
34	Historical Foundation	1.79
35	Committee on Women's Concerns	1.78
35	Regional Communicators	1.78
37	Washington Communicator	1.40

2. RANK ORDERED LIST OF 37 FUNCTIONS IN ORDER OF PERCEIVED EFFECTIVENESS

(The order of effectiveness is based on the median score from the entire constituency. Scoring was on a scale from "0" (ineffective) to "3" (very effective).)

Order of Effectiveness	Function	Median Score
1	Presbyterian School of Christian Education	2.15
2	Montreat Conference Center	2.14
3	International Missionary Care and Support	2.06
4	John Knox Press	2.05
5	Print Media	2.04
6	Women's Work	2.02
7	Christian Education Resources	1.95
8	Presbyterian Foundation	1.91
9	Stillman College	1.90
10	Materials Distribution	1.85
11	Professional Development	1.83
12	Chaplains and Military Personnel	1.82
12	Historical Foundation	1.82
12	International Mission Resources	1.82
12	World Hunger	1.82
16	Missionary Enlistment	1.79
17	Broadcasting and Audio-Visuals	1.78
18	Higher Education	1.77
19	World Service	1.76
20	Ecumenical Coordination	1.73
21	Stewardship and Funding	1.70
22	Overseas Church Program and Relationships	1.69
23	Church Development	1.67
24	Committee on Women's Concerns	1.65
25	Youth	1.59
26	Overseas Ecumenical Program	1.57
27	International Leader Development	1.53
28	Council on Theology and Culture	1.48
29	Evangelism	1.47
30	Corporate Witness in Public Affairs	1.40
31	Worship	1.34
32	Minority Affairs	1.27
32	Washington Communicator	1.27
34	Interpretation and Advocacy	1.25
35	Regional Communicators	1.24
36	Minority Church Development	1.21
37	Minority Church Education	1.19

3. PERCEIVED IMPORTANCE OF FUNCTIONS UNDER REVIEW BY 119TH GENERAL ASSEMBLY

In addition to the Constituency Survey, separate surveys were made, utilizing the same questionnaire, of all commissioners to the 1978 General Assembly following the Assembly (248 responses were received), and of all members of the General Assembly Mission Board (40 responses). Below is given, for each of the functions currently under review, the place of that function in the rank-ordered importance listing of all 37 functions, by the entire Constituency Survey (this number will be the same as the number in "Order of Importance" in paragraph 1 above), each subgroup in the Constituency Survey, and in the last two columns, Commissioners to the 1978 General Assembly and the Mission Board (the latter two groups are *not* included in the "All" column, which represents the Constituency Survey only). The figure "18" given for "Broadcasting and Audio-Visuals under "Ruling Elders" means that the ruling elders ranked this function 18th in importance among all 37 functions considered.

Ranking of Importance (37 Functions)
1979 Function Review

	All	Members	Ruling Elders	Ministers	National Staff	Judicatory Staff	Missionaries	Minorities	Commissioners to 1978 GA	Mission Board Members
1. Broadcasting and Audio-Visuals	22	22	18	22	27	30	23	25	20	18
2. Office of Minority Affairs	30	35	35	27	18	29	28	4	31	27
3. International Missionary Care and Support	2	5	3	2	18	8	1	12	2	2
4. Missionary Enlistment	8	16	6	10	18	21	1	26	8	5
5. Benevolent Allocations: A. Stillman	19	23	22	17	28	18	12	1	22	29
B. Presbyterian School of Christian Education	4	3	3	8	12	6	9	4	5	17
C. Presbyterian Foundation	23	20	21	24	26	15	18	19	21	26
6. Council on Theology and Culture	28	33	29	13	12	17	24	21	13	16
7. Presbyterian Center Management Council	(NO DATA)									

4. PERCEIVED EFFECTIVENESS OF FUNCTIONS UNDER REVIEW BY 119th GENERAL ASSEMBLY

Ranking of Effectiveness (37 Functions)
1979 Function Review

	All	Members	Ruling Elders	Ministers	National Staff	Judicatory Staff	Missionaries	Minorities	Commissioners to 1978 GA	Mission Board Members
1. Broadcasting and Audio-Visuals	17	16	13	20	12	15	13	27	14	8
2. Office of Minority Affairs	32	35	37	29	23	32	25	10	29	28
3. International Missionary Care and Support	3	9	6	2	4	3	1	5	4	6
4. Missionary Enlistment	16	22	14	17	14	17	15	13	18	11
5. Benevolent Allocations: A. Stillman	9	15	15	5	21	8	10	1	7	21
B. Presbyterian School of Christian Education	1	3	4	1	1	1	2	4	1	2
C. Presbyterian Foundation	8	14	9	7	21	5	8	19	10	4
6. Council on Theology and Culture	28	32	30	16	7	8	16	10	7	13
7. Presbyterian Center Management Council	(NO DATA)									

SUMMARY OF 1978 CONSTITUENCY SURVEY DATA REGARDING FUNCTIONS UNDER REVIEW IN 1979 and 1980

(Perceptions regarding need for higher priority, lower priority, same priority as now, or elimination of functions.)

1. RANK ORDERED LIST OF FUNCTIONS PERCEIVED AS MERITING HIGHER PRIORITY

Function	Percentage of Total Calling for Higher Priority
1. Youth Ministries	72.84%
2. Missionary Care and Support	53.47%
3. Missionary Enlistment	49.05%
4. Materials Distribution Service	40.87%
5. Higher Education	37.98%
6. Broadcasting and Audio-Visual	36.54%
7. Minority Church Education	33.52%
8. Overseas Program and Relationships	28.00%
9. Minority Affairs	26.54%

10.	Women's Work	25.95%
11.	Corporate Witness in Public Affairs	24.69%
12.	Council on Theology and Culture	22.71%
13.	Committee on Women's Concerns	18.92%
14.	Regional Communicators	15.87%
15.	Historical Foundation	8.62%

2. RANK ORDERED LIST OF FUNCTIONS PERCEIVED AS MERITING SAME PRIORITY AS AT PRESENT

	Function	Percentage of Total Calling for Same Priority
1.	Historical Foundation	62.57%
2.	Women's Work	61.25%
3.	Overseas Program and Relationships	57.74%
4.	Council on Theology and Culture	53.17%
5.	Materials Distribution	51.65%
6.	Broadcasting and Audio-Visuals	50.70%
7.	Higher Education	50.17%
8.	Committee on Women's Concerns	44.27%
9.	Minority Church Education	44.26%
10.	Regional Communicators	43.74%
11.	Missionary Enlistment	43.67%
12.	Minority Affairs	42.53%
13.	Missionary Care and Support	41.15%
14.	Corporate Witness in Public Affairs	38.70%
15.	Youth Ministries	23.70%

3. RANK ORDERED LIST OF FUNCTIONS PERCEIVED AS MERITING LOWER PRIORITY THAN AT PRESENT

	Function	Percentage of Total Calling for Lower Priority
1.	Historical Foundation	26.61%
2.	Corporate Witness in Public Affairs	26.44%
3.	Committee on Women's Concerns	24.48%
4.	Minority Affairs	23.73%
5.	Regional Communicators	20.46%
6.	Council on Theology and Culture	19.37%
7.	Minority Church Education	15.56%
8.	Overseas Program and Relationships	11.48%
9.	Broadcasting and Audio-Visuals	11.19%
10.	Higher Education	10.80%
11.	Women's Work	10.55%
12.	Materials Distribution	6.78%
13.	Missionary Enlistment	6.59%
14.	Missionary Care and Support	4.86%
15.	Youth Ministries	2.25%

4. RANK ORDERED LIST OF FUNCTIONS PERCEIVED AS MERITING ELIMINATION

Function	Percentage of Total Calling for Elimination
1. Regional Communicators	19.93%
2. Committee on Women's Concerns	12.53%
3. Corporate Witness in Public Affairs	10.16%
4. Minority Affairs	7.21%
5. Minority Church Education	6.76%
6. Council on Theology and Culture	4.75%
7. Overseas Program and Relationships	2.78%
8. Women's Work	2.25%
9. Historical Foundation	2.20%
10. Broadcasting and Audio-Visuals	1.57%
11. Youth Ministries	1.21%
12. Higher Education	1.05%
13. Materials Distribution	.70%
14. Missionary Enlistment	.69%
15. Missionary Care and Support	.52%

SECTION 4: OTHER ITEMS

A. General Assembly Mission Board Membership/Staff Analysis

1. Mission Board Membership Analysis

The Office of Review and Evaluation reports annually to the General Assembly an analysis of the composition of the membership of the General Assembly Mission Board. This information is provided to enable the General Assembly to monitor the diversity which exists within the Board.

The following analysis of the General Assembly Mission Board as of December 31, 1978, indicates the extent of regional, sexual, ethnic and lay/clergy diversities.

In the past, the date of analysis has been February 28 of the year in which the Assembly meets. However, this year the earlier meeting of the General Assembly has made an earlier reporting date necessary.

These data have been provided since 1974. A five-year comparison, 1974-1978 is provided. More detailed data are available from the *Minutes* of the General Assembly, 1975-1978.

MEMBERSHIP ANALYSIS
GENERAL ASSEMBLY MISSION BOARD
December 31, 1978

Membership Categories	Clergy	Laity	White	Black	Mexican American
Regional Representatives (Presbytery nominated) 40 persons 70%					
Male 32	20	12	32	0	0
Female 8	0	8	7	1	0
At-Large Members (Nominated by G.A. Permanent Nominating Committee) 14 persons 25%					
Male 6	1	4	2	2	2
Female 8	1	7	6	2	0
Ex Officio (G.A. Moderator; chairperson; chairperson in nomination) 3 persons 5%					
Male 2	2	0	2	0	0
Female 1	0	1	1	0	0
TOTALS 57 persons 100%					
Male 40 70%	25(44%)	32(56%)	50(88%)	5(9%)	2(3%)
Female 17 30%					

FIVE-YEAR COMPARISONS.

	1978	1977	1976	1975	1974
Male	70%	61%	65%	64%	67%
Female	30%	39%	35%	36%	33%
Clergy	44%	39%	37%	43%	49%
Lay	56%	61%	63%	57%	51%
White	88%	93%	90%	91%	90%
Minority	12%	7%	10%	9%	10%

OBSERVATIONS:

In 1978 the transition from a 72 member General Executive Board to a 57 member General Assembly Mission Board was completed. The 1978 analysis of Board membership reveals the lowest percentage of women members in a five-year period, i.e., 30%. The previous high was 39% in 1977, and the previous low was 33% in 1974.

The analysis also reveals the fact that regions currently are not electing minorities to Mission Board membership. One minority member is among the forty members elected by regions. A communication by the Stated Clerk, authorized by the 118th General Assembly, called attention to regions that "Synod Councils . . . will remind each nominating presbytery of the need for adequate representation from women and minorities." The Assembly should be alert to any change in regional representation.

Meanwhile, it is to be observed that eight of the fourteen members nominated by the Permanent Nominating Committee are women, and six of the fourteen members are minorities. Two are white males. The Organizational Plan requires that the Permanent Nominating Committee nominees be minorities and/or women until such time as minorities and women are adequately represented.

2. Mission Board Domestic Staff Analysis — December 31, 1978

Annually, the Office of Review and Evaluation presents an analysis of domestic and overseas staff of the General Assembly Mission Board. The analysis presents data from the perspective of sexual and racial diversity. In the chart below, the numbers in parentheses represent comparative data from the previous year.

The Mission Board has approved the following goal governing employment:

> "Every reasonable effort will be made to place women in at least 2/5th (40%) of all staff associate positions with 1/5th (20%) minority employees. The same goals (40% women and 20% minority) will apply to appointed staff positions."
>
> General Assembly Mission Board
> Running Rules, page 3, paragraph item 3.

GENERAL ASSEMBLY MISSION BOARD—DOMESTIC STAFF ANALYSIS
DECEMBER 31, 1978

	Male	Female	White	Black	Other
Total General Assembly Mission Board Staff 239 (238)	88—37% (69—29%)	151—63% (169—71%)	181—76% (179—75%)	51—21% (53—22%)	7—3% (6—3%)
Professional Staff[1] (Elected Staff) 67 (65)	48—72% (47—72%)	19—28% (18—28%)	62—93% (60—92%)	2— 3% (2— 3%)	3—4% (3—5%)
Support Staff[2] (Appointed Staff) 172 (173)	40—23% (36—21%)	132—77% (137—79%)	119—69% (119—69%)	49—29% (51—29%)	4—2% (3—2%)

[1]*Professional Staff* includes the Administrative Director, Division Directors and staff *elected* by the Divisions of the Mission Board.

[2]*Support Staff* includes persons *appointed* to their positions, i.e. secretaries, clerical and maintenance staff.

Temporary and contract employees are excluded from the analysis.

Staff related to Divisions of the Mission Board are as follows:

(Figures in parentheses are comparable figures from 1977. In cases where staff have been transferred from one division to another in 1978, they are counted in the division in which they began the year).

	Total Staff	Elected Staff	Appointed Staff
NATIONAL MISSION	22 (22)	13 (11)	9 (11)
INTERNATIONAL MISSION	25 (24)	10 (10)	15 (14)
CORPORATE AND SOCIAL MISSION	18 (18)	10 (10)	8 (8)
COURT PARTNERSHIP SERVICES	26 (22)	15 (13)	11 (9)
CENTRAL SUPPORT SERVICES	141 (144)	16 (17)	125 (127)
ADMINISTRATIVE COMMITTEE	7 (8)	3 (4)	4 (4)
TOTALS	239 (238)	67 (65)	172 (173)

FIVE-YEAR COMPARISONS:

	Total Staff	Elected Staff	Appointed Staff
1978	239	67	172
1977	238	65	173
1976	226	58	168
1975	217	66	151
1974	253	70	183

OBSERVATIONS:

1. The employment goals are being met in all areas with the exception of elected staff, where women represent 28% (goal 40%) and minorities represent 7% (goal 20%).

2. Worthy of note is a gradual increase of Mission Board domestic staff, which has proceeded in spite of the continuing decrease in purchasing power of its income. The elected staff increased by two persons during the year, following an increase of seven in 1977. Cumulatively, this represents a 16% increase from the 1976 low point of 58. While some year-to-year variations are to be expected, the ability of the denomination to sustain continuing increases of this order under present funding conditions is questionable. Appointed staff has shown a more modest increase of 7% since the 1975 low point of 151. Most of these increases have been in the Division of Central Support Services, which has been under pressure to improve the quality of internal maintenance service. The increase in elected staff has at least partially taken place as a result of General Assembly actions, when addition of staff persons has been directed to implement priority concerns without corresponding reductions in other areas.

3. *Mission Board Overseas Staff Analysis—December 31, 1978*

Categories of Service

Overseas staff are represented in the following categories:

(a) *Fully Board Supported.* (Career and Term Service). Persons appointed to spend a major part of their career, or shorter terms, in international service, fully supported by the Mission Board.

(b) *Volunteers in Mission.* Qualified persons who are able to provide their own support while overseas.

(c) *Specialists in Mission.* Highly qualified specialists who are asked to serve for a short period of time to meet a special need.

(d) *Contract Associates.* Persons who have particular skills needed and requested by overseas partner churches, institutions, and agencies. They serve under a direct contract with the overseas agency or institution.

(e) *Overseas Affiliates.* A recognition by Presbyterian Church, U.S. of its members engaged in the mission of the church overseas, but whose work is under the direction of another church-related agency and for which the Mission Board has no financial responsibility.

(f) *International Associates.* Persons apponted by overseas partner churches as missionaries of that church to another country. The Mission Board participates in their support.

GENERAL ASSEMBLY MISSION BOARD — OVERSEAS STAFF ANALYSIS
December 31, 1978

Categories	Male	Female	Clergy	Laity	White	Minorities		
						Black	Asian	Mexican
FULLY BOARD SUPPORTED (Career, Term Service) 273 (273)	122 45% (126)	151 55% (147)	68 25% (68)	205 75% (205)	260 95% (258)	(1)	10 5% (12)	3 (2)
VOLUNTEERS IN MISSION 17 (24)	7 (11)	10 (13)		17 (24)	17 (23)	(1)		
SPECIALISTS IN MISSION 9 (3)	5 (3)	4 (0)	2 (0)	7 (3)	7 (3)		1 (0)	1 (0)
CONTRACT ASSOCIATES 3 (1)	1 (0)	2 (1)		3 (1)	3 (1)			
OVERSEAS AFFILIATES 7 (10)	4 (6)	3 (4)	0 (1)	7 (9)	6 (9)		1 (1)	
INTERNATIONAL ASSOCIATES 9 (7)	5 (3)	4 (4)	2 (1)	7 (6)	2 (0)		5 (5)	2 (2)
TOTALS 318 (318)	144 (149)	174 (169)	72 (70)	246 (248)	295 (294)	0 (2)	17 (18)	6 (4)

THREE-YEAR SUMMARY:

Categories	1978	1977	1976
FULLY BOARD SUPPORTED	273	273	287
VOLUNTEERS IN MISSION	17	24	17
SPECIALISTS IN MISSION	9	3	1
CONTRACT ASSOCIATES	3	1	2
OVERSEAS AFFILIATES	7	10	11
INTERNATIONAL ASSOCIATES	9	7	5

OBSERVATIONS:

1. Fully supported overseas staff remained constant in 1977 and 1978, with a reduction of 14 experienced since 1976. This reduction is basically attributed to inflation and the devaluation of the dollar. For example, in Zaire, the country with the highest cost of living, a missionary couple receives the base salary of $11,400. The cost of living addition is $13,000 as recommended by Organizational Resource Counselors, reflecting the difference between the cost of living in Washington, D.C., and Zaire.

2. The largest planned increase is in the category of "International Associates" which has nearly doubled in the three-year period.

3. While "Specialists in Mission" reflects the most dramatic increase, from one in 1976 to nine in 1978, the increase represents the need for short-term specialists at a particular time. This will vary widely from year to year.

4. Currently there are no Black persons serving overseas. The Mission Board has made plans to intensify its efforts to recruit minority persons for overseas service.

B. Revised Regional Representation on the General Assembly Mission Board

The Plan of Organization requires that "regional delegations . . . will be apportioned among the synods on the basis of approximate communicant membership. The apportionment shall be fixed by the General Assembly and reviewed by it every third year." (I. B. 2)

The apportionment was last reviewed by the 116th General Assembly, and the Office of Review and Evaluation presents the following data for a review by the 119th General Assembly.

Based on the communicant membership in 1978 in comparison with the comparable figures for 1975, and assuring a minimum representation of two persons from each synod, the representation from the Synod of the Southeast should be increased by one person, and the representation from the Synod of Red River should be reduced by one person.

RECOMMENDATION #13:

1. That the 40 Mission Board members nominated regionally be allocated as follows:

		(Former Allocation)
Florida	4	(4)
Mid-America	2	(2)
Mid-South	6	(6)
North Carolina	7	(7)
Red River	7	(8)
Southeast	7	(6)
Virginias	7	(7)

2. That these allocations of regional representation on the Mission Board be effective in elections beginning with the 120th General Assembly.

C. Office of Review and Evaluation Procedures

During the past year, questions have been raised regarding the methods and criteria employed by this Office, suggesting that theological and prophetic criteria should be used along with data-based judgments. The Coalition on Health (October 1978) stated that "it is a serious error for the church, or any component within the church structure, to make determinations . . . solely on the basis of a poll of opinion of what the constituency will or will not support." It went on to question decisions made "on the basis of data compiled to show what the constituency wants irrespective of what the gospel requires." The Consultation on Partnership Toward a Culturally Pluralistic Church (Montreat, November 1978) identified as a needed change, "that the Office of Review and Evaluation operate in response to the prophetic word of God regarding the mission of the church and not out of response to consensus; that the Office of Review and Evaluation be willing to urge the General Assembly to take risks rather than respond primarily out of a monetary context."

The Office of Review and Evaluation shares these concerns with regard to the decision-making of the church. We wrestle with the issues raised, as they apply to our own procedures, as evidenced by our "Guidelines Reflecting Confessional and Theological Implications," submitted to and approved by the 118th General Assembly *(Minutes,* pp. 329-30). We offer the following additional comments:

1. We regard our work as only one element in an Assembly decision-making process that incorporates many more elements. We quote our statement to the 1978 Mission Consultation on the limitations of our approach:

> The study has been conducted with the recognition that an evaluation of present mission undertakings is *only one aspect of the process* by which the church determines its mission policy. Data from other sources, theological reflection, and earnest search for the guidance of the Holy Spirit, and deliberations by those "well exercised in the word of God" (in Calvin's phrase) are all required before decisions can be made. The raw material of such a process should include a critical examination of what presently exists. (Report to Mission Consultation, p.3)

2. While we seek to base our judgments on identifiable data, the criteria by which we utilize these data are not limited to a consideration of what the constituency will or will not support. These criteria, circulated for two successive years to Mission Board staff leaders for suggestions and comments, were submitted to the 118th General Assembly *(Minutes,* pp. 304-5).

3. In our own attempts to formulate some method of making "what the Gospel requires" an explicit criterion for our evaluation process, we have been confronted by the pluralism of the denomination. Clearly we have in our church a wide range of interpretations of the requirements of the Gospel. The confessional standards are, of course, normative for the whole denomination, but it is as difficult to reach unanimity about the implications of the confessional standards for mission functions as on the requirements of the Gospel itself. This continues to be an open process for us. If a way is found to identify what the denomination agrees on as the requirements of the Gospel with regard to specific mission functions, we are eager to incorporate it as an evaluative criterion. The action of this General Assembly on the Mission Consultation may be helpful in this regard.

4. We do not believe, however, that the element of what the Gospel requires is missing from our survey data. On the contrary, we believe our data represent collective judgments as to the requirements of the Gospel. In awareness of the danger of "least common denominator" judgments, we have consciously identified the judgments of special groups, such as ruling elders, ministers, and staff persons, in our surveys. We also conduct special surveys and interviews with groups, such as commissioners who have recently attended a General Assembly, middle court and denominational leaders. We believe the data from all these groups has reflected their own perceptions of the requirements of the Gospel.

5. Finally, we believe the decisions made by the General Assembly itself regarding any evaluation or recommendation of this Office reflect biblical and theological criteria in a special way. We have been overruled by General Assembly in a number of instances, and we feel this is one way in which criteria other than those we have been able to quantify or incorporate are appropriately applied. "Duly commissioned presbyters, assembled in church courts, are the most reliable and authoritative interpreters of God's will for the denomination" *(Minutes,* 118th General Assembly, p. 330).

We make no recommendation on this matter. However, we welcome any guidance from General Assembly as to ways in which our data-gathering and criteria may be made more effective and our evaluations more useful to the church.

D. Manuals

1. *Council on Church and Race*

The proposed modification of the manual of the Council on Church and Race has been reviewed. We offer the following comments:

a. Article III. FUNCTIONS

While the statement of Functions in the proposed manual differs in number and form from the statement of functions in the Organizational Plan (III.F.2), it is intended as a brief summation and does not represent any change in function.

b. Article IV. MEMBERSHIP

The method of electing members to the Council *does* represent a change from the Organizational Plan (III.F.3). The proposed system of election includes direct Synod election (7 members); direct nomination to the General Assembly by the Council on Church and Race (5 members); and, nomination to the General Assembly by its Permanent Nominating Committee (3 members). (The Organizational Plan will need to be amended to reflect these changes.)

2. *Council on Theology and Culture*

The proposed modification of the manual of the Council on Theology and Culture has been reviewed by the Office of Review and Evaluation. While the statement of functions is not identical with that in the Organizational Plan (III.C.4), the differences do not represent any change in function.

RECOMMENDATION #14:

That the changes in the manuals of the Council on Church and Race and the Council on Theology and Culture be approved and that the Organizational Plan be amended to reflect these changes.

E. Change in the *Organizational Plan.*

The term "chairperson-in-nomination" is the phrase currently used to describe the nominee from the Permanent Nominating Committee who is then elected by the General Assembly to serve one

year on the General Assembly Mission Board prior to serving an additional year as the Chairperson of the Board. Since this person is elected by the General Assembly for service which spans a two-year period, this person is more accurately the "chairperson-elect" during the first year of service.

RECOMMENDATION #15:

That the term "chairperson-in-nomination", as used in the Organizational Plan of General Assembly Agencies, be replaced by the term "chairperson-elect".

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REPORT OF THE COUNCIL ON THEOLOGY AND CULTURE

Background of the Work of the Council

The Council on Theology and Culture is an agency of and responsible to the General Assembly of the Presbyterian Church in the United States. The purpose of the Council, as set forth in the General Assembly Organizational Plan, is two-fold: (1) to fulfill the function of prophecy, which the Council interprets means "to convey responsibly what it hears to be the word of God, the Gospel of Jesus Christ, to our present time of revolution in politics, race, communication and culture"; and (2) to operate primarily in a direction-setting and leadership role. The Council thus seeks to clarify, with theological insight, the broad range of critical theological and social issues presently confronting the church and world. It seeks to involve the church in this theological enterprise by the use of research task teams drawn from the church at large, by developing study and response papers, and by encouraging moral discourse in every arena of the church's life.

In fulfilling its purpose the Council is given two essential functions: (1) to respond to instructions of the General Assembly; and (2) to initiate studies and questions in areas of concern not being covered.

During the past year the Council on Theology and Culture held stated meetings on September 8-10, October 27-28, 1978 and January 19-20, 1979.

Since its beginning in 1972 the Council has been well served by people who have rotated off its membership. Although appreciation has been expressed to these people the Council wishes to express its thanks in this public way to and for those people who have served the Council and the church as members of the Council: Samuel A. Cartledge, George M. Conn, Constance Conrad, Ann Cowsert, B. Hoyt Evans (deceased), Lydia Frias, Daniel M. Garza, Shirley C. Guthrie, Jr., Mrs. James H. M. Henderson, Carl Hill, J. Emmett Herndon, Richard K. Johnson, James L. Mays, Hawkins M. Menefree (deceased), Lena B. Prewitt, Isabel Rogers, Mary Baine Rudolph, Mary Boney Sheats, Robert C. Smith, Wayne Smith, James O. Speed, E. Lee Stoffel, and George Webb.

Many others who are not members of the Council have aided the Council by working on task teams studying specific topics. It is the policy of the Council not to publicize the names of those doing such work while studies are in process. This is done partially to emphasize the point that the Council takes full responsibility for reports to the Assembly. However, such responsibility does not assume that the Council deserves all the credit due the reports. Therefore, the Council wishes to acknowledge its appreciation to the following persons for their work on specific studies: John Alsup, Ruben Armendariz, Milner Ball, Wilson Benton, W. Davidson Blanks, Wade Boggs, Jr., Nancy Boney, Fred Bonkovsky, David H. Bowman, Vernon Broyles, III, Robert Bruce, Robert Bullock, Jr.

Also Robert Bullock, Sr., Robert Busey, Nancy Chambless, Carole Chase, T. Erskine Clark, Marie Cross, Thomas Currie, III, John Danhof, Irene Davis, Ross Dunn, Richard Eastwood, Hugh Eichelberger, Jr., Albert Freundt, Jr., Catherine Gonzalez, Carole Goodspeed, Richard-Louis Grosse, Lewis Hay, William Hedrick, Rachael Henderlite, Ann Hickey, Douglas Hix, F. Welford Hobbie, Stanley Hogle, Zeb N. Holler, Katherine Ruark Hutchinson, Jane Krauss Jackson, Harry Jaeger, Jr.

Also Merwyn Johnson, Polly Johnson, Edward D. Junkin, David Kaylor, Bettye Kehrer, Balmer Kelley, William B. Kennedy, Jake Kincaid, C. Benton Kline, John Lancaster, Samuel Lanham, III, Jorge Lara-Braud, John Leith, William Martin, III, Edna Mason, Edgar C. Mayse, Neely McCarter, Belle McMaster, Lila Miller, Mary Ann Miller, John Michael Morgan, Spencer Murray, C. Ellis Nelson, Samuel Newell, Jr., David Ng, Julius Nkonge, William Oglesby, Jr., Virginia Payne, J. Davison Philips.

And also George Ramsey, William C. Robinson, John Rogers, Lucy Rose, Kathyn Sandifer, Leo Sandon, Jr., Jane Stitt, Charles Sweazy, Lillian Taylor, George Telford, Jr., Diane Tennis, E. T. Thompson, Newton Todd, W. Sibley Towner, Sam Trickey, Kenneth Vaux, LeRoy Walters, William Weber, III, M. Jenelyn Wessler, James Wharton, Lamar Williamson, Jr., John Withers, III, Sape Zylstra.

I. STUDIES IN PROCESS

A. *The Bible in the Presbyterian Church in the United States — Its Understanding and Use*

The Council has initiated a study to identify and describe the ways in which the authority of the Bible is understood and scripture is interpreted which are prevalent in the Presbyterian Church in the U. S. The Council has established a task team to pursue this study with a report scheduled for the 1981 General Assembly. This study will be done in communication with the task force of the United Presbyterian Advisory Council on Discipleship and Worship which is studying biblical authority.

B. *Confessional Revision*

The 1977 General Assembly designated the Council as "the recipient of suggestions for continuing the confessional revision process; and that the Council on Theology and Culture be instructed to report its findings annually to the General Assembly." (1977 GA *Minutes,* p. 168).

The Council has not attempted an extensive survey to determine the mind of the church regarding confessional revision. Announcements and articles have been published in the *Presbyterian Survey* and *This Week* asking for suggestions and comments, but response has been significant in content but light in quantity. In the majority of the comments received there has been general agreement that there is a need for a creedal statement in contemporary language addressing the circumstances of the church and world today. However, there does not appear to be a strong concerted ground swell of sentiment seeking such a confessional revision.

It does appear that the *Declaration of Faith* is being widely used in worship liturgy, officer training and church school teaching. Some churches have adopted affirmations of faith drawn from the *Declaration of Faith* for use in congregational worship. Church courts frequently use appropriate portions of the *Declaration* in the worship service of the courts. Catechisms based on the *Declaration* have been developed for use in officer training and church school classes.

A more complete report on this aspect of the Council's responsibility will be made when the Council is given indications that there is more concern on the part of the church for confessional revision.

C. *A Five Year Study on Christian Faith and Economics*

The 118th General Assembly authorized this study and instructed the Council to utilize persons qualified in the areas of theology and economics. The purpose of the study is to identify the boundaries of the relationship between the Christian faith and economics, compiling a bibliography of resources pertaining thereto, composing a major statement on the issue, and stimulating further research and consideration of the subject within the church. Since this was established as a major study for a period of five years the final report will be made to the 1983 General Assembly.

D. *Human Sexuality*

This study was ordered by the 118th General Assembly in response to a commissioner's resolution (78-13). The Council has adopted a project proposal and a study process which has the following objectives: (1) to develop a comprehensive study of the nature and purpose of human sexuality from a Christian theological perspective and to furnish practical pastoral guidelines; and (2) to provide practical help with regard to human sexuality for educating and nurturing congregations and for providing care of persons having difficulty with their sexuality. The Council plans to report on this study to the 1980 General Assembly.

E. *Labor Relations*

The 118th General Assembly responded affirmatively to an overture from the Presbytery of St. Andrew asking for this study. The Council has set up a task team with instructions "to develop a contemporary statement of labor relations from the vantage point of an American southern church and society with a perspective that would be specifically biblical and Reformed. The statement should address the realities of labor relations in an age of contract unionism, multinational corporations and of the internationalization of the capital market."

According to the instructions of the General Assembly this is a study to be sponsored jointly by the Council on Theology and Culture and the Division of Corporate and Social Mission of the General Assembly Mission Board. These two groups will approve the report before it is presented to the 1980 General Assembly.

F. *Language About God*

The Council is at work in response to the 116th General Assembly's request for a study considering "the roots of our language about God and the feasibility of developing new language or language usage responsive to both our confessional history and our contemporary situation." (1976 GA *Minutes,* p. 216). A report is anticipated for the 1980 General Assembly.

G. *Liberation Theology*

The 1976 General Assembly instructed the Council to prepare a study of liberation theology. After careful deliberation by a Council-appointed task team the Council on Theology and Culture submitted a report to the 1978 General Assembly which respectfully declined the request of the General Assembly "to issue to the church a statement judging this theology." Instead of accepting

this report with its reasons for such declination the 1978 General Assembly adopted a recommendation to again request the Council "to issue to the church a study regarding 'Liberation Theology'." (1978 GA *Minutes*, p. 232).

The Council has adopted a process to fulfill this mandate whose objective is "to make available to members of the PCUS a descriptive study of 'Liberation Theologies' which will include: (1) an account of where, when and why these theologies have emerged including particular reference to theologies of liberation in Latin and South America, in other developing nations, and among black theologians in North America; (2) some indication of how theological movements such as political theologies and theologies of revolution are related to liberation theologies; (3) an analysis in the light of the Reformed tradition; and (4) a limited bibliography (8-12 books) that will provide material illustrating the primary areas of the study." The Council expects to have this resource by the 1980 General Assembly with the recommendation that the General Assembly Mission Board make it available to the church.

H. *Marriage From a Reformed Theological Perspective*

In preparing the report on "Divorce and Remarriage with Special Reference to Ordained Ministers" presented to the 118th General Assembly, the Council on Theology and Culture realized that a comprehensive statement on marriage from a Reformed perspective is needed. The 118th General Assembly agreed with this conclusion and instructed the Council "to place a high priority on the development of a more comprehensive statement regarding marriage." (1978 GA *Minutes*, pp. 113-114). The objective of this study, as adopted by the Council, is "to develop a comprehensive theological statement on the meaning and purpose of marriage from a Reformed perspective which will provide help for building a mature Christian view of marriage, for pre-marital education and counseling, for marriage nurture and enrichment, for marriages in conflict and for situations of divorce."

Plans for this study call for close collaboration with the study on Human Sexuality with a report scheduled for the 1980 General Assembly.

I. *The Impact of Television on the Church and the World — A Theological Analysis*

This study was requested by the General Assembly Mission Board upon the recommendation of the Communication task force established by the Board.

This project will be a theological inquiry into the impact of television by analyzing the ingredients of television that affect identity and meaning and the images that shape us as people. The principle objectives are: first, "to develop a statement of theological understanding on how television affects the perception of the Gospel and its teaching;" and secondly, "to devise strategies to help the church to be self-consciously reflective on the issues that relate to its life and direction. This includes the impact of television on decision-making, on human relationships and on community formation. In other words, this study seeks considered reflection on the influence television has on both the message and the medium of the church."

The Council-appointed task team working on this issue is located in Atlanta, Georgia but will strive to establish a network of knowledgable persons throughout the church in developing a report for the 1980 General Assembly.

J. *Nature and Value of Human Life*

The 115th General Assembly instructed the Council on Theology and Culture to prepare a position paper "which fully sets forth a biblical theology of the nature and value of human life . . ." (1975 GA *Minutes*, p. 122). The Council began this study by asking designated scholars to prepare annotated bibliographies for use in the study on the various matters mentioned in the mandate; i.e., abortion, euthanasia, human experimentation, bio-medical ethics, capital punishment, war, and suicide.

Several drafts of a theological principles paper on this subject have been developed by the Council task team and circulated to correspondent critics. These persons, chosen for their expertise in the various areas covered by the mandate, have aided the Council immeasurably in this process. A report is planned for the 120th General Assembly.

K. *Para-Christian, Para-Church and Non-Christian Groups*

The 1978 General Assembly answered affirmatively an overture from the Presbytery of the Covenant requesting the production of an inexpensive booklet "which will summarize the tenets of belief in comparison with Reformed theology of cults and movements of a para-Christian nature . . . and para-church groups." (1978 GA *Minutes*, p. 74). The Council on Theology and Culture is working cooperatively with Orange Presbytery, which had already established a study group for such a study, to develop this booklet. The four seminaries of the PCUS have been requested to aid in

this study. Also, the appropriate agencies of the United Presbyterian Church, U.S.A., along with their seminaries are collaborating on this project.

It is the hope of the Council that the booklet on this very timely issue will be available to the church in the latter part of 1979.

II. INITIATION, AUTHORIZATION AND RATIONALE FOR RECOMMENDATIONS

A. *Church Membership and Discipline*

The instructions of the General Assembly relating to this study are outlined in the background of the paper which is given later in this report.

B. *Homosexuality*

The authorizing actions for this study are quoted and/or reviewed in the background of the report on Homosexuality given later in this report.

C. *Mission of the Church*

The recommendation (III.C.12.) below was instituted by a communication to the Council on Theology and Culture from the Coalition on Health related to the Division of Corporate and Social Mission of the General Assembly Mission Board, PCUS.

In this communication the Coalition on Health expressed the fear that activities of the Presbyterian Church in the United States, especially on the General Assembly level, appear to be determined more by constituency surveys than the theologically based mandates of the Christian Gospel. The Coalition feels that this was true when the General Assembly decided to limit participation in health and welfare issues on the basis of opinion polls rather than on biblical and theological rationale. The Coalition on Health concluded that there is need of a serious and comprehensive study by the church of the parameters of mission, with specific reference to biblical interpretation and theological assessment.

The concerns of the Coalition and suggestions for the study were stated as follows:

> "In making this study we suggest that the Council on Theology and Culture be alert to the need for criteria to be used by local congregations and middle courts in evaluation procedures. Those criteria need to reflect divine requirements for health ministries/services as discovered in the Bible and in the confessional standards of the church, as well as constituency opinion. We acknowledge that in a time of limiting resources the church must evaluate its program, its services and its expenditures. Consequently, an understanding of the parameters of the mission of the Church of Jesus Christ should provide some help in deciding what kinds of evaluation processes/techniques are the most appropriate and consistent with the established mission criteria. This might well include addressing the following questions:
>
> 1) Which criteria can be quantified and which cannot?
>
> 2) How can the church best evaluate its effectiveness and its efficiency?
>
> 3) What should be the relationship between the perceived effectiveness and efficiency and the allocation of scarce resources?"

In considering this request and adopting recommendation III.C.12. (below) the Council also took the following actions: "To instruct the Executive Committee of the Council on Theology and Culture to select persons to develop a proposal to initiate a study on the mission of the church which will utilize the biblical and doctrinal resources of the Reformed tradition to articulate concisely in contemporary language a theological statement of mission; this statement to be used by the General Assembly for initiating and evaluating its program and to assist in informing and sensitizing the constituency of the Presbyterian Church in the United States as a whole." The Council plans to proceed in this matter by ascertaining what criteria may be yielded by the standards of the PCUS.

D. *Psychotherapies*

The paper and recommendations regarding psychotherapies (III.D.13., 14. and IV.C. below) were developed in response to the issues listed in the paper with the hope that it will contribute to the strengthening of Christian faith and to the responsible use of a variety of "therapeutic languages" and techniques.

This study began under the title "Perspectives of Reformed Theology on Standard and New Psychotherapies" which was proposed by the Council on Theology and Culture and approved by the 1976 General Assembly (Cf. 1976 GA *Minutes*, p. 215). The Council task team assigned to do this study was prevented from concentration on this task by being diverted to develop the paper, *Transcendental Meditation*, presented to the 1977 General Assembly (1977 GA *Minutes*, pp. 161-166). The task team then returned to its original assignment which was to attempt an accurate

description of new and standard psychotherapeutic approaches and to evaluate the values of each in relation to the Reformed faith.

By questionnaire, the task team solicited responses from church ministers and members regarding the extent of use made in the church of psychotherapies. At the request of the task team two papers were written which were used as a basis for discussion at regional gatherings of psychiatrists, psychologists and ministers in Atlanta, Austin, Charlotte, Dallas, Durham, Nashville, New Orleans, Orlando, and Richmond.

III. RECOMMENDATIONS

A. Regarding the Report on Church Membership and Discipline

1. That the 119th General Assembly adopt the paper *Church Membership and Discipline*, and commend it to the church for study (See page 136).

2. That the Stated Clerk be instructed to print the paper and send it to all ministers and clerks of sessions.

3. That the General Assembly Mission Board be instructed to prepare a study guide to accompany the paper.

4. That in the light of the paper, *Church Membership and Discipline*, the following changes in the *Book of Church Order* be submitted to the presbyteries for advise and consent, and that the Permanent Judicial Commission be instructed to bring the *Book of Church Order* into conformity with these changes:

a. **That Section 3-5 be amended to read:** The Ordinances established for his Church by Christ are: prayer, the singing of psalms and hymns; reading, expounding, preaching and hearing the Word of God; the administration of the Sacraments of Baptism and the Lord's Supper; fasting and thanksgiving; catechising; Christian nurture; making offerings for the relief of the poor, the extension of the Gospel and other Christian causes; Christian service in and to the world by striving for justice, exercising compassion and working for peace; exercising discipline; and invoking the blessing of God for all people.

b. **That Chapter 7 be amended by changing the title to read "Categories of Church Membership."**

c. **That Chapter 7 be amended to read as follows:**

7-1 Confirmed members are those who have made a profession of faith in Christ, have been baptized, and have been recognized by the Session as prepared to exercise governance in the Church. They are entitled to all the rights and privileges of the Church, including the right to participate in the Sacrament of the Lord's Supper, the right to present children for Baptism, and the right to take part in meetings of the congregation of which they are members in good standing.

7-2 The children of believers are, through the covenant and by right of birth or adoption, members of the Church. Such membership is recognized and affirmed by Baptism. Though not confirmed, all baptized children are entitled to participate in the Sacrament of the Lord's Supper.

7-3 All children of the covenant are entitled to Baptism, but whether baptized or not, are entitled to the pastoral oversight, instruction and government of the Church, with a view to their embracing Christ, and thus possessing personally all the benefits of the covenant.

7-4 Baptized members, when they are of mature years, shall be confirmed in their Church membership upon their profession of faith in Jesus Christ. Thereupon the Session shall receive them into confirmed membership making them eligible to vote and to be elected officers of the congregation.

7-5 Unbaptized persons who make a profession of faith in Jesus Christ shall be baptized.

7-6 Affiliate members are active members of other churches of our denomination, or of other churches of other denominations recognized by our own as true branches of the Church of Jesus Christ, which members are temporarily absent for educational, military or other purposes from the geographical area of the churches in which they hold membership, who have presented a certificate of good standing from the Session, or other appropriate governing body, of the churches of which they are members and who have been received by the Session as affiliate members. Affiliate members shall be entitled to all the rights and privileges of active members except the right to vote and hold office.

d. **That Section 8-7 be amended by striking the whole and inserting in place thereof the following:**

8-7 The Session shall keep the following rolls of the members of the Church: (1) Baptized, (2) Confirmed, and (3) Inactive. The Baptized roll shall consist of all persons in the Church who have been baptized. The Confirmed roll shall consist of all baptized members who have been confirmed in their Church membership upon public profession of faith in Jesus Christ. The Inactive

roll shall consist of those removed by the Session from the Confirmed roll because of inactivity in the Church's life and work. Only the Confirmed roll need be reported to the Presbytery.

e. **That Section 15-6 be amended as follows:**

15-6(3) Strike the word "communicants" and insert in place thereof the words "confirmed members."

Add a new 15-6(4) to read: "To welcome baptized members to the Lord's Table."

Renumber old 15-6(4) as 15-6(5) and amend to read: "To confirm members upon profession of faith in Christ."

Add new section 15-6(6) to read: "To receive members from other churches upon presentation of a satisfactory certificate of dismission, or in the absence of such certificate, upon reaffirmation of faith in Jesus Christ."

Change all subsequent paragraphs by renumbering accordingly.

Amend new 15-6(7), formerly 15-6(5), by striking the word "given" in line 2 and inserting in place thereof the word "pertaining" and by striking the words "Have been" in line 3 and inserting in place thereof the word "are" and by adding the words "or confirmed members" after the word "baptized" in line 3.

f. **That Section 15-8 be amended to read:** Every Session shall keep an accurate record of births or adoptions, of baptisms, of baptized members, of those welcomed to the Lord's Table, of confirmed members, of affiliate members, of those received from other churches, of those dismissed to other churches, and of deaths and marriages of Church members.

g. **That Section 101-1 be amended by striking the last sentence and inserting in place thereof the following:**

"Thus, the purpose of discipline is to honor God by making clear the significance of membership in the Body of Christ, to preserve the purity of the Church by nourishing the individual within the life of the believing community and to correct or restrain wrongdoing in order to bring members to repentance and restoration."

h. **That Section 210-1 be amended by striking the words "admission to the Lord's Table and" and by striking the word "communing" and inserting in place thereof the word "confirmed" in the last sentence and with additional sentences so that it will read as follows:**

"Children born or adopted within the Church are under the care of a particular church. They are to be taught to love God and to obey and serve the Lord Jesus Christ. When they come to years of discretion, they should be earnestly reminded by parents and Church Session that they are members of the Church by birthright or adoption, and that it is their duty and privilege personally to profess before women and men their faith in Christ and to seek enrollment as confirmed members in a particular church. The Church, and particularly Ministers and Sessions, should offer pastoral care to broken families and children without parents or whose parents or guardians do not encourage participation of children in the life of the Church. The Church should encourage all to be baptized, to profess faith in Jesus Christ and be confirmed."

i. **That Section 210-7 be renumbered to make it 210-8 and insert a new Section 210-7 to read:**

"In its responsibility to maintain the spiritual government of the Church (BCO 15-6(1), (3), (4), (5), (9) and 210-2, 4) the Church Session shall welcome baptized children to the Lord's Table and shall provide appropriate educational and nurturing opportunities for parents and children, aiding and encouraging them to understand the meaning and significance of the Lord's Supper. Suitable recognition of persons welcomed to the Lord's Table should be made in the presence of the congregation and recorded in the minutes of the Session.

B. Regarding the Report on the Study of Homosexuality

5. That the General Assembly adopt this paper and direct the Office of the Stated Clerk of the General Assembly to send copies to all ministers and clerks of sessions (see page 361).

6. That the 119th General Assembly commend this paper and these recommendations to presbyteries and sessions as they perform their constitutional duties in the ordination and discipline of ministers (*Book of Church Order* 24-4, 29-1) and in reception and oversight of members (*Book of Church Order* 1-56).

7. That the 119th General Assembly commend this paper along with the study paper, *The Church and Homosexuality: A Preliminary Study,* prepared by the Council on Theology and Culture in 1977, and the study paper, *The Church and Homosexuality,* prepared by the Task Force on Homosexuality of the United Presbyterian Church in 1978, for use in the continuing study of homosexuality and the church.

8. That the General Assembly urge all congregations and ministers to continue to develop ministries of compassion and concern to homosexual persons and to offer counsel and support to homosexual persons concerned about their sexuality in the Christian faith.

9. That the General Assembly urge candidate committees, nominating committees, and judicatories to conduct their examinations of candidates for ordained office with discretion and sensitivity.

10. That the General Assembly call on members of the Presbyterian Church in the United States to repent of in their own lives, and challenge in others, the sin of homophobia which drives homosexual persons away from Christ and his church.

11. That the General Assembly declare that these actions shall not be used to affect negatively the ordination rights of any deacon, elder or minister who has been ordained prior to this date in the Presbyterian Church in the United States.

C. Regarding the request of the Coalition on Health

12. That the 1979 General Assembly reaffirm the statement on health care entitled *Health Care: Perspective on the Church's Responsibility* adopted by the 1976 General Assembly, and instruct the General Assembly Mission Board to reestablish programmatic activity in the area of health care ministries.

D. Regarding the Study of Psychotherapies

13. That the 119th General Assembly, PCUS, commend the paper *Current Psychotherapies and Reformed Faith* to the church for study as the church seeks to rediscover the resources of faith relative to psychological needs (see page 357).

14. That the General Assembly Mission Board be instructed to print this paper and make it available for sale.

E. Regarding the booklet on Para-Christian, Para-Church and Non-Christian Groups

15. That the 119th General Assembly instruct the General Assembly Mission Board to be prepared to publish, promote and distribute the booklet on Para-Christian, Para-Church and Non-Christian Groups for sale to the church as soon as it is developed and approved by the Council on Theology and Culture (scheduled for late 1979), and to consider the possibility of using this material (with a study guide) as a part of the 1981 Witness Season curriculum as mission study material in the section entitled "The Individual and Society."

IV. PAPERS

"In studying the following papers it should be remembered that the General Assembly may issue a statement (or pronouncement) for any one or more of the following purposes: to express its own judgment on an issue; . . . to influence the conscience of the church; . . . to recommend particular actions by individual members, congregations and lower courts; . . . to identify priorities for the denomination; . . . to establish goals for the General Assembly's own agentry; . . . to direct, request, or authorize its own agentry or staff to take certain actions; . . . to commend, petition or express concern to the government . . . (and) to help shape public opinion.

In the light of this, it is evident that the General Assembly addresses itself to a 'wide variety of audiences.' However, it must be remembered that while the General Assembly may speak to these issues and audiences, 'it . . . speaks (only) for itself.' '(It) does not . . . speak for God . . . for all the individual members of the PCUS (nor even does it) necessarily speak for the majority of Presbyterians' . . . and must meet specific constitutional requirement in order to 'speak for the denomination as a whole.' A General Assembly statement is just that — a paper or statement by a particular assembly. These statements or papers may take the form of 'declarations of conscience . . . moral appeals . . . (or) policy or program directives.' As such they should be considered in light of the form in which they are sent and for the purpose to which they have been directed. 'Declarations of conscience have authority . . . only to the degree that they conform to the Word of God . . . Moral appeals possess only such authority as those to whom they are addressed recognize. 'Policy and program directions pertain to the agency created to perform that function.' It is hoped that you will study the following papers bearing in mind both the importance and boundary of a General Assembly paper or statement." (1973 GA *Minutes*, p. 176)

CURRENT PSYCHOTHERAPIES AND REFORMED FAITH

The concern which led the Council on Theology and Culture to generate a study of Current Psychotherapies and Reformed Faith grew out of pews and presbyteries where it was felt that in some instances ministers and churches were evidencing so much zeal for psychological theories and methodologies that the unique insights and contributions of Christian faith were being neglected.

By considering briefly four problem areas addressed by both psychology and theology, this paper will attempt to affirm Reformed faith while demonstrating appreciation of the practical psychological disciplines for their healing ministry, their effective criticism where the church has erred, and for their contribution to the vitality of faith.

I. Problems of Identity

In a pluralistic society such as ours, the church can well afford to affirm and be grateful for much in the way of healing that is going on outside itself. However, the new psychotherapies along with other factors such as world wars, new systems of communication, and significant migrations of population have greatly increased behavioral and moral options while at the same time weakening the value systems necessary to the making of choices. The resulting anxiety and loss of identity has been enormous and, at least outside monolithic iron curtain countries, world-wide.

Some psychotherapies have encouraged the distressed and anxious ones to ask "Who am I?" and to be "who you are." The church's contribution to the quest for identity is a more fundamental question: Who is God? The problems which have inspired dedicated search for genetic and psychic roots need for their ultimate solution Christian roots. It would appear to be a good time for looking to the Rock from whence we were hewn and for remembering that we are part of the people of God.

II. Ethical Standards and Guilt

Occasionally when psychology and theology are spoken of as complementary disciplines, what is meant is that theology should provide insight into the ethical and moral dimensions of life while the therapists deal with the resulting pain and dis-ease. The church is understandably resistant to this notion, because it can rightfully claim a part in the healing ministry and the therapists must claim some responsibility for ethical standards.

There have been times in history (even biblical times) when theology was more successful in generating pride or guilt with its ethical precepts than it was in helping the guilty appropriate the healing grace of God. Some relief from this too-heavy load came from therapies, some of which dealt with guilt by shifting blame, thus taking away from the guilty even the dignity of being responsible for their own adult behavior. Other therapies treated all guilt as a figment of the imagination, adding reality conflict to inappropriate behavior.

Realizing that thousands of people were experiencing Christianity as a tyranny of expectations and moralisms, the church has responded by a broadening definition of what constitutes appropriate individual behavior. Currently the marks of a Christian are not officially related to eating meat offered to idols or smoking or drinking. At the same time, however, the church has tried to fulfill its prophetic role by identifying rather stringent

standards for political and social behavior. Large amounts of guilt are generated in individuals because of prison conditions or world hunger, for instance.

Guilt may be real or imagined; it may result from the violation of laws or relationships. It is important here to recognize that guilt did not originate with the church. Wherever two or three have been gathered together throughout history and in every society some ways of behaving have been considered more appropriate than other ways of behaving. The very term "behavior modification" is value-laden since it implies prescriptive health definitions. One is helped to move away from certain behavior toward what is deemed to be more suitable behavior.

It seems that the natural and behavioral sciences, including psychology and psychotherapy, are no longer thinking in terms of a closed universe in which there is no possibility of mystery and transcendence or no dynamic aspects to reality. Hence the theorists and practitioners in these disciplines do in fact make assumptions about human nature and destiny and about the ethical and moral dimensions of life whether these are articulated or disavowed. While ethical standards are not the sole province of either psychologists or theologians, they are the concern of both because both acknowledge the interaction between belief and behavior.

What, then, is the church's unique insight regarding ethical standards and guilt? The church accepts its share of the responsibility for the education and sharpening of conscience, and acknowledges the import of its role as interpreter of the faith. Certainly the Word of God is a very different basis for morality than "what feels good."

What is needed is not the absence of ethical standards and a sense of guilt but a new practice of the presence of God and a sense of God's grace and forgiveness. With forgiveness and hope and willingness to take the small, possible step, with a deep acceptance of the grace of God that is available to families and communities and nations as well as individuals, Christians are not only freed from the load of guilt but are freed to move toward behavior, individual and corporate, that is more becoming to children of God and disciples of Christ.

III. The Relationship Between Self and Community

Self-expansion, self-realization, self-determination, self-actualization, self-fulfillment — whence did all these therapeutic goals come? From Adam's sin in the garden of Eden some will say, from the need to grow from childish dependence to mature competence others will say. Perhaps the strong call to the Christian, to the patriot and to the organization person for self-abnegation had diminished the self to a point where it could no longer function effectively. Or perhaps the self-abnegation of Reformed faith had from time to time been perverted and become self-denigration.

To those who had not moved through adolescence to a mature resolution of freedom and responsibility the slightest social expectation was experienced as complete domination, and those who had felt perfection required of themselves, required perfection in those they tried to love, invariably experiencing disappointment and pain. "Self" may not have been a conscious choice; it seemed all they had.

Theology had known almost from the beginning that self-fulfillment as a matter of ultimate concern is a distortion surely as is self-denial. Autono-

mous individuals without some degree of socialization reap loneliness, uselessness, and alienation from God and people.

One of the themes of the Book of Job is that if we think to control our destiny by our behavior, no matter how impeccable (or assertive), we render insoluable the problems of evil, grief, and disappointment. The revelation from God in Jesus Christ has shown that self-sacrifice and self-fulfillment are not mutually exclusive, but that servanthood chosen freely is the way to the fulfillment of what God had in mind when God created human life.

IV. The Meaning of Health and Wholeness

Both psychology and theology speak of health as more than the absence of illness and as more than mere statistical norms. Health is not an end in itself but is functional; it is a capacity. A capacity for what? With the answer to this question the discussion moves from descriptive definitions of health to prescriptive definitions involving meaning, values, and goals. All therapies have goals, among them: happiness, ability to tolerate ambiguities, integration of self into process, recovery of essence, increased possibilities for choice, self-esteem, capacity for work and enjoyment.

The insights of Reformed faith regarding the goals of life are distinctive. In the words of the Westminster Catechism, "Man's chief end is to glorify God, and to enjoy him forever." Health is for living in relation to God. In the Old Testament, health, as with holiness, extended not only to the whole person, but to the whole nation, and it was this communal character of health that defined ultimately the well-being of the people involved.

The church must confess its emptiness and the emptiness of all the psychotherapeutic theories and techniques it might wish to employ if it tries to find in man or woman the key to the divine. The Christian notion of health is determined by one's relation to the God revealed in Jesus Christ. Restoration to life is God's province.

V. In Conclusion

Psychic pain can be crippling and can produce agony that is quite as real as the agony of hunger. The extent of this kind of pain in terms of the number of people disabled by it is difficult to over-estimate. Psychology and psychiatry have long since realized that there will never be enough practitioners in those fields to deal with it. What is needed from the church is not a duplication of their language and their techniques but Christian ministry in all its uniqueness.

Better than healing is the prevention of disease. Literally thousands of people are nourished and taught through the foolishness of preaching in the church's own therapeutic language. For these, God is a might rock in a weary land, and the Holy Spirit inspires, directs, and gives meaning to their lives even in the face of evil, grief, and disappointment.

Others do not have "ears to hear" preaching and need from the church real listening. Fortunately this valuable service is an art which can be learned and practiced by lay people as well as by ordained ministers.

The congregation is a community of faith with its members giving and receiving mutual support — a wondrous combination of those with needs and those who need to be needed. Psychiatrists may spend a great deal of time trying to find something comparable for patients of no religious persuasion.

If it is true to its calling the church is not a health enclave in a sick world but lives vicariously the life of the wounded healer, Jesus Christ. A healthy individual untouched by society's ills is unknown in the Bible. The needful and the needed, it turns out, are the same people.

Lastly, in what healing besides that of Christ's is the peace that passes understanding a beginning rather than an end?

Recommended Guidelines

1. The church should not at this time endorse any psychotherapeutic school as sound from the perspective of Reformed faith, nor sponsor its program as that of the church.

2. The church should continue in dialogue with the various psychotherapeutic schools, testing their presuppositions about the nature of humankind and insisting that humankind is created and redeemed by God through Jesus Christ, that its potential is both enabled and circumscribed by the Holy Spirit, and that no therapy yet devised knows all there is to know about human behavior.

3. The church should confess that it has ill understood the needs of its communicants and that from time to time and even in the present day its communication of the healing power of Christ and the grace of the Holy Spirit has been weak and obscure; it stands in need of any light that can be shed by any discipline on how the human heart and mind function and how to minister to them.

4. In regard to referral of parishioners to therapists by pastors, accrediting and licensure requirements are basic. Beyond that, "person to person" decisions have to be made. There are no neat criteria that can be agreed upon, and if there were, they would be too rigid or difficult to utilize.

REPORT REGARDING THE STUDY OF HOMOSEXUALITY

Background

The issue of homosexuality and homosexual behavior was introduced to the 1972 PCUS General Assembly through a commissioner's resolution. (cf. 1972 GA *Minutes,* p. 182) This resolution was referred to the (then existent) Council on Church and Society for study, and subsequently became part of the agenda of its successor, the Council on Theology and Culture, by action of the 1973 General Assembly. (1973 GA *Minutes,* p. 113)

The 1974 and 1975 General Assemblies granted the Council on Theology and Culture extensions for this study, a fact called to the attention of the 1976 General Assembly by an overture from the Presbytery of Fayetteville. (1976 GA *Minutes,* p. 58-59) This overture was referred "as a matter of concern and information" to the Council on Theology and Culture with the following instructions:

> (a) That the 116th General Assembly express its sense of urgency concerning this matter with the request that this study become a priority item with the Council on Theology and Culture in anticipation if at all possible of a completed report to the 117th General Assembly.
> (b) That commissioners to the 116th General Assembly who wish to express their feelings, concerns and viewpoints in regard to this issue be encouraged to do so, in writing, to the Council on Theology and Culture at their earliest opportunity: and that the Council on Theology and Culture be instructed to give full and serious attention to each expressed viewpoint in their deliberating and drafting of a completed report.
> (c) That the Council on Theology and Culture be instructed by the 116th General Assembly to give thorough consideration to other denominational statements expressing their concerns and viewpoints on this issue, especially those statements of other members of our Reformed tradition such as the 188th General Assembly of the UPCUSA and the statement issued in 1970 by the Lutheran Church in America. *(Ibid.,* p. 215)

1977 Study Paper

The Council on Theology and Culture presented to the 1977 General Assembly a study paper entitled "The Church and Homosexuality: A Preliminary Study" which was "endorsed as a basis of study" and authorized for distribution to the church along with a study guide. (1977 GA *Minutes,* pp. 318-346) "Presbyteries, sessions, individual churches and church members" were requested "to study the paper and respond with data and suggestions to the Council by May 1, 1978." The Council was instructed to appoint, direct and fund a task force "to receive the data and suggestions from the church, continue the study of homosexuality and make further recommendations to a subsequent General Assembly in the light of the responses received from the church."

Also the 1977 General Assembly adopted the following statements:

> That the 117th General Assembly express love and pastoral concern for homosexual persons and the need for the Church to stand for just

> treatment of homosexual persons in our society in regard to their civil liberties, equal rights, and protection under the law from social and economic discrimination which is due all citizens.
>
> Although we confess our need for more light and pray for spiritual guidance for the Church on this matter, we now believe that homosexuality falls short of God's plan for sexual relationships and urge the Church to seek the best ways for witnessing to God's moral standards and for ministering to homosexual persons concerning the love of God in Jesus Christ. *(Ibid.,* p. 174)

The paper sent to the church for study sought to aid those using it to grapple with various questions surrounding the topic of homosexuality in the present social situation. The distinction in definition of homosexual orientation and homosexual behavior was considered important in reviewing the causes and character of homosexuality. Ethical and theological presuppositions were noted and interpretations of biblical teachings about homosexuality were outlined in order to clarify alternatives before the church and the implications of each alternative for the church. Possible guidelines for making decisions about homosexuality and homosexual persons concluded the study document.

This study paper represented the Council's review of the available scientific information and biblical and theological considerations on the subject and described current patterns of thinking about the issue of homosexuality in the Christian community. Since it was designed to be a study paper to provide a basis for discussion it did not recommend a specific position. The fact of its existence and availability through Materials Distribution Service, 341 Ponce de Leon Avenue, N.E. Atlanta, Georgia, 30308, make it unnecessary to cover the same ground in this report. In the judgment of the Council the study paper represents a useful review of the subject for discussion and study in the church.

Responses to the Study Paper

1. Who responded?

a. Eleven presbyteries in the Presbyterian Church in the United States overtured the 1978 General Assembly regarding the issue of homosexuality. (cf. 1978 GA *Minutes,* pp. 182, 190) Additionally ten other presbyteries sent reports of position statements or official responses of these presbyteries directly to the Council. These presbyteries are located in the following synods: Red River — 1, Mid South — 7, Southeast — 8, North Carolina — 3, Florida — 2. No responses were received from presbyteries in Mid-America and The Virginias.

b. Two-hundred twenty-five church sessions sent official responses. Two-hundred seventy-nine churches, including those which had study groups as well as session and diaconate studies, sent responses. This represents 7% of the churches of the denomination. However, the majority of the responding churches are of above average size, are representative of most regions of the church, and cover the rural, suburban, urban spectrum.

c. There were four-hundred eighty-five individual responses from session and diaconate members and eleven-hundred forty-seven responses from interested and concerned church members and others. The majority of those reporting indicated that they had used the study paper.

2. What did they say?

Several responses expressed appreciation for the opportunity to study the issue. About the same number were critical of the study, expressing amazement

that the church would even consider such an issue. Along with those who suggested the continuance and expansion of the study there were as many who counselled termination of the project.

The convictions expressed in those communications can be characterized in the following summary:

a. The biblical teaching is that humankind is in a fallen, sinful state and homosexuality specifically is one manifestation of our sinful nature. It is a departure from God's intention, an abomination to God, a distortion of the order of creation and a threat to family life and social order. Several responses compared homosexuality with adultery, fornication, etc., quoting scripture and portions of Question 139 of the Larger Catechism. Several responses were critical of the study paper accusing it of attempting to explain away the clear teaching of scripture. A few individual responses expressed the view that homosexuality is a sickness (psychosexual disorder, sexual abnormality, retarded development). Only a few individual responses stated the conviction that it is a legitimate alternate life style or that it is a sin only when it hurts others. Quite a few muted a flat condemnation with a note of reserved caution. The distinction between homosexual orientation and homosexual activity/practice was given little attention except in those few responses from persons who were involved in some way with ministry to or counseling with homosexual persons. However, even in the most condemnatory statements the expression "homosexual practice or behavior" was prominent.

b. The responsibility of the church to show love, compassion, pastoral concern and to minister to and with persons struggling with homosexual tendencies was strongly affirmed by the vast majority of responses. The only specific provision of a church court for carrying out this ministry was made by one presbytery (Orange) which began a "fund for the rehabilitation of homosexuals within the bounds of this presbytery." The general assumption expressed was that ministry should be offered by individuals, with courts of original jurisdiction (presbyteries and sessions) dealing with appropriate situations. No suggestion was made for a program of ministry supported by the General Assembly.

There were some suggestions that homosexual behavior should be repented of and forsaken before the assumption of church membership. However, equal attention was given to the nature of church membership based on the vows stated in the *Book of Church Order* (210-5) which call for profession of faith in Christ (BCO-7-1). In this context one presbytery (Wilmington) endorsed the statement, "We believe that since the primary qualification for church membership is acceptance of Jesus Christ as Lord, one cannot refuse church membership to those who by accepting Christ are already members of his Body."

Regardless of how vehement and judgmental the responses claiming the sinfulness of homosexual practice there was this equally strong concern expressed for ministry with homosexual persons. Related to this concern is the question, "What does contact with homosexual persons do to one's perspective?" The responses indicate that it is felt that this depends upon the type of encounter. Several individual responses shared news stories of violence involving homosexual persons or personal stories of family tragedies. Other responses indicated that homosexual persons participated in the study process. Because of this involvement the individuals and study groups were more unclear, tentative and hesitant in their responses. As indicated in a comparison of such responses, where there is a greater distance from self-affirming homosexual

persons, either in miles or attitudes, there tends to be more negative reactions to them.

c. The question of whether or not avowed, practicing homosexual persons should be ordained by the church as Ministers of the Word, ruling elders or deacons was only an implicit aspect of the study paper. The question had not been raised in any official actions of the General Assembly of the Presbyterian Church in the United States. However, the question was made explicit through the presbytery overtures to the 1978 General Assembly. That Assembly made this question official material for consideration in the present report.

Several of the presbyteries either by sending overtures or by taking an official position have, by that very action, declared their stand against the ordination of avowed, practicing homosexuals. The majority of sessions and most individuals who responded to the study paper and expressed themselves on this issue, were opposed to such ordination. The reasons given for this opposition, besides referring to biblical statements of condemnation of the sinfulness of homosexual activity, were that the church cannot under any circumstances approve of homosexuality and to ordain avowed, practicing homosexuals, by precept and by example, would be improper and inappropriate.

Actions of the 1978 General Assembly

The 1978 General Assembly honored the process of study and response adopted by the 1977 General Assembly by the following action:

1. That the many overtures concerning what the church's position should be regarding homosexuality and related matters, such as the ordination of self-affirmed and practicing homosexuals, pastoral care of homosexuals and their families, church membership of self-affirmed homosexuals, etc., be answered by adopting the following:

a. That the General Assembly refer the Overtures to the Council on Theology and Culture, to assist that Council in its continuing preparation of its report and recommendations for the 119th General Assembly.

b. That the General Assembly reaffirm the statements adopted by the 117th General Assembly.

c. That the General Assembly commend to the Council on Theology and Culture as additional resource material the 1978 study papers of the United Presbyterian Church in the U.S.A. and the Policy Statement and Recommendations adopted by the 190th General Assembly of that church.

d. That the General Assembly note that the Committee recommends the above on the basis of its awareness.

1. That the study of homosexuality is of great complexity;

2. That the 117th General Assembly directed the Council on Theology and Culture to prepare a comprehensive study based on the conscientious responses from the membership and courts of the Church;

3. That many Church courts and individuals have complied with the 117th General Assembly's request that responses to the preliminary study be sent directly to the Council on Theology and Culture;

4. That the Church can be strengthened by the participation of its members in the study and debate of this issue, especially when the participation reflects Christ-like compassion and love towards homosexually-oriented individuals and towards those of differing convictions;

5. That the Church's comprehensive study of homosexuality with recommendations will be presented to the 119th General Assembly.

e. That the General Assembly further note that the Committee wishes to express its appreciation to those Church courts which communicated their concerns about the homosexuality issue by overturing this General Assembly and to assure them that their concerns were heard by this Assembly and will be considered in the drafting of the report for 1979.

REPORT OF THE COMMITTEE ON WOMEN'S CONCERNS

HISTORICAL CONTEXT

The Committee on Women's Concerns was established in the 1972 restructure of Assembly agencies. Women had little voice in the decision to integrate all Boards, including the Board of Women's Work. Faced with its own demise, the Board of Women's Work was instrumental in advocating the formation of this Committee.

Ever since 1927, women had had direct access to the General Assembly, first through the Office of the Superintendent of the Women's Auxiliary, later the Assembly's Committee on Women's Work, and still later, the Board of Women's Work. The Board recognized the urgent need for continued attention to that portion of its functions which had been devoted to encouraging and supporting women as they answered calls to leadership positions in the church which had previously been denied them, and the need to monitor and encourage the church as it sought ways to live out its commitments to women as full partners in the church and in society.

In order to assure attention to these needs and continue women's direct access to the Assembly, the Board of Women's Work, as one of its last official acts, recommended to the Restructure Committee the creation of the Committee on Women's Concerns under the Office of General Assembly. This was approved by the 112th Assembly.

Guidelines for Office of General Assembly Agencies, adopted by the 1977 Assembly, confirmed this placement for the Committee on Women's Concerns: (1977 *Minutes* pp. 263, 264)

> Two basic guidelines for Office of General Assembly agencies, based on "court" activities (as distinguished from "mission" activities) are proposed:
>
> 1) those activities which have to do with the meeting, operation, and preservation of records of the court itself;
>
> 2) those activities which have to do with conducting studies and providing information directly to the court, over a specified period of time to be set by the court, seen as necessary for the decision-making responsibilities of the court itself.
>
> Conducting studies and providing information to the court, for use in decision-making, are not unique to Office of General Assembly agencies; such activity is also conducted by mission agencies. An Office of the General Assembly agency has uniqueness in that its principal purpose is to conduct studies, provide information, and urge the initiation of specific mission responses. In contrast, similar activities of mission agencies are largely derivative from continuing mission activities. Office of General Assembly agencies have been created on the basis of a particular need of the court at a particular time in history for providing new decision-making information not being provided by any other agency. Historically, it appears that when the court has felt there is no longer a need for this service or it is no longer providing a unique service to the court, the agency was either abolished or its activities were assigned to the mission agencies to become a part of ongoing program activity.
>
> The guidelines can be used to determine the *type* of agencies and committees that properly belong under the Office of General Assembly: those that have to do with the meeting and operation of the court, and those that provide for the court information seen as necessary to its decision-making. Guidelines cannot appropriately determine, however, what kinds of information will be seen as necessary for the court's decision-making at particular points in history. Such decisions are most appropriately the decision of the court itself as the need arises.
>
> Future consideration of any group — ad interim, permanent committees or agencies — to be placed in the Office of General Assembly should be carefully considered on the basis of the guidelines and the need of the court for obtaining information for its decision-making not feasibly provided by existing mission agencies or any other group or committee. A termination or review date should also be assigned at the time of the formation of such an agency or committee . . .
>
> The term advocacy is frequently used with reference to the activities of the Committee on Women's Concerns and the Committee on Church and Race. Advocacy within the Church and to the court, to keep the concerns of women and minorities at the forefront of decision-making processes of the court, is a legitimate expression of Guideline 2, and appropriate for an Office of General Assembly agency.

These guidelines and their explication provide guidance for the Assembly in making decisions about adding new agencies in the Office of General Assembly and also establish review/termination policy for existing agencies as follows: (1977 *Minutes*, p. 265)

The need for and performance of each Office of General Assembly agency and Ad Interim Committee shall be examined by the appropriate Standing Committee of General Assembly every four years or at an earlier date set by the General Assembly. (Data for this termination review are dealt with in Function Review Study by the Office of Review and Evaluation for the 1977 General Assembly.) Unless an affirmative need for continuance of the agency shall be established and its continuance authorized by General Assembly, the agency shall be terminated prior to the following Assembly.

The Committee on Women's Concerns is scheduled for such a review in 1980.

Data gathered by the Committee for the Assembly each year has confirmed the need for continued and strong advocacy.

INTRODUCTION

Over the past year the Committee on Women's Concerns has continued to seek full interpretation and implementation of its assigned responsibilities and functions and endeavored to be a faithful steward of the talents of its members and of its budget as approved by the Assembly.

The Organizational Plan places the Committee in the Office of General Assembly. Here the Committee has access and accountability to the Assembly itself and access to the agencies it seeks to monitor on behalf of women, while maintaining a relative degree of objectivity about, and independence from, these agencies. Guidelines adopted by the 1977 General Assembly affirm the placement of the Committee on Women's Concerns and its primary role of advocacy and monitoring.

Responsibilities and functions of the Committee, as described in the Organizational Plan are as follows:

Responsibilities

1. To develop national strategy for expressing concerns of women;
2. To identify major issues involving women;
3. To develop increased responsiveness in the church to the resources of women for the mission of the church.

Functions

1. To represent the concerns of women;
2. To help people understand the changing role of women in church and society;
3. To encourage women to prepare for positions of leadership;
4. To help women recognize and accept responsibility in serving the church and the world.
5. To seek further opportunities for women to use their abilities in the life and work of the church.

The Committee met in September and December of 1978 and in April of 1979. It here recognizes with gratitude the contributions of the following members whose service on the Committee ended at the close of the 118th General Assembly: Nancy Ramsay, who provided dedicated and distinctive leadership as chairperson for two years; Milton Carothers, Claire Wright, Lillian Southall and Sue Amann.

The Committee elected Sidney West, chairperson; Muriel Hart, vice-chairperson; and Allen Smith, secretary. The membership and staffing of the Committee is presented as Appendix A. A line item budget, which is presented to the Assembly through the Committee on Assembly Operations, is attached as Appendix B.

COORDINATION AND GOALS

The Committee has engaged in a process to coordinate its work with that of the Women's Advisory Council and Church Employed Women in order to identify overlap and avoid duplication of efforts. A coordinating body composed of representatives from all three groups has identified the following umbrella goals in which each group has a unique role and area of responsibility:

1. To develop a shared process for identifying key issues to determine advocacy, program and personnel needs;
2. Within five years, to develop and activate an organizational plan for the work and concerns of women in the PCUS which also promotes cooperative ventures with our ecumenical partners;
3. To increase the church's commitment to women's concerns through pressing for a women's advocate and program arm in middle courts;
4. To identify, support and develop strategies to empower Third World Women at home and abroad and to incorporate these implications in the church's ministry;
5. To influence public policy in behalf of women;

6. To evaluate communication with constituencies and devise most effective means.

The coordinating process includes a detailed compilation of the work of each group and of the Mission Board in categories of activity related to women's issues. Plans include regular review and updating of this document.

In addition to these long-range umbrella goals, the Committee on Women's Concerns has adopted the following short-range goals, taking into careful consideration such criteria as appropriateness and feasibility:

1. To continue to resource existing task forces (or their counterparts) and to encourage development of new ones;
2. To advocate equal representation of women in all church courts and their committees, boards and agencies;
3. To facilitate women (including minority women) in the use of their leadership resources in the church;
4. To provide better interpretation throughout the denomination of the responsibilities assigned to the Committee on Women's Concerns by the General Assembly;
5. To promote ratification of the Equal Rights Amendment;
6. To develop an organizational plan for work and concerns of women in partnership with Church Employed Women and the Women's Advisory Council;
7. To advocate the empowerment of Third World Women.

IMPLEMENTATION OF GOALS

Statistical Data on Women

The Committee on Women's Concerns has collected the following data which represents the extent to which there is fair representation of women:

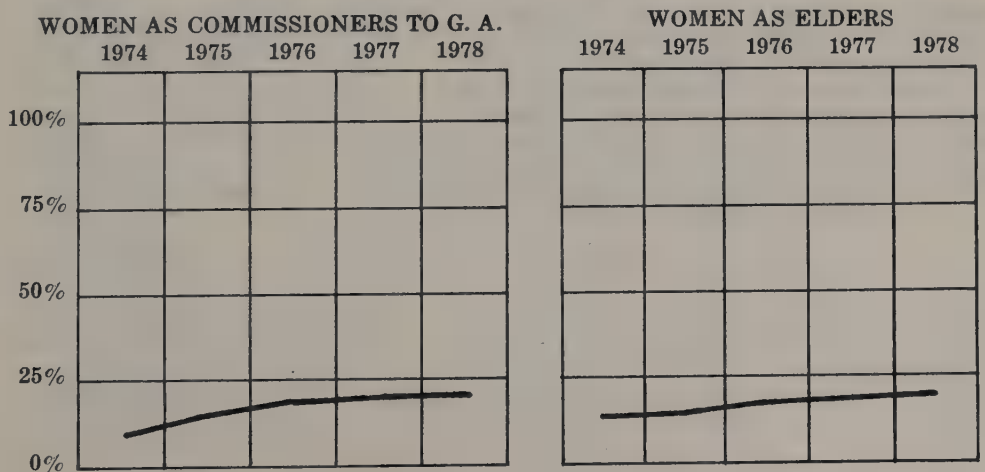
1. On Mission Board Staff;
2. On Assembly boards and agencies;
3. As commissioners to General Assembly;
4. As ruling elders and deacons;
5. In middle judicatories.

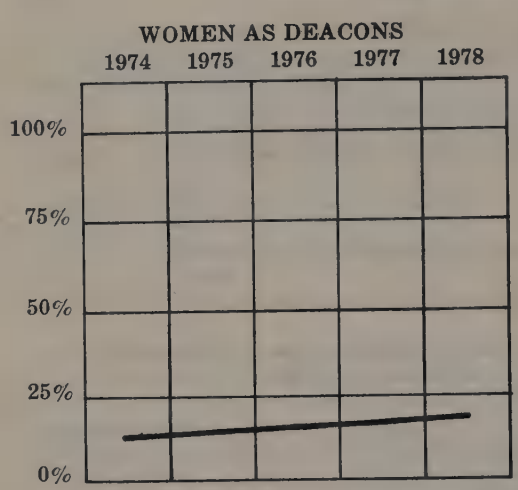
In addition, data is presented on clergywomen, ordainables and women in seminaries of the Presbyterian Church in the United States.

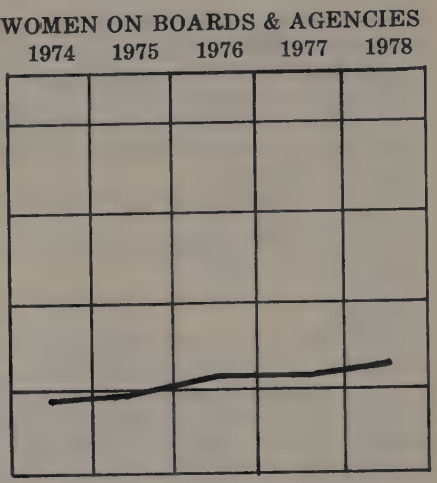
Mission Board Staff

The Office of Review and Evaluation reports annually the data on Mission Board Staff. Last year the report on Domestic Staff indicated a decrease in women at the elected staff level, from 31% to 28%. Only one of the 18 women in this category was a minority. Of appointed staff, 79% were women. Among Overseas staff, 54% were women. The Committee on Women's Concerns continues to monitor and advocate equitable personnel policies for overseas staffwomen.

RATE OF PROGRESS TOWARD FAIR REPRESENTATION OF WOMEN
1974 - 1978







Synod	% Women Ruling Elders			% Women Deacons		
	1976	1977	1978	1976	1977	1978
Florida	17.7	18.8	20.5	14.6	16.9	17.0
Mid-America	28.9	30.1	31.4	42.0	42.4	43.0
Mid-South	11.0	12.1	13.7	11.0	12.4	13.5
North Carolina	10.0	11.0	12.6	11.8	12.7	14.0
Red River	19.6	21.5	23.2	19.3	21.0	22.7
Southeast	8.0	9.4	11.0	7.8	8.4	8.8
Virginias	15.9	17.5	19.5	16.4	18.5	19.4

Comments and Analysis:

Since women represent more than half the membership and the talent of the PCUS, their presence on decision-making bodies lags considerably behind desirable levels if the church is to take full advantage of available leadership in its ministry.

General Assembly level agencies have the highest representation of women. Among these agencies the Permanent Committee on Ordination Examinations has the least representation of women (11%). Representation of women on the Mission Board dropped from 36.2% in 1977 to 30% in 1978. Mission Board members selected by synods are most frequently white males. Three of the 12 members of the Permanent Judicial Commission are women, an increase of 16.7% over 1977.

Much of the effort to increase representation of women depends on action at the local church and presbytery levels in electing women as elders and deacons and as commissioners to General Assembly. The percentage of women as ruling elders is 17.3% in 1978, reflecting synod percentages ranging from a low of 11% in one synod to a high of 31.4% in another. The Assembly-wide percentage of women as deacons is 16.6%; synod percentages range from 8.8% to 43%. Thirty-four percent of the churches report no women elders for 1978. The increase in women as church officers is proceeding at about 1% per year. If this rate of increase continues with no dramatic surges or declines, it will take approximately seventeen more years for women's representation as church officers to increase to 33% and thirty-four years for representation to reach the 50% level which would more nearly reflect the number of women in the church and more fully utilize their leadership gifts.

WOMEN IN MIDDLE JUDICATORIES

Synod/Presbytery	Total professional staff	Women on professional staff	Total members on council	Women on council	Women clergy on roll	Women candidates for ministry
FLORIDA SYNOD	2	1	30	8	5	10
Everglades	1	0	18	2	0	0
Florida	1	0	14	4	1	0
St. Johns	3	1	14	3	0	3
Suwannee	2	0	24	4	2	3
Westminster	3	0	15	5	2	4
MID-AMERICA SYNOD	4	0	45	14	8	7
John Calvin-U.	1	0	16	8	2	1
Kansas City-U.	5½	1	26	8	4	4
Missouri-U.	2	0	18	5	2	1
S.E. Missouri	1	0	14	3	0	1
MID-SOUTH SYNOD	3	1	31	8	21	14
Birmingham	2	1	11	2	0	0
Central Mississippi	0	0	12	1	0	0
Holston	3	1	12	3	2	1
John Knox	2	1	14	4	0	0
Knoxville	3	1	16	0	0	0
Louisville-U.	7	0	20	6	5	5
Memphis	2	0	23	6	2	4
Middle Tennessee	1	0	18	2	1	0
Mobile	1	0	18	4	2	0
North Alabama	3	1	14	2	1	0
St. Andrew	2	0	17	2	1	0
South Mississippi	1	0	13	2	1	0
Transylvania-U.	8	2	20	3	5	1
Western Kentucky-U.	2	1	13	3	1	3
NORTH CAROLINA SYNOD	1	0	44	11	15	14

Synod/Presbytery	Total professional staff	Women on professional staff	Total members on council	Women on council	Women clergy on roll	Women candidates for ministry
Albemarle	2	1	9	1	1	1
Asheville	2	1	0	0	0	0
Concord	5	1	27	7	5	1
Fayetteville	4	1	13	4	2	1
Mecklenburg	5	3	10	2	2	4
Orange	4	1	50	17	4	7
Wilmington	2	0	21	4	1	0
RED RIVER SYNOD	2	1	46	13	17	22
Arkansas-U.	2	1	20	7	2	2
Brazos	3	0	18	3	2	6
Covenant (now Grace-U.)	4	1	22	5	4	4
Del Salvador	3	0	10	3	4	4
Oklahoma	2	1	16	4	2	0
Palo Duro-U.	1	0	24	8	1	4
Pines	2	0	17	6	0	0
South Louisiana	3	0	32	10	2	2
Tres Rios	1	0	13	2	0	0
THE SOUTHEAST SYNOD	3	0	32	7	15	20
Athens	3	0	9	1	0	1

Synod/Presbytery	Total professional staff	Women on professional staff	Total members on council	Women on council	Women clergy on roll	Women candidates for ministry
Atlanta	6	0	49	6	10	10
Augusta-Macon	3	0	17	2	1	2
Bethel	5	0	16	2	1	1
Charleston	3	2	16	5	0	0
Cherokee	2	1	10	2	2	1
Congaree	5	0	14	1	0	0
Harmony	2	0	10	1	0	0
Pee Dee	1	0	24	1	0	1
Piedmont	4	0	20	4	0	4
Savannah	3	0	35	4	0	0
South Carolina	2	0	10	1	0	0
Southwest Georgia	1	0	12	2	1	0
THE VIRGINIAS SYNOD	2	1	25	11	28	23
Blue Ridge	2	1	8	2	5	2
Greenbrier	1	0	19	4	6	3
Hanover	2	0	21	6	3	3
Highlands	4	0	21	3	0	1
National Capitol-U.	6	2	11	2	9	10
Norfolk	2	1	16	3	3	1
Shenandoah	2	1	25	6	2	3

Summary:

1. There are only a small number of women employed in middle judicatory professional staff positions, an average of 18.6% (33 out of 177 such staff);

2. In general, there is a higher percentage of women serving on synod councils than on presbytery councils, with an overall average of women on synod/presbytery councils of 23%. Some presbytery councils include only the Women of the Church president and a few or no additional women, with noteworthy exceptions;

3. Thirty-seven of the 59 presbyteries have at least one woman candidate for ministry. Of these presbyteries 70% (compared to 53% overall) have councils which include at least 20% women, 92% (compared to 68% overall) have at least one clergywoman on the roll, and 54% (compared to 42% overall) have a woman on the professional staff.

The data indicate a need for synods/presbyteries to examine questions concerning fuller utilization of the leadership abilities of women including ways in which churches can be prepared to consider calling women as pastors.

CLERGYWOMEN AND ORDAINABLES IN PCUS, FALL '78

EMPLOYMENT:
Available for Employment — 138

	Employed	Unemployed/ Temporary Secular	Retired	Total
Clergy	95	5	3	103
Ordainables	20	15		35
	115	20	3	138

TYPES OF EMPLOYMENT:

	Clergywomen	Ordainables	Total
Parish	57	9	66
Administration	15	2	17
Counselors	4	2	6
Teachers	5	3	8
Chaplains	8	2	10
Students	6	2	8

1978 Graduates — 28

Transfers to Other Denominations: 9 clergy: 8 to UPCUSA, 1 to Church of Scotland. 11 1977-78 graduates: 10 to UPCUSA, 1 to Episcopal Church.

Received into PCUS, 1977-78: 14 candidates and clergy (11 into union presbyteries).

Women Seminary Graduates, 1973-78: From 1973 to 1978, the number of PCUS clergywomen increased from 23 to 103, or 348%. The number of seminary graduates available for PCUS employment increased from 23 to 166, or 622%. Of the total number of graduates available for employment, 14.5% are unemployed, in secular employment or in temporary employment. Of the total number of employed clergywomen, those serving in parishes increased from 43% to 60%. For the first time, a substantial majority of clergywomen are serving in parishes, 54.4% as solo pastors. The first year enrollment of women in PCUS seminaries has increased from 12.3% in 1974-75 to 22% in 1978-79.

WOMEN IN PCUS SEMINARIES 1978-79

SEMINARY	Total enrollment	Women enrolled	Total full-time faculty	Women full-time faculty	Total graduates anticipated in 1979	Women graduates in 1979
Austin	169	27	12	0	21	4
Columbia	305	41	12	1	42*	7*
Louisville	209	57	15	2	60	18
Union	271	55	24	1	25	10
TOTALS	954	180	63	4	148	39
Percentage in each category	100%	19%	100%	6%	100%	26%

*Includes post-graduate degrees awarded.

Women in Leadership and Equal Representation of Women

To facilitate women in use of their leadership resources and to advocate equal representation of women the Committee has engaged in activities such as:

1. Sponsored a Pre-Assembly Briefing for Women;
2. Provided a booklet to women commissioners, "So You Are Going to General Assembly;"
3. Provided a news sheet at Assembly, "Women All Together," to highlight women personalities at the Assembly and to keep women informed of up-coming issues.
4. Communicated with synod executives requesting that one of the two synod appointees to the Youth Ministry Advisory Board be a woman;
5. Communicated with the Montreat Management Council recommending that all youth conferences include in leadership roles women who are candidates, seminarians and clergy;
6. Requested that Christian Assertiveness Training events for women be sponsored by Women of the Church and Task Forces on Women;
7. Requested the Office of Professional Development to prepare a list of resource persons for Presbytery Commissions on the Minister, to be shared with the Program and Resourcing Coordinating Council;
8. Expressed a concern that study tours include women, noting both the importance of their participation in Assembly sponsored tours and their role in interpretation at presbytery level;
9. Met with the Mission Board Nominating Committee to advocate the consideration of women's names;
10. Communicated with the Permanent Nominating Committee regarding the need for women to be nominated to Assembly boards and agencies;
11. Maintained a data bank on women and recommended women for nomination to Assembly boards, agencies and task groups;
12. Advocated synod nomination of women to the Mission Board;
13. Urged union presbyteries to enact fair representation prior to reunion;
14. Met with women at Columbia Seminary to provide support and hear their concerns;
15. Submitted a proposal to the "Awareness of International Mission at Home" task group to enable Third World Women to make their witness in PCUS so as to broaden our global consciousness;
16. Initiated with United Presbyterian counterparts joint planning for women's presence at the 1979 General Assembly;
17. Studied "One Mission Under God" and requested that all strategies developed take into account the presence, gifts and needs of women;
18. Studied the present Plan for Reunion. The Committee supports reunion and is concerned that any plan provide adequately for continued attention to the full involvement of women in a reunited church. The Committee brought to the attention of the Joint Committee on Reunion concerns such as the need for greater clarity in areas of judicial precedent, representation of women and the future of women's organizations in a new church.

Task Forces on Women

Since 1972, the Assembly has requested presbyteries to establish task forces on women in order to study the role of women within the presbytery, inform local congregations, work toward the adequate representation and utilization of women in presbytery's affairs and assist in implementing the church's concern for the personhood of women.

The Committee firmly believes that these task forces (or their counterparts) are crucial in initiating and strengthening advocacy for women at presbytery and local levels. At present, thirty-one presbyeries have some measure of advocacy for women. Some presbyteries, recognizing the long-term nature of the task, have accorded permanent committee status to such task forces. By whatever name, effective advocacy becomes possible when presbytery seriously accords recognition and resources, including budget, to achieving women's full participation in church and society.

The Committee has provided support for existing task forces and encouraged the development of new ones in the following ways:

1. By sponsoring area conferences on Women's Concerns. One was held in the Synod of Florida in November and plans are underway for conferences in the Synods of Red River and the Southeast in 1979.
2. By holding an annual consultation for task forces. "Empowering Each Other," the first such consultation planned jointly with the Council on Women and the Church, Church Employed Women and the Third World Women's Coordinating Committee of the United Presbyterian Church, was held in Dallas in October. Two hundred and fifty advocates for women from both denominations attended.

3. By providing information on Assembly issues affecting women and resources such as the newsletter, MATRIX.

Interpretation of the Committee on Women's Concerns

The Committee has initiated and responded to requests for interpretation of its work in the following ways:

1. Met with the Program and Resource Coordinating Council to share goals and work of the Committee;
2. Provided data and staff resourcing on women to the Middle Judicatory Association;
3. Provided staff resourcing, brochures and other interpretative material to conferences, including the Montreat Women's Conference;
4. Provided orientation on women's issues to furloughed and outgoing missionaries at Montreat;
5. Met with the Mission Board in plenary to interpret the Committee's work and its coordination with the Women's Advisory Council and Church Employed Women.

Implementation of Goals to Empower Third World Women and Promote Ratification of ERA.

To implement these goals, the Committee:

1. Supported and participated through staff in the newly formed Justice for Women Working Group of the National Council of Churches;
2. Reaffirmed strong commitment to ecumenical involvement on women's issues;
3. Sent representatives to the Washington IMPACT Briefing;
4. Cooperated in the IMPACT Food Policy Campaign;
5. Sent a representative to the Symposium on Choice, sponsored by United Presbyterians;
6. Co-sponsored a Racism/Sexism Consultation with the Council on Church and Race, Office of Minority Affairs and Office of Women's Work;
7. Requested that a packet of key materials on Women and Development be prepared and sent to all women missionaries;
8. Developed a proposal on Women and Development for consideration of the Women's Birthday Objective Committee;
9. Cooperated with the Religious Committee for the Equal Rights Amendment in advocating extension of the ERA and state passage of the amendment.

SIGNS OF HOPE

The progress of justice for women continues to be disturbingly slow. The Committee is convinced that implementation of the church's commitment to the full participation of women will require persistent advocacy and monitoring over a long period of time. Therefore the Committee notes with special appreciation some attitudes and activities that indicate attention to these issues:

1. The Synod of Red River has recommended that the membership of the Commission on the Minister in each presbytery be at least one-fourth women.
2. The Division of International Mission has approved that the interest from a $100,000 fund be used for leadership development for women in Third World Countries.
3. The Mission Board recommended that all divisions consider a study on representation of women in agency and staff positions initiated by the Division of Corporate and Social Mission. CASM, as a result of its study, voted to give special attention to affirmative action plans toward the hiring of women for all staff positions and to monitor all proposed divisional appointments, elections and nominations. The Division of International Mission will remind overseas missionary groups of the one-third guideline for fair representation of women and review annually its own appointments in this regard.
4. The Mission Board is developing an Affirmative Action Plan.
5. The Staff Director of Court Partnership Services, in a meeting with the Committee, described the emergence of women in ministry as one of the most significant and important new realities in the church in his lifetime, one which must be faced as an opportunity, not a problem.
6. Proposals related to women in the Criminal Justice system are being funded through the 1977 Women of the Church Birthday Objective.
7. Sara B. Moseley, retiring Moderator of the General Assembly, has provided an outstanding example of the leadership gifts that women bring to the church through her demonstrated abilities, unflagging and winsome spirit, and commitment to the church's ministry.

RECOMMENDATIONS TO THE 119TH GENERAL ASSEMBLY

The Committee on Women's Concerns, in its role as advocate and monitor on women's issues, respectfully recommends that the 119th General Assembly take the following actions in order to further implement the church's commitment to women.

In light of the fact that many churches do not complete statistical data requested by the Assembly as to the number of women members, elders and deacons in each congregation, the Committee on Women's Concerns recommends—

1. **(a) That the 119th General Assembly request presbyteries to require local churches to submit complete statistical information as to the number of women members, elders and deacons in each congregation, and to report to the Stated Clerk the percentage of local churches providing such complete statistical data.**

(b) That the 119th General Assembly instruct the Stated Clerk to include the reported percentage of local churches providing complete statistical information as to the number of women members, elders and deacons in the Statistical Summaries by Synods and Presbyteries printed in the Minutes.

In order to identify for the church all program staff, to monitor women's leadership in these areas, to provide recognition for these persons and the variety of their ministries, and to provide the possibility for more specialized training opportunities, the Committee on Women's Concerns recommends—

2. **That the 119th General Assembly instruct the Stated Clerk to include the following additional items in the annual report from local congregations beginning with the 1979 reports:**

(a) other program staff in addition to clergy (such staff to be identified as those who generate program, who are responsible to the session, and who are employed more than half time);

(b) identification of all clergy and program staff by name, title and sex.

Since the Committee on Women's Concerns is committed to a reunited church which provides for continued attention to the full involvement of women and minorities, it recommends—

3. **That the 119th General Assembly request of the Joint Committee on Reunion that plans for church union will not mean a reversal or sacrifice of any gains that have been made in respect to the progress that each church has made toward the eradication of racism and sexism.**

Since placement of clergywomen continues to be one of the critical areas in the church (for example, 14.5% of women clergy and ordainables are unemployed, in secular employment or in temporary employment; first year enrollment of women in PCUS seminaries has increased from 12.3% to 22% in the past five years; many churches still refuse to consider calling a woman pastor); likewise support and recognition for church employed women who are not clergy (for example, data from the 1976 "Remuneration Study of Church Employed Non-Ordained Persons" cite secretarial salaries averaging $3.75 per hour with some earning barely over $1.00 per hour, with little or no financial reward reported for length of service and few fringe benefits), the COWC recommends—

4. **That the 119th General Assembly urge presbyteries to develop strategies that give attention to the welfare of clergywomen and other church employed women in regard to placement, equitable remuneration and satisfying working conditions, utilizing for example the "Guidelines for Employment and Support of Non-Ordained Personnel" where appropriate.**

Data indicate that there is a need for women to be more effectively involved in the leadership of the church. For example, only 17.3% of elders and 16.6% of deacons are women, while 34% of the churches report no women elders. Because of the lack of readily available resources in this area, the COWC recommends—

5. **That the 119th General Assembly instruct the COWC to provide resources to congregations which include strategies for more effective involvement of women in leadership positions in the church with special emphasis on elders and deacons.**

In light of repeated Assembly affirmations of support for the Equal Rights Amendment, the COWC recommends—

6. **That the 119th General Assembly vote that whenever a joint UPC/PCUS General Assembly is held, it meet in a state that has ratified the ERA.**

The present draft of the Plan for Reunion includes in the Covenants of Agreement (Section 8.2) provision for "continuation of the women's programs and organizations of the two churches at all levels until such time as the women develop a plan for united programs and organizations." The Committee on Women's Concerns considers it vital for women to begin developing such a plan immediately and therefore recommends:

7. **That the 119th General Assembly vote that a Joint Committee on Women, made up of representatives from all women's groups in the UPCUSA/PCUS, be established immediately**

in order to develop a plan for women's programs and organizations in the reunited church.

The Joint Committee on Women shall be composed of an equal number of representatives from each denomination.

The composition of the Joint Committee on Women shall be determined by representatives from Committee on Women's Concerns, Women of the Church, Church Employed Women and Third World Women, together with appropriate UPCUSA Counterparts, immediately following the 119th General Assembly.

The expenses for this Joint Committee shall be borne by the Joint Committee on Reunion.

The Committee on Women's Concerns notes the report and response from the Committee on Assembly Operations on Office of General Assembly Guidelines which presents options for lodgment and funding of present OGA agencies and which further recommends the option which proposes moving the Committee on Women's Concerns, Council on Church and Race, Council on Theology and Culture, and Historical Foundation to "appropriate division(s) of the Mission Board for funding and accountability." The Committee on Women's Concerns has identified the following problems and difficulties with the report and its recommendations:

1. The Committee on Assembly Operations' recommendation appears to involve major restructure for which there is no clear or precise rationale provided, nor are the implications of such a restructure addressed. The changes in lodgment which are proposed should be considered only after a careful review and evaluation of each agency on the basis of its purpose and effectiveness. Present guidelines for OGA agencies provide such a review for the Committee on Women's Concerns in 1980, at which point the Assembly would decide whether an affirmative need for continuation exists and how the purposes of the Committee on Women's Concerns would best be fulfilled.

2. The Committee on Assembly Operations' recommendation appears to limit the nature and effectiveness of monitoring and advocacy. The Committee on Women's Concerns firmly believes that its present lodgment with the Office of General Assembly was intentionally established as the most appropriate place for providing the Committee with objectivity in relation to other agencies. Such objectivity is necessary in order to effectively carry out its instructions to monitor the justice of the organization in the area of women's concerns. Advocacy for women and minority groups within the PCUS demands not only "direct access" to the General Assembly but also accountability directly to the highest court. The Committee would be limited to the scope of its advocacy role for the whole church if it were lodged in a particular division of the Mission Board.

3. The Committee on Assembly Operations' recommendation appears to leave the issue of funding confused. Given the history of declining benevolences and rising per capita, what effect would shifting lodgment for the Committee and others to the Mission Board have? Would the per capita tax be reduced? If so, what assurance is there that benevolences will rise accordingly? Would the Mission Board be able to absorb approximately $450,000 (the existing budget of the four affected agencies) into its already tight budget? These and other questions require a solution. There is considerable concern in the church at large about present funding patterns; for example, Overture 79-12 from the Presbytery of Tres Rios. The Committee on Assembly Operations' report is an attempt to respond to these funding pressures, but it poses no solutions. Rather it raises additional questions. A careful overall study is essential.

Therefore, the Committee on Women's Concerns recommends:

8. **That the 119th General Assembly adopt Option H from the Committee on Assembly Operations' report on OGA Guidelines, "Leave things as they are presently structured for management and funding," and**

9. **That the 119th General Assembly establish a committee to study the feasibility of a single budget process for Office of General Assembly and the General Assembly Mission Board and, should it be feasible, recommend to the 120th General Assembly steps to be taken to implement such a process.**

a. that the committee be composed of representatives from each of the affected agencies and at large members as follows:

Committee on Assembly Operations—1
Mission Board—5
Committee on Women's Concerns—1
Council on Church and Race—1
Office of Review and Evalution—1
Office of the Stated Clerk—1
Council on Theology and Culture—1
Historical Foundation—1
At Large—5

b. that expenses for this committee be borne in the following manner: each affected agency shall fund its representatives; the Office of the Stated Clerk shall fund the at-large members.

c. that the paper and recommendations from the Committee on Assembly Operations regarding Office of General Assembly agencies be referred to this committee for information along with any proposals before the Assembly concerning patterns of funding.

Sidney West,
Chairperson

Appendix A

COMMITTEE ON WOMEN'S CONCERNS

Class of 1979	*Class of 1980*	*Class of 1981*
Irma Garcia 8502 Honore Ave. San Antonio, TX 78221	Frances Cox (Southeast) P. O. Box 66 Climax, GA 31734	Miki Vanderbilt (Florida) 511 Southeast 3rd St. Ocala, FL 32670
June Jones (North Carolina) 1912 Knollwood Dr. Wilmington, NC 28403	Ethel Fields (Virginias) 503 Kramer Dr. Highland Springs, VA 23075	Beulah Paul (Mid-America) 411 Michigan Oswego, KS 67356
Janet Nix (Mid-South) 696 Colonial Rd. Memphis, TN 38117	Johnetta Marshall 9614 Walnutwood Way Louisville, KY 40299	Muriel Hart (Red River) 12449 High Meadow Dr. Dallas, TX 75234
Sidney West (chairperson) 2215 Highland Rd. Batesville, AR 72501	Becky Reyes Austin Seminary 100 East 27th St. Austin, TX 78705	Charles L. Stanford, Jr. 5104 Dee Rd. Louisvile, KY 40219
	J. Allen Smith Second Presbyterian Church 600 Pleasant Valley Little Rock, AR 72207	N. Joyce Punch 2711 Bringhurst St. Houston, TX 77026
Liaison *Church Employed Women* Joyce Bauer P. O. Box 2874 Durham, NC 27705	*Liaison* *Women's Advisory Council* Mary Ediger Route 2 Kirksville, MO 63501	*Liaison* *Mission Board* Janet Glover P. O. Box 886 West Plains, MO 65775

Division Representatives — 341 Ponce de Leon Ave., N.E., Atlanta, GA 30308
Louise H. Farrior, Division of National Mission
Miriam Dunson, Division of International Mission
Belle McMaster, Division of Corporate and Social Mission
Diane Tennis, Division of Court Partnership Services
Linda Knight, Division of Central Support Services

Advisory Member — Jim Andrews, *Stated Clerk*

Staff — Carole Goodspeed

BUDGET REQUESTS: Committee on Women's Concerns

1979 Requested Revision: The Committee requested of the Committee on Assembly Operations that the approved 1979 COWC budget of $71,685 be adjusted to $76,174 in order to provide for full time secretarial services.

1980 Budget Request: **TOTAL — $80,370**

Line Items

Salaries and Benefits	
Professional Staff	$27,159
Support Staff	200
Secretarial Services	11,948
Office:	
Rent	2,030
Utilities and Telephone	1,589
Equipment service and maintenance	200
Supplies and Postage	1,035
Printing	4,280
Meetings/Board Operations	17,608
Travel, Professional Staff	2,942
Professional Services:	
Professional membership fees and publications	350
Promotion and Services:	
Pre-Assembly Event	600
Speaker to meetings	200
Representatives to Ecumenical Meetings	1,883
Task Force Workshop	3,210
Area Meetings	3,210
Work Groups	1,926
TOTAL	$80,370

REPORT OF THE COUNCIL ON CHURCH AND RACE

The Council on Church and Race reports on its activities over the past year as it has sought to carry out its mandates as set forth by the 117th General Assembly. During the past year, the Council has worked faithfully to call attention to issues affecting minorities and has worked diligently to find ways to address minority concerns.

The Council acknowledges its gratitude to Ozella Rasberry, George Garrett, and Harry Kim for their fine service and contribution to the Council as members of the Executive Committee. Ozella has completed her tenure as the first Chairperson of the Council. George and Harry have completed their tenure on the Executive Committee.

Implementation

Current data reflect a disturbing lack of minority involvement in the total life of the church. Challenged by this data the Council, through its meetings and other activities, has sought to raise the level of consciousness of both minorities and majorities as to the problems, and has sought to develop strategies that will aid the church in its movement toward racial inclusiveness. The following is exemplary of the wide range of issues to which Council has addressed itself:

1. Communicated with the Division of International Mission in an effort to increase minority representation on the Division staff.

2. Met with the Administrative Director on a variety of issues.

3. Met with the Director of Court Partnership on the issue of Minority staff in the Division.

4. Assisted the Divisions of Central Support Services in locating qualified Minorities for staff positions.

5. Jointly planned and helped carry out a consultation on "Partnership Toward A Culturally Plural Church: and Agenda for the 1980's", jointly sponsored by Divisions of Corporate and Social Mission and National Mission. The Consultation was well attended by Presbytery and Synod executives, ministers, and lay persons of all races.

6. Met with the Mexican American Coordinating Council and the Black Coordinating Council in the Synod of Red River to discuss critical issues of racial justice.

7. Met several times with members of the Asian American Community with a view to becoming a stronger advocate for Asian American concerns.

8. The Council has enlisted the support of National Mission and Division of Corporate and Social Mission in an effort to sponsor an Asian American Consultation so that Asian Americans can come together as a community and articulate issues that are peculiar to their needs and aspirations.

9. The Council is jointly sponsoring, with National Mission, Committee on Women's Concerns and Division of Corporate and Social Mission, a Consultation on Racism and Sexism with a view to developing strategies for eliminating racism from the life of the church.

10. The Council has engaged in dialogue with the Mexican American Coordinating Council with regard to the need for indigenous Christian Education materials published in their language. Similar dialogue is in process with the Asian American community. Plans are being developed for similar dialogue with the Indian community.

11. As a result of the work of the Council, two additional Minority businesses are serving the Presbyterian Center.

While the above is not a total listing of Council on Church and Race activities, it is representative of the broad spectrum of issues addressed by the Council.

Regional Task Forces

At its January 5, 1979 meeting, the Council adopted a proposal to establish regional task forces consisting of Council members residing in particular regions. These task forces will enable the Council to work more closely with Presbyeries, Synods, and local churches. The task groups will be coordinated by the Executive Committee with the assistance of the staff persons.

Advocacy on Major Issues

1. The Council sent a representative as a part of a delegation from our denomination to the Presbyterian Church of South Africa. The visit provided much valuable information and understanding that will be of help to the Church in developing its relationship with the Presbyterian

Church of South Africa. Chairperson Emma Bourne made a well-received report to the Division meeting of the December Mission Board. The Council participated in a Consultation on Justice in Southern Africa.

2. The Council sent correspondence to the Committee on Special Campaigns and Funding encouraging it to develop plans that will assure that objectives are met on fund-raising for the Martin Luther King Self-Development Fund For Minority People.

Advocacy at the Mission Board

The Council planned and executed briefings for Minority members of the Mission Board at each of its meetings with a view to improving their effectiveness by keeping them abreast of issues coming before the Board.

Report on the Administration of the Ethnic Church Leadership Development Fund for PCUS Ethnic Minorities

The 117th General Assembly allocated $25,000 to be known as the "Ethnic Church Leadership Development Fund". The 118th General Assembly appropriated an additional $10,000 as a reaffirmation of the goals of the fund. The Council has continued to administer the fund with prayer and deliberation. Five (5) PCUS students are currently being supported by the fund. They are:

Julius Nkonge	(Black)	Atlanta Theological Association	$2,000
Leon Page	(Black)	Columbia Seminary	$3,000
Leon Bracey	(Black)	Interdenominational Theological Center	$2,000
Juvetino Ballesteros, Jr.	(Hispanic)	Presbyterian School of Christian Education	$ 600
Rebecca Reyes	(Hispanic)	Austin Seminary	$ 550
Total administered from last Assembly to the end of 1978			$8,150

The fund is effectively enabling Minorities to pursue full-time study in preparation for Christian vocation. It is the Council's prayer that the fund be continued and expanded.

RECOMMENDATIONS TO THE 119TH GENERAL ASSEMBLY

1. The Council on Church and Race recommends that the Ethnic Church Leadership Development Fund be lodged with the General Assembly Mission Board. The Ethnic Church Leadership Development Fund shall be administered in accordance with the following guidelines:

The Mission Board's Minority Concerns Staff Team and two members of the Council on Church and Race, appointed by the Chairperson of Council on Church and Race, shall serve as Screening Committee for applicants. Final accountability, stewardship, and administration of the fund shall be the responsibility of the division of the Mission Board in which the fund is lodged.

Rationale—While the council has administered the fund with care and deliberation, it is aware that responsibility and accountability for the fund is more in accordance with on-going programs than advocacy/monitoring which is the fundamental task of the Council.

2. The Council on Church and Race recommends that a portion of the funds, an amount to be determined by the Council on Church and Race, but not in excess of 2/3 of the total appropriation, be administered in partnership with the Fund For Theological Education in accordance with the following guidelines:

a. The Fund For Theological Education will make available to the Council on Church and Race the entire resources of its recruiting and evaluation capability at no cost to the Council on Church and Race or the Ethnic Leadership Development Fund.

b. Potential PCUS recipients of Ethnic Church Leadership Fund support may be nominated to the Fund For Theological Education by the Council on Church and Race. Seminaries, Presbyteries, Synods, Ministers, former recipients and other agencies of the PCUS.

c. All PCUS nominees will be screened and evaluated in accordance with established criteria of the Fund For Theological Education.

d. Representatives from the Council shall serve on regional selection committees of the Fund For Theological Education.
e. The Staff Person of the Council on Church and Race shall serve on the national selection committee of the Fund For Theological Education.
f. Persons receiving awards from the Fund For Theological Education shall receive national recognition as persons who hold outstanding intellectual, spiritual and vocational promise for effectiveness in the Church's pastoral and teaching ministry.
g. The Fund For Theological Education shall notify the Council of all PCUS nominees. Upon notification of the budgetary needs of PCUS nominees, the Mission Board shall forward the appropriate amount of money to the Fund for Theological Education.
h. It is clearly understood that all funds received by the Fund For Theological Education for such allocations will be used directly for stipends of the designees. Therefore, no administrative cost shall be deducted.
i. The Fund For Theological Education shall report annually to the Council on Church and Race and the Office of Minority Church Development.

Rationale—The Council on Church and Race is committed to the recruitment of and financial support to minority persons in their preparation for the ministries of the Church. The Council is also eager to have equitable yet rigorous criteria for the selection of such persons. The Fund For Theological Education, on a national and ecumenical basis, is held in high regard for its clear commitment to the recruitment of and support for minority persons in their preparation for such ministries. It needs to be noted that the Executive Director of the Fund For Theological Education, Bob Martin, is a PCUS minister who has served on several boards and agencies of the denomination, and is currently on the Committee on Theological Education. In addition, there are PCUS representatives on the Board of Directors of the Fund For Theological Education: Dr. Jane Stitt and Dr. Jorge Lara-Braud.

3. The Council on Church and Race recommends that the Ethnic Church Leadership Fund be maintained at an annual level of $25,000.

Rationale—The above recommendation will enable two crucial objectives to be achieved:

a. It would make possible on-going support for candidates who enter programs of study with support from the fund to complete their training.
b. It would make possible long-range planning which is essential for effective leadership development.

4. The Council on Church and Race recommends that the Assembly adopt the resolution from National Capitol Union Presbytery regarding voting representation for citizens of the District of Columbia.

Rationale—The Council recognizes that God has called all of us to be good and responsible citizens and believes it to be our responsibility to remind the body politic of its duty to recognize the need of all of our citizens to be enfranchized and thus to fully participate in the privileges and responsibilities of American citizenship.

5. The Council recommends that a capital fund drive be initiated by the Assembly and that five (5) million dollars of that fund drive be designated as an endowment for the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People. Until the capital fund campaign begins, the Council recommends that the Mission Board be instructed to establish, as a high priority, the interim funding of the Martin Luther King, Jr. Fund at $200,000. per annum on a continuing basis, by the following methods:

A. 1) In accordance with the Mission Board's action, beginning in 1980, an annual special offering be taken for this fund on the third Sunday in October.

2) That 60% of the funds received annually be held in a permanent fund with the interest used to increase the fund and 40% of the fund received annually be used for current needs as defined in the guidelines of the fund. When the permanent fund reaches one million dollars, the interest from the fund may be used to respond to needs.

3) That the stewardship and funding of the Mission Board, the Presbyterian Foundation, and others active in promoting the fund-giving hold this need high before potential donors to expand this fund;

B. That ten (10) percent of the Witness Season Offering shall be designated annually for the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People in accordance with A.2 above.

C. Supplements, if needed to reach the target annual figure ($200,000.) shall be provided from general benevolent fund and/or Mission Board reserves in accordance with A.2 above.

Rationale—The 118th General Assembly mandated that a method for making the Martin Luther King Fund operative be presented to the 119th General Assembly. The Council believes the above recommendation would provide program money for the Martin Luther King Fund while plans for a capital fund drive are being developed.

HISPANIC-AMERICAN MINISTRY

6. Whereas large numbers of Hispanic Ameicans have been present within the bounds of the Presbyterian Church in the United States every since its beginning; and whereas efforts at ministry to and with this population have been made by the Presbyterian Church in the United States since 1887; and whereas the number of Hispanic American Presbyterians and Churches continues to decrease in spite of the dramatic increase in overall Hispanic American presence; and whereas the Council on Church and Race believes that the Presbyterian Church in the United States will be unfaithful to earlier generations of Hispanic American Presbyterians if this decline is allowed to continue; and whereas Hispanic American Ministry offers a fertile opportunity for an effective and vigorous combination of individual and corporate Evangelism, education, and action for justice; therefore the Council recommends that Presbyteries, Synods, and the General Assembly Mission Board develop positive, creative, and thorough ways to advance the cause of Christ by strengthening and extending Hispanic American Ministries and Churches, and that reports concerning these efforts be made to succeeding General Assemblies. the Council puts forth the following as particular concerns of Hispanic Americans:

a. As Presbyteries establish and raise minimum compensation standards for Teaching Elders the Presbyteries should be sensitive to the difficulties such standards may cause for small congregations of mostly low-to-middle-income people. The experience of many Hispanic American congregations is that minimum compensation standards are often impossible to meet without pastoral salary sustentation ("aid-to-field"). The result are pulpits which remain vacant for long periods, discouragement among potential Candidates for the Gospel Ministry among Hispanic Americans, etc. The Council believes that these problems afflict most ethnic Minority Ministries and that any Presbytery desirious of making meaningful steps toward a flourishing ethnic Minority component of its life, must be prepared to be flexible, creative, patient, and respectful in the matter of sustentation.

b. The Hispanic American Churches in Texas, especially, find themselves faced with a severe shortage of ordained Ministers who are skilled in dealing with the reality of Spanish, bi-culturalism, etc., while a major effort to recruit and educate Hispanic Americans for the Gospel Ministry is essential to the long-term solution of this problem. There is a strong feeling among many Hispanic American Presbyterians that an interim effort should involve some form of training and licensure of lay preachers. The Council concurs wholeheartedly in this judgement and urges the General Assembly to initiate a study of the highest priority which shall lead to recommendations to the 120th General Assembly for the establishment of some form of licensure of lay preachers.

c. The Council calls to the attention of the General Assembly the recently concluded Border Issues Consultation and the forthcoming United Presbyterian Church in the United States of America's Southwest Symposium on Hispanic Ministries as examples of the sensitivity and commitment which the Church should maintain. Hispanic Americans in the Southwest are particularly concerned about possible changes in U.S. and the Mexican foreign policy which might result in cynical exploitation of both Mexican Americans and Mexican nationals (through such things as the revival of the Bracero Program) in order to gain access to Mexican Petroleum and Natural Gas. The Council endorses the overtures calling for the formation of a joint PCUS-UPCUSA Border Issues Task Force, and looks forward to close corporation with that Task Force.

d. The Council calls to the attention of the General Assembly the undeniable fact that Spanish remains as a reality in the life of Southwestern Hispanic Americans and, indeed, that the use of Spanish appears to be increasing and spreading in the Southwest. The PCUS commitment to Ethnic Minority Ministry will almost certainly involve a commitment to literature and materials in Spanish, both original and translated. The Council notes that the majority Church might well benefit from the translation into English of certain theological works, worship aid, etc., which were originally written in Spanish.

7. The Council on Church and Race recommends that its manual be amended as follows:

a. ARTICLE IV. ITEM 1—That the sentence beginning with "Synod shall make nominations to . . ." through the end of Item 1 be deleted and the following language substituted: "On the basis of consultation with minority churches and agencies within their bounds, each of the seven (7) Synods shall nominate one (1) person directly to the Council and shall notify the Stated Clerk and the Council of nominees. The Council on Church and Race shall recommend four (4) persons directly to the Assembly for service on the Council. The GAMB shall nominate one (1) minority person from its membership for service on the Council. The Permanent Nominating Committee shall nominate three (3) persons for service on the Council."

b. That ARTICLE IV. ITEM 4, be deleted and the following language substituted: "If a member is absent three (3) consecutive meetings without written excuses, said member shall be dropped automatically from membership, and the Chairperson shall declare a vacancy on the Council."

8. The Council on Church and Race recommends that the 119th General Assembly authorize it to identify among current members the following categories:

1. Those representing Synod nominees.
2. Those representing Permanent Nominating Committee nominees.
3. Those representing Council recommendations. When a Council member retires, replacement shall be in accordance with Article IV of the operating manual.

The Council on Church and Race notes the report and response from the Committee on Assembly Operations on Office of General Assembly Guidelines which presents options for lodgment and funding of present OGA agencies and which further recommends the option which proposes moving the Committee on Women's Concerns, Council on Theology and Culture, and Historical Foundation to "appropriate division(s) of the Mission Board for funding and accountability." The Council on Church and Race has identified the following problems and difficulties with the report and its recommendations:

1. The Committee on Assembly Operations' recommendation appears to involve major restructure for which there is no clear or precise rationale provided, nor are the implications of such a restructure addressed. The changes in lodgment which are proposed should be considered only after a careful review and evaluation of each agency on the basis of its purpose and effectiveness. Present guidelines for OGA agencies provide such a review for the Council on Church and Race in 1981, at which point the Assembly would decide whether an affirmative need for continuation exists and how the purposes of the Council on Church and Race would best be fulfilled.

2. The Committee on Assembly Operations' recommendation appears to limit the nature and effectiveness of monitoring and advocacy. The Council on Church and Race firmly believes that its present lodgment with the Office of General Assembly was intentionally established as the most appropriate place for providing the Council with objectivity in relation to other agencies. Such objectivity is necessary in order to effectively carry out its instructions to monitor the justice of the organization in the area of Minority concerns. Advocacy for women and minority groups within the PCUS demands not only "direct access" to the General Assembly but also accountability directly to the highest court. The Council would be limited in the scope of its advocacy role for the whole church if it were lodged in a particular division of the Mission Board.

3. The Committee on Assembly Operations' recommendation appears to leave the issue of funding confused. Given the history of declining benevolences and rising per capita, what effect would shifting lodgment for the Council and others to the Mission Board have? Would the per capita tax be reduced? If so, what assurance is there that benevolences will rise accordingly? Would the Mission Board be able to absorb approximately $450,000 (the existing

budget of the four affected agencies) into its already tight budget? These and other questions require a solution. There is considerable concern in the church at large about present funding patterns, for example, Overture 79-12. The Committee on Assembly Operations' report is an attempt to respond to these funding pressures, but it poses no solutions. Rather it raises additional questions. A careful overall study is essential.

Therefore, the Council on Church and Race recommends:

9. That the 119th General Assembly adopt Option H from the Committee on Assembly Operations' report on OGA Guidelines, "Leave things as they are presently structured for management and funding," and;

10. That the 119th General Assembly establish a committee to study the feasibility of a single budget process for Office of General Assembly and the General Assembly Mission Board and, should it be feasible, recommend to the 120th General Assembly steps to be taken to implement such a process.

a. that the committee be composed of representatives from each of the affected agencies and at large members as follows:

Committee on Assembly Operations—1
Mission Board—5
Committee on Women's Concerns—1
Council on Church and Race—1
Office of Review and Evaluation—1
Office of the Stated Clerk—1
Council on Theology and Culture—1
Historical Foundation—1
At Large—5

b. that expenses for this committee be borne in the following manner: each affected agency shall fund its representatives; the Office of the Stated Clerk shall fund the at-large members.

c. that the paper and recommendations from the Committee on Assembly Operations regarding Office of General Assembly agencies be referred to this committee for information along with any proposals before the Assembly concerning patterns of funding.

11. The Council on Church and Race recommends that the 119th General Assembly direct the Mission Board to assume responsibility for coordinating and supervising Ethnic Minority advisory delegates to General Assemblies.

Rationale—The above task was traditionally done by BPLC with Mission Board funding. Since the 118th General Assembly did not, in its wisdom, see fit to continue funding BPLC, the responsibility for Minority youth advisory delegates needs to be lodged in the appropriate Division of the Mission Board. The Council feels that CASM and National Mission are fruitful possibilities.

COUNCIL ON CHURCH AND RACE

1980 Budget Request

Line Items	
SALARIES AND BENEFITS	
Professional Staff	$27,778
Secretarial Staff	12,355
OFFICE	
Rent	1,600
Telephone	1,300
Postage and Supplies	2,000
Printing	1,400
Meetings/Board Operations	17,000
Travel Professional Staff	2,500
Professional membership fees/publications	585
Pre Assembly/Assembly	2,000
Task Force Work Groups	5,350
Area Meetings	5,200
TOTAL	$79,068

REPORT ON THE CONSULTATION ON "PARTNERSHIP TOWARD A CULTURALLY PLURAL CHURCH: AN AGENDA FOR THE 1980'S"

PREFACE

The Council on Church and Race brings the report of the consultation on "Partnership Toward A Culturally Plural Church: An Agenda for the 1980's," to the Assembly with an awareness that a comprehensive report of this nature requires indepth study for implementation. Therefore, the Council would urge that the report be adopted in principle and direction, with the understanding that the Council, in partnership with appropriate agencies and courts, shall, as the need arises, recommend additional strategies for implementation to future Assemblies.

I. INTRODUCTION

The Consultation on "Partnership Toward A Culturally Plural Church: An Agenda for the 1980's", met at Montreat, North Carolina on November 9-12, 1978. We, as representatives of the various ethnic minority groups, the middle judicatories, the Mission Board, seminaries, and ecumenical partners at home and abroad have developed goals and strategies for an inclusive church faithful to the gospel of Jesus Christ and reflective of the rich diversity of God's people. We have committed ourselves to work toward these goals in the next decade.

As questions are raised about problems and possibilities for cultural pluralism and authentic partnership in the life of the Presbyterian Church in the United States, and, as answers are given, our essential theology is exposed.

What do we assume or presume in what we say? Is what we believe tested and validated by what we practice? For what goal do we seek partnership toward a culturally plural church? Is the culturally plural church enough? To what future is this reality going?

The Church of Christ is the advanced image of the new world and the new humanity. God sends the church into the world as the living manifestation of the love of God revealed in Jesus Christ. The "whole church" becomes the inclusive, culturally plural church. The "wholesome church" dissolves divisive practices which exploit ethnic, class, sex, and age differences. The "holy church" is the people of God becoming the living body of Jesus Christ and the temple of the Holy Spirit.

The Christian faith unites all Christians in a fellowship which affirms the worth and personhood of all people. Obedience to the Spirit of Christ puts every Christian under obligation actively to seek out and dismantle those systems and structures which undermine and subvert that truth about human worth and personhood. Therefore, we must be willing to deal with the structures which perpetuate our separateness by sharing empathetically each other's space, placing ourselves constantly under the obligation of contact, in obedience to the demands of Christ.

What is the nature of the world to which God sends the Church? It is a world of diverse nationalities, races, cultures, in which dress, food, dialect, and life styles are different. In the culturally plural church, there are diverse economic and class groups, sociopolitical perspectives and racial and sexual identities which accentuate the unique diversity of the life of the world. The Church of Christ has a larger ministry than that of sanctifying any status quo which supports racism, classism and sexism. The ethical plumb line by which our church will be judged does not allow for separation and the sin of categorizing people on the basis of color, class, sex, ideology or economic attainment. Rather we are judged by the standard Jesus himself enunciated in the parable of the "Wheat and the Tares." Jesus told his over-anxious and non-perceptive hearers to "let them grow together until the harvest." This does not advocate postponing making clear judgements of inappropriate behavior on the basis of love and justice. God affirms the total creation as good and we humbly confess, while dealing with the eradication of obvious evil, here and now, that God is the only one wise enough to judge people.

It is through the church that God wills to proclaim and demonstrate in the world unity through diversity, inclusiveness in the face of plurality, and love, liberation, justice, and peace through wholesome partnership. The principle of partnership requires a contractual and covenant relationship for cooperative participation in joint ventures wherein resources, rights, and responsibilities are shared to fulfill Christ's mission. Through partnership in the culturally plural church, creative and calculated risks have to be taken believing that God sustains the power of good over evil.

There are challenges within and without the church. "Partnership Toward A Culturally Plural Church," challenges the institutional church to make a correct reading of institutional infidelity, to go to the root of the power of alienation with the power of Christ, to alert people to oppression everywhere, to speak to another kind of life that is possible with the church providing the model of life and hope.

The Kingdom of Heaven is at hand. Shall we not prepare to receive it through Jesus Christ the Lord and Liberator?

Racism in the Presbyterian Church in the United States

Problem: While progress has been made, eradication of racism continues to be an unfinished agenda item, always standing in the way of our Church becoming a culturally plural church, where people of all races, cultures, and backgrounds can all join hands as sisters and brothers in Christ and realize the wholeness and unity of the church. Racism in the Presbyterian Church in the United States exists and continues whenever inequality based on racial differences is observed, presumed, or felt. Racism has prevented ethnic minorities from full and equitable participation in the Presbyterian Church in the United States; it has afflicted and impoverished the hearts and perspectives of the white majority; it has impeded the mission of the church; and it has contributed to profound social and economic injustices.

Goal: To work toward the eradication of racism of the majority constituents whereby in the future we begin to see:

1. The church flowing with peace and goodwill to all, offering the gospel's freedom and liberation, thereby allowing the fullest development of all the saints.
2. The church at worship with various ethnic groups worshipping together and sharing the richness of their respective cultures.
3. The church where people see each other as human beings mutually appreciative and interdependent and communicating without color consciousness.
4. The church not dominated by whites but truly inclusive without having to resort to quotas and tokenism.
5. The church having a profound impact on the social injustices now being especially experienced by ethnic minority groups, i.e. poor housing, unemployment, economic oppression, and poor education.
6. The church exemplifying grace and freedom so that people do not feel extraordinary pressure to compete and to prove themselves.
7. The inclusive church sharing within the community of faith and presenting a more positive witness for the world to see.
8. Social barriers removed in society at the church's insistence.
9. The decline in poverty and deprivation with shared concern for meeting the needs of people.
10. Mutual sharing of power and resources.
11. A new order, whereby we see God's coming Kingdom breaking into our midst.

There are positive driving forces, past and present, working toward the eradication of racism:

1. Teaching of Jesus Christ our Lord.
2. Some church leaders who are sensitive and desire change.
3. Actions and public policy statements of the General Assembly.
4. Growing coalitions of diverse peoples at all levels of the church committed to eradicating racism.
5. Acknowledgement of the existence of racism by some whites and openness to action-oriented dialogue.
6. Pressures of our times.
7. Powerful and moving stories of oppression and the ongoing struggle for freedom and liberation.
8. Visibility and influence of the church universal.
9. Culturally plural interpersonal experiences at the Presbytery, Synod, and General Assembly level.

There are restraining forces blocking our efforts to eradicate racism:

1. Unorthodox theological assumptions.
2. Retreat to a false doctrine of the spirituality of the church.
3. Past history of the church.
4. Lack of curriculum material, preaching, officer training, and media that addresses racism.
5. Pride.
6. Inertia.
7. Ignorance.
8. Tradition.

9. Fear.
10. Social and peer pressure.
11. Isolation.
12. Lack of commitment.
13. Inequitable distribution of economic resources.
14. Insecurity.
15. Some leadership in the church.
16. Mood of the times.
17. Resistance to change.
18. Refusal to give up power.
19. Examples which reinforce racist attitudes.
20. Systems (economic, political, social, and ecclesiastical) with a racist bias.

II. CHURCH DEVELOPMENT

Toward A Culturally Plural Church: Mutuality in Mission

Problem: In the light of the problems addressed in this whole report, it is timely to assess our commitment and enthusiasm to develop new congregations, and to reassess the mission of existing congregations as we meet this growth period in the Sun Belt. The New South will see not only great numbers of white immigrants, but also many Blacks who are returning to the South, plus persons from many diverse cultures and economic levels the world over who will be calling the Sun Belt their new home. The danger is that the Presbyterian Church in the United States will limit itself to the suburban growth patterns of the last 25 years which concentrated almost exclusively in the white affluent community. Beyond the new church development phenomenon, there is the danger that the church growth of presently existing congregations will be restricted to homogeneous, exclusive patterns. The need is to validate and affirm ethnic/cultural entities in the Presbyterian Church in the United States as expressions of faith and instruments of mission, while at the same time working toward cultural pluralism in the whole denomination and in local congregations.

Recommendation #1 — That the Assembly adopt the following goal:
Goal: By December 31, 1989, the Presbyterian Church in the United States will be a denomination in which:

1. Presently existing ethnic and economically disadvantaged congregations will be vital and strong.
2. New ethnic congregations will have been developed.
3. All congregations will be more open, authentically inclusive, and focused on mission.

Redevelopment of Congregation

Objective 1: The first priority is to strengthen existing ethnic congregations by working at Presbytery, Synod and General Assembly levels.

a. By 1980-81, the Mission Board, in partnership with Presbyteries and Synods should provide models, finances and ethnic minority personnel whenever possible for the redevelopment of ethnic minority congregations which reflect such a need.
b. By 1982, the Mission Board, in partnership with Joint Educational Development, (Shared Approaches) should provide a variety of church educational materials for the Christian Education needs of Hispanics, Asians, Native Americans, Blacks, and others in their respective languages as needed. (Lower economic and disadvantaged groups should also be considered.)
c. By 1982, the Mission Board should have developed, with 25 Presbyteries and local congregations, experimental models of ethnic and class family exchanges at the congregational level (involving minority and majority congregations) to help strengthen culturally pluralistic Christian experiences. These experiments should be filmed and promoted throughout the denomination as models for mission.
d. By July, 1979, the Mission Board should begin preparing a demographic profile (periodically updated) on the socio-economic distribution of minorities within the geography of the Presbyterian Church in the United States. This will inform Presbyteries where new ethnic ministries and/or churches could be established in cooperation with the Presbyteries of the United Presbyterian Church, where possible.
e. By 1985, the Mission Board should make available a significant portion of the mission budget of the Division of National Mission (and Presbyteries be asked to do the same) for the redevelopment of existing ethnic minority churches and for new ethnic minority church development.
f. Encourage the Korean Pastor's Council of the United Presbyterian Church to cooperate with the Presbyterian Church in the United States' Asian Pastors in developing training materials and

procedures, and devise other ways to enable Asian churches to become more vital by January, 1989.
g. The Council on Theology and Culture should prepare a position paper which addresses the following question:
In light of biblical, theological and historical data, as these data pertain particularly to the Presbyterian Church in the United States, how can affirmations of cultural ethnicity as the basis for existing congregations and future congregations be validated?
The position paper should be presented to the 1981 General Assembly.

New Church Development

Objective 2: The second priority is to develop new ethnic congregations by working at Presbytery, Synod and Assembly levels.

a. The Mission Board, in partnership with Presbyteries, should prepare a plan to support ethnic minority new church development by providing up to one-half the program cost of each new church development for its first five (5) years, (Presbytery to provide one-half of the cost) and seek funds at the 1980 General Assembly.
b. The Mission Board should, by September, 1979, in cooperation with the United Presbyterian Vocation Agency develop a list of available, experienced, ethnic minority church professionals with appropriate background and language skills who could be referred to Presbyteries seeking leadership for ethnic minority new church development.
c. The Council on Church and Race should, in partnership with Presbyteries, Synods, and the Mission Board, draft models of committees (such as Presbytery Committees on Church and Race) so that models might be incorporated into Presbytery manuals by 1982.

Recommendation #2—That by 1980, the Mission Board develop a plan to:

Assist the denomination to commit itself and its resources to move toward developing inclusive congregations of all of God's people, (regardless of race, social class or nationality) and to engage in mission together while maintaining the cultural integrity of each member.

Objective 1: The Mission Board, in partnership with Presbyteries should devise strategies for developing congregations able to reach all of the people in the area served by the Presbytery, and to enlist God's people in mission regardless of nationality, class and race.

a. Urge Presbyteries to develop and make use of the leadership of ethnic minority persons in white churches.
b. Utilize demographic information and make it available to Presbyteries and Synods.
c. The Mission Board, in consultation with the Council on Church and Race, should set up multi-cultural teams to visit Presbyteries.
d. The Mission Board should, in partnership with Presbyteries, develop alternative models for new congregations, models other than the costly suburban growth model.

Objective 2: Congregations will need assistance in becoming more open and authentically inclusive with a specific mission focus.

a. Encourage predominantly white congregations in culturally plural communities to employ appropriate minority staff.
b. Develop models and procedures for congregations to establish partnership with their communities in such areas as housing, employment, education, and health care services.
c. Provide resources from the Presbytery which will enable the congregations to keep a "self-study" or "church data form" updated and current for guidance in determining mission goals.

Objective 3: The consultation feels strongly that in giving such spiritual oversight to churches as required in the *Book of Church Order,* the Presbytery should:

a. Encourage all congregations (new and old) to evaluate their progress toward the goal of inclusiveness and to assess their own and others' experiences in seeking to be culturally plural and inclusive.
b. Establish multi-racial teams from Presbyteries to help in implementation of the mission plan.
c. Help sessions to gather data in the community and to assess it.
d. Develop procedures that assure ethnic minority and economically disadvantaged voices in, and impact on, Presbytery decision-making.
e. Provide a procedural manual for ethnic minority and economically disadvantaged ministries of the Presbytery level.

III. INCLUSION OF MINORITIES

Recommendation #3—The consultation feels strongly that there is a critical need to design a plan for the inclusion of minorities at various levels of boards, agencies, and courts as staff persons and committee members. The plan should include the following initiatives:

a. Beginning at the Middle Judicatory Staff Consultation in December, 1979, develop a process for including minorities leadership in church courts.
b. The Minority Staff Team should work with mid-judicatory staff to identify present and potential ethnic minority leadership by 1980, and establish a data bank for sharing this information with other judicatories. The Minority Staff Team should work with middle courts in developing goals and strategies for equipping the identified leadership.
c. The Synod of Red River's Mexican American Coordinating Council should take initiative in determining, by September, 1980, what training materials are needed in Spanish to adequately train Hispanic leadership for effective participation in courts and committees.
d. A partnership effort between the Mission Board, Presbyteries, and Synods should provide, by January, 1980, a data bank of minority leadership resources which would be coordinated and maintained by the Council on Church and Race.
e. The Council on Church and Race, in partnership with the Committee on Women's Concern, should devise a plan by January, 1980, to encourage minority women to be involved in the women's concerns movement(s) in order to gain expertise and knowledge about the system.
f. The Mission Board should see that the *Book of Church Order* is translated into Korean and Spanish by May, 1980.
g. The Mission Board should collaborate with the Council on Church and Race to intensify efforts to develop and implement strategies to assure minority participation on courts and committees.
h. The consultation feels strongly that the provisions in the *Plan of Union* requiring each court level, Presbytery and above, to have a committee on representation be added to the *Book of Church Order*. The Council on Church and Race should develop a strategy for its passage in order to ensure the inclusion of minorities on courts and committees.
i. Enable Hispanic and Indian people to participate in church and community in light of their skills, education, and professional training.

IV. EDUCATING FOR A CULTURALLY PLURAL CHURCH

Recommendation #4—Court structures are presently designed to reflect the viewpoint and values of the dominant group. Consequently, others are unable to contribute toward shaping a viewpoint which expresses cultural pluralism.
The consultation feels strongly that there must be fashioned, with justice and integrity, court structures which intentionally recognize, affirm, and include cultural pluralism as an integral part of their structure.

Objective: During 1980-82, there should be a major effort made to sensitize the Presbyterian Church in the United States' court structures and constituencies to cultural pluralism through the following activities:

a. The 1980 Middle Judicatory Association theme be ethnic minority concerns.
b. The 1980 General Assembly meeting have the theme: "Mission for the 80's: Toward A Culturally Plural Church."
c. In the period 1980-82, all middle judicatories address this theme at a plenary meeting.
d. The Women of the Church be requested to make this theme a focus for programs one year in the period 1980-82.
e. This theme be reflected in the General Assembly Mission Board and Montreat programming and funding during 1980-82, including Witness Session 1982.
f. During 1980-82 church school, liturgical, and other materials should be written and identified to reflect this theme.
g. The curriculum of seminaries and the Presbyterian School of Christian Education should include ethnic minority concerns.
h. By 1982, all courts of the church beyond the session should be providing structures through which ethnic minorities can find identity within and impact the system of the Presbyterian Church in the United States.
i. By 1980, the middle courts and the General Assembly should provide for the development of ethnic councils as needed.

j. By 1982, every court level should have established a responsible agency for ethnic minority concerns.
k. By the end of 1980, the Mission Board should have developed an Asian Presbyterian Council to keep the Asian agenda before the church through the Council on Church and Race and to provide a forum for communication across ethnic lines. (Note: The Council on Church and Race has already undertaken this effort.)
l. By 1981, resources which affirm various cultural forms, traditions and heritages should be available to the Presbyterian Church in the United States at all levels for enriching its life and worship.
m. The Mission Board should identify, develop and/or gather multi-cultural resources and develop means for publicizing and distributing them.
n. Every possible occasion for cooperation with the United Presbyterian Church in this arena should be sought and exploited.

Problem: The Presbyterian Church in the United States' seminaries are structured and designed to train white, middle-class students for white, middle-class churches.
There is a lack of pre-seminary training in the related field of economics, social psychology, sociology, anthropology, and education.
There is a lack of flexibility in the seminaries for meeting the needs of a culturally plural church. (e.g. Afro-Americans, Asian Americans, Hispanic Americans, Native Americans).
There is a lack of strategy for recruiting and training of all leadership in a culturally plural church.
There is an erroneous assumption that the content of European theology and theological training are applicable to and normative for all cultural experiences.
Not all people are considered to be equally part of God's Kingdom. Intellectually this may be affirmed, but practice bears a different fruit. Those with a different ethnic heritage are considered "second class."

Needed Change: We need an action-oriented affirmation in the seminaries that all of us have a share in God's plan and that when one of God's children suffers, we all suffer. People who are ministers in our churches need to have an understanding of cultural pluralism as they leave seminary and go to individual congregations.

a. The Council on Church and Race should work with each of the seminaries to set up consciousness-raising or awareness-training sessions as a regular part of the curriculum, and find a contact person who will take the responsibility in each of the seminaries for the planning. These people should be brought together for strategy development and planning with members of the Council on Church and Race with the mechanics committed to paper. Since our seminary communities have few ethnic minorities, it will be necessary to have members of the Council on Church and Race or some other ethnic minority persons provide leadership in these training sessions.
b. The Council on Church and Race should develop recommendations to the Mission Board for assistance with the funding and for utilization of any expertise and resources available at the Mission Board.
c. We need to develop a design for leadership education for a pluralistic church.
d. We should seek ways to reconstruct the faculty composition, administrative structures, and curriculums of our theological seminaries so that the content would emerge out of, and be relevant to the cross-cultural experiences of the people in context and style, and be judged in light of the biblical tradition.
e. We need to ensure continuing education and cross-cultural training for professors in seminaries and for other clergy and laity.

To attain our goals, we will need to develop educational materials and strategies that:

a. Emerge out of the cross-cultural experiences of a plural society,
b. Enable ethnic communities to celebrate their cultures,
c. Fulfill Christ's mission for His church and people,
d. Enable the ethnic congregations of our culturally plural church to be themselves for an evangelistic thrust into their communities,
e. Encourage the development of culturally plural congregations.
f. We need to develop constitutional flexibility for requirements for candidacy in a culturally plural church.

V. THE CHURCH AND ECONOMIC AND SOCIAL JUSTICE

Problem: Christians are largely without an understanding of stewardship which recognizes all things and beings as holy, related to God and to each other. Therefore, social and, specifically, economic justice is lacking among God's children. Having forgotten whose the world's resources are, having forgotten that people in another place or circumstance are no less human, no less God's creation than we, we have neglected to provide adequate nutrition, housing, access to education and health care and meaningful work in community, that are rights for every person. As recipients of the grace of Jesus Christ, we should know that, but we forget and fail to advocate and act on behalf of all of God's children. We need to begin working as a church for a biblical understanding of stewardship and toward economic and social justice for all. The consultation feels strongly that a high priority for us ought to be that of strengthening the Martin Luther King, Jr. Fund for Economic Self Development of Minority People of the Presbyterian Church in the United States.

The General Assembly has asked the Mission Board to propose a way to provide at least $1,000,000.00 for the Martin Luther King, Jr. Fund for the Self Development of Minority People. If the Mission Board proposed to provide that amount designating a part of the annual Witness Season Offering, it will take a long time unless most of the Witness Season Offering is used for building this fund. If the Mission Board proposed to provide it as part of the Capital Funds Campaign, some say the church won't give to the campaign. The need is for capital gifts.

We should work toward the following goals:

a. A minimum of $1,000,000.00 in the fund by June, 1982 through the Capital Funds Campaign, so that approximately $50,000.00 annually from interest can be used by the church in addressing economic justice concerns of minorities.

b. A continuing effort to build the fund by 1987 to $5,000,000.00 thus making approximately $250,000.00 available annually for this ministry.

c. A major priority of the Mission Board, Presbyterian Foundation, and other Presbyterian-related foundations should be the building of this fund to $5,000,000.00.

d. Synod and Presbytery Minority Task Forces should write or call Mission Board members illustrating the need, urging strong action. They should also communicate with Presbyterian foundations and other foundations, and through Synod and Presbytery communicate to the General Assembly.

Problem: Our Church needs to become thoroughly knowledgeable about the economic inequities that exist between people locally, nationally, and internationally. In light of the Mission Consultation's emphasis on justice, we need to be aware of and willing to examine our own contributions to the inequities and a commitment to work for change so that the world's resources may be enjoyed by all of God's children, nationally and internationally.

International Arena

a. We need to sensitize the Mission Board to the need for social and economic justice to be implemented as a major priority in its work in International Mission.

b. The Mission Board, in its work in International Mission, should move forcefully in the direction dictated by the Gospel (Luke 4: 16-21).

c. The Mission Board's role in International Mission should be carried out, undergirded by a firm theological perspective that addresses social and economic justice in a global context.

d. It should always operate on the basis of partnership with other divisions, and with ethnic minorities in the church through the Council on Church and Race, etc.

e. The Council on Church and Race should develop recommendations to future General Assemblies and the Mission Board to address these concerns.

f. We need to enter a new partnership with Christians in other parts of the world to assist us in dealing with economic and racial injustice.

Problem: The Presbyterian Church in the United States is a largely white, middle-class, southern American church in a world of color, poverty, and diversity. The Presbyterian Church in the United States' members are and will continue to be threatened by and fearful of changes coming. We need the help of Christians in other parts of the world to cope with and rejoice in God's activity in the world.

a. We need speedy and radical change in our understanding of International Mission so that the Presbyterian Church in the United States can develop a multi-court strategy to identify our needs and places where a major mission presence from Christians elsewhere in the world could help us understand economic and racial injustice and respond as disciples of Christ.

b. Synods and Presbyteries should begin work immediately with the Mission Board in identifying "mission opportunities" in which persons from other countries could speak to us

about racial and economic injustice, and in partnership, develop strategies consistent with the Gospel for overcoming injustices in this country and globally. Minority people should be integral to this planning.

c. We should request the Mission Board to finance missionaries to this country to assist us in this in the same way as we finance missionaries overseas with an appropriate partnership in funding by the church in the situation in which they serve.

d. The Council on Church and Race should recommend such a plan to the General Assembly.

e. We need to display clearly to the denomination the problem of its economic captivity, its preachers who are not willing or free to speak out because they are economically dependent on the church, its failure to act and speak with integrity on issues of economic justice, so that it can become a church not afraid to lose members on behalf of faithfulness to the gospel, a church not intimidated by budget reductions.

Minorities are disproportionately unemployed in this economic system. Not only are they last hired and first fired, they are also the last to be reached by most federal training programs. We need to seriously explore the possibility of creating non-profit corporations to train minorities for useful and meaningful work in community at the Presbytery and Synod level.

f. The Mission Board should share models of non-profit corporations that have proven effective.

g. The Church has not made a priority commitment, validated by staff and funding, to work for social and economic justice. In line with the Mission Consultation, we need to make economic and social justice a priority of the denomination.

h. The Council on Church and Race should recommend to the General Assembly that economic and social justice be given a priority status within the church on a par with world hunger.

i. We should create a special task force on economic and social justice made up of persons across the church.

j. We need to educate and encourage church members to use their talents and influence economically and politically on behalf of the poor.

k. We should locate and provide enabling resources for economic development in the areas of need.

l. We need to educate the church about the social, economic and racial factors which cause an inordinate number of Hispanic-Americans and other ethnic minorities to be arrested and incarcerated and work to remove the social causes of the crime.

To deal with these issues, there are a number of things we can do:

a. The Mission Board should develop films and videotapes presenting the concerns of economic and social justice for use in the local church.

b. We should work toward economic justice through more equitable distribution of wealth to alleviate the disparity between "the haves and have nots."

c. Judicatories and the General Assembly should change investment policies of their agencies and foundations relative to financial deposits in banks and lending institutions and investments in stocks and bonds to take account of social responsibility as well as fiduciary responsibility.

d. Judicatories should seek persons for employment at all levels who qualify and remunerate commensurate with skills, regardless of race, creed, color, or national origin.

e. Judicatories and the Mission Board should buy services from minority enterprises.

f. Judicatories should be actively engaged in and supportive of Project Equality locally. We need to provide all judicatories with the Buyers' Guide from their respective areas.

g. Not enough persons within the Presbyterian Church in the United States involved in full-time ministry have the skills necessary to develop ministries to relieve the effect of economic and social injustice.

h. We need to train 10 persons specifically for social ministries, as well as develop a training program to include working in functioning social ministries, with specialized classroom training in the principles and practices of social ministry.

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HISTORICAL FOUNDATION OF THE PRESBYTERIAN AND REFORMED CHURCHES

The Historical Foundation of the Presbyterian and Reformed Churches, Incorporated, makes the following Annual Narrative Report to the 119th General Assembly of the Presbyterian Church in the United States, meeting in Kansas City, Missouri, May 22, 1979.

The Historical Foundation is located in Montreat, North Carolina, and serves as the official depository for records of the Presbyterian Church in the United States. It also collects, preserves, and promotes the use of other materials which make possible the study of the history of the Presbyterian and Reformed Churches of the world, with special emphasis on the southern part of the United States.

1. **Administration.** During the sabbatical leave of absence of our Executive Director, Dr. Kenneth J. Foreman, Jr., Mrs. Mary G. Lane, senior staff member and Research Librarian, has been carrying out all the duties and responsibilities of that office as Administrator.

We have elected Dr. Jerrold L. Brooks of New Orleans, Louisiana, to serve as Administrator beginning February 1, 1979, and for a three-year term as Executive Director beginning August 18, 1979. We also elected Mr. Arthur E. Eve, Jr., to serve as Treasurer until August 18, 1979.

2. **Operations.** The Historical Foundation continues to serve a broad constituency. General Assembly funding through the Committee on Assembly Operations has now reached the point at which we are able to have the minimum essential professional staff necessary to process the volume of records which the church produces, and to continue to work down the backlog of vital historical materials accessioned when funds permitted their housing but were not enough to cover cataloging them for good access and easy use.

Some idea of the wide use made of the Historical Foundation's materials can be seen from the following Annual Statistical Report:

THE HISTORICAL FOUNDATION

STATISTICAL REPORT
JANUARY - DECEMBER
1978

1976	1977	1978	
8,988	9,308	8,372	Visitors
5,002	4,405	3,158	Visitors assisted
9,662	11,138	10,763	Correspondence handled
2,815	4,456	3,933	Research projects assisted for

	1976	1977	1978
inquirers by mail or telephone	1,590	2,997	3,250
assisted for researchers present	1,225	1,359	683

26,817	21,262	27,172	Catalog cards typed
38,520	45,496	43,625	Information items distributed
104	442	221	Archival materials processed, linear feet
11	11	15	Rolls of microfilm produced (avg 1100 pp per roll)
561	312	9	Shelves of books cleaned
62,704	68,584	55,242	Copies provided, sheets
14	20	1	Entries supplied to National Union Catalog of Manuscript Collections
			Accessioned or Checked in:
113	417	122	Archival material (linear feet)
555	672	522	Bound volumes
4	4	8	Calendars
305	1,104	601	Church court minutes, bound units
865	78	2	College catalogs
3	46	1,913	Films and slides
212	370	610	Local Church Bulletins, annual volumes
56	89	89	Local Church directories
1,931	2,671	2,276	Local Church histories
68	45	61	Local Church History binders
45	116	215	Local Church newsletters, annual volumes
3	5	55	Maps
19	387	8	Microfilm rolls
268	23	52	Museum items
272	667	200	Pamphlets
1	26	17	Periodicals, individual
161	478	222	Periodicals, year volumes
2,305	3,285	3,279	Photographs
48		19	Posters
134	169	161	Printed or mimeographed documents
13	17	4	Scrapbooks
79	19	88	Sessional records, volumes
81	76	74	Tapes (magnetic) and discs
16	20	9	Institutes and Training Programs attended
25	16	22	Professional meetings attended
33	34	43	Other institutions visited
3		8	Prizes awarded
1	3	8	Plaques awarded

Additional light on the work of the Historical Foundation is found in the pages of the *Historical Foundation News*, which goes to a wide audience, including every ordained minister in our three cooperating denominations.

3. **Building Addition.** As every visitor to the Historical Foundation knows, and as the General Assemblies of 1972 and 1973 emphasized, this part of the General Assembly's responsibility is at least ten years overdue for an adequate building addition. There has been no construction, and no fund-raising for a building, since 1953—twenty-six years, a period in which substantial capital funds campaigns for General Assembly agencies were conducted without provision for this aspect of the General Assembly's work.

In response to the action of the 1978 General Assembly, we are now reviewing our building plans, which will be based on a 1978 staff study of the expected flow of church records into the Historical Foundation for the next thirty-five or forty years, and on the best professional advice of archivists and architects as to our physical needs during that period of time. We hope to have detailed estimates by the date of the meeting of the General Assembly.

4. **Recommendations:**

1. That this Annual Narrative Report of the Historical Foundation of the Presbyterian and Reformed Churches be approved.

2. That the Audited Financial Reports of the Historical Foundation of the Presbyterian and Reformed Churches for calendar 1978 be approved.

3. That the intention of the Historical Foundation Board to provide adequate new space, integrated with an updated Spence Hall facility, be approved, and that the Board be authorized to secure funds for the needed construction, furnishings and equipment from interested friends and foundations as soon as practicable, and that the General Assembly commend this overdue project to her people's prayers and concerned interest.

Dr. Frontis W. Johnston,
Chairperson

The Audit of the Historical Foundation is reproduced in a Supplement to the Minutes that may be ordered without charge from:

The Central Treasurer
341 Ponce de Leon Ave., N.E.
Atlanta, Georgia 30308

REPORT OF THE JOINT COMMITTEE ON PRESBYTERIAN UNION

The search for a plan to reunite the two major bodies of the American Presbyterian family has moved forward in a variety of ways during the past year.

1. The Joint Committee on Presbyterian Union expresses appreciation to the presbyteries, boards, agencies and individuals in both denominations who have studied the third draft of *The Plan for Reunion* and have given the Joint Committee numerous suggestions for improvement with respect to both substantive changes and editorial amendments. The Joint Committee has appointed an Editing Committee which is undertaking a careful review of each suggestion. The Joint Committee is also writing a "Book of Service" for possible inclusion in a future draft of *The Plan for Reunion*, based in part on the present United Presbyterian "Directory for Worship" and the Presbyterian, U. S. "Directory for Worship and Work".

2. Extensive joint and cooperative work between the two denominations is developing at the level of the General Assemblies, as well as at synod, presbytery and local levels. We are encouraged by the increasing emphasis upon this approach of mutual mission and the discovery being made in a number of overlapping areas that we can bear more effective witness by working together. The Joint Committee expresses its appreciation for the work of the Joint Strategy Committee of the General Assembly Mission Board (PCUS) and the General Assembly Mission Council (UPCUSA), with which we are in continuing conversation.

3. We are encouraged by the increasing number of union presbyteries (there are presently 10) in areas where we have already been working together and find that presbytery responsibilities can be performed more effectively in union.

4. The rising level of consciousness with regard to the divided nature of American Presbyterianism and the growing awareness and acquaintanceship between us is a source of encouragement. We are grateful for the success of the Consultation on Presbyterian Union which took place in Louisville, Ky., August 23 - 25, 1978, in which several hundred persons, representing a cross-section of both denominations, came together to share insights into our similarities and differences, our heritage and hopes. We acknowledge with appreciation the leadership provided in that Consultation by Dr. J. McDowell Richards, Dr. James I. McCord, Rev. Edwin C. Townsend, and the Stated Clerks of the two General Assemblies.

5. The Joint Committee has committed itself to make contact with those individuals and non-official groups most affected by or concerned about union, whether opposed or favorable. We are entering into a new level of dialogue with persons representing a variety of perspectives in both denominations. In this connection, and in response to their request for conversation, we are holding discussions with representatives of the Covenant Fellowship of Presbyterians (an organization of Presbyterian Church, U. S., members), and have invited two of its members to the next regular meeting of the Joint Committee. We look forward to additional conversations with similar groups during the coming year.

6. Acting upon the recommendation of the Joint Committee, the 1978 General Assemblies of both denominations authorized the reappointment of the Joint Committee, reducing the Committee's size and including in its membership representatives of the former Women's Task Force. We give thanks to God for the dedicated work of those who have served on the Joint Committee and its Task Forces up through the 1978 meetings of the General Assemblies. The new Committee has undertaken its work with gratitude for the accomplishments of those who have gone before us and with renewed commitment to the task which lies ahead. The members of the newly appointed Joint Committee and Joint Minority Task Force are as follows:

PCUS	UPCUSA
James E. Andrews, Atlanta, Ga.	Robert Adcock, Fort Worth, Tex.
W. Scott Barnes, Columbia, S. C.	Eloise D. Allen, Philadelphia, Pa.
Caroline Beaird, Shreveport, La.	Rosemary L. Dodson, Pittsburgh, Pa.
Lawrence W. Bottoms, Atlanta, Ga.	Arthur R. Hall, Bethesda, Md.
Jane Krauss Jackson, Louisville, Ky.	Robert C. Lamar, Albany, N. Y.
Charles E. S. Kraemer, Charlotte, N. C.	Clinton M. Marsh, Atlanta, Ga.
William S. McLean, Little Rock, Ark.	William S. Mercer, Atlanta, Ga.
J. McDowell Richards, Decatur, Ga.	Benjamin C. Parks, Naples, Fla.
Deedie Simmons, Jacksonville, Fla.	Maxine Pettit, Harrison, Ark.
Robert B. Smith, Midland, Tex.	William R. Phillippe, Pittsburgh, Pa.
J. Randolph Taylor, Charlotte, N. C.	Wilmina R. Smith, St. Petersburg, Fla.
Abraham Torres, Austin, Tex.	Lois H. Stair, Deerfield Beach, Fla.
Patricia Gill Turner, Washington, D. C.	Phyllis Todd, Topeka, Kan.
Sidney West, Batesville, Ark.	William P. Thompson, New York, N. Y.

Benjamin Canales, Houston, Tex.
Ms. Patsy Granger, Richmond, Va.
Elias Hardge, Atlanta, Ga.
William H. Jones, Mobile, Ala.
James H. Costen, Atlanta, Ga.
Rudolfe L. Guerrero, San Antonio, Tex.
Kermit E. Overton, Philadelphia, Pa.
George M. Wilson, Danville, Va.

7. The Joint Committee looks forward to the experience of mutual acquaintance which will take place between commissioners to the two General Assemblies meeting concurrently in Kansas City, Mo. Members of the Joint Committee will be available to commissioners and others during the Assembly sessions and are open to and interested in recommendations, questions and comments regarding the search for Presbyterian reunion.

Recommendations:

1. **That the General Assemblies affirm again our resolve to "seek a plan for the reunion of the two Churches."**
2. **That the General Assemblies express their appreciation to those agencies, councils and judicatories which have responded to the General Assembly actions encouraging further joint work throughout the two denominations.**
3. **That the General Assemblies continue the Joint Committee on Presbyterian Union and the Joint Minority Task Force.**

Respectfully submitted,
Robert C. Lamar
J. Randolph Taylor
Co-Chairpersons

REPORT OF THE AD INTERIM COMMITTEE ON CHURCH PROPERTY

The Ad Interim Committee on Church Property was established by the 115th General Assembly in response to numerous requests for assistance to particular churches and presbyteries involved in, or threatened by, civil litigation over property belonging to the congregations of the denomination.

At the expiration of the original three-year life of the committee, the 118th Assembly continued the committee for an additional three years.

The committee has not found it necessary to meet during the past three years. During that period the committee has continued to maintain, in the office of the Stated Clerk of the General Assembly, a resource file of legal briefs, pleadings and decisions on church property cases. Individual members of the committee have served as resource persons, and in some cases provided professional consultation, in particular cases.

Continued review of the current legal situation has been maintained, including a review of recent decisions and articles in legal journals. The committee will review the need for a meeting later this year when decisions have been reached in a number of cases currently before the courts.

J. Gaston Williamson
Chairperson

REPORT OF THE AD INTERIM COMMITTEE FOR THE CONSULTATION ON CHURCH UNION

The Ad Interim Committee for the Consultation on Church Union reports to the 119th General Assembly that it has continued, as previous assemblies have directed, to seek with representatives of the other nine denominations participating with us in the Consultation an acceptable basis for a united and uniting church which shall be truly catholic, truly evangelical and truly reformed. In all its activities, the Ad Interim Committee has worked closely with the representatives of the United Presbyterian Church in the U.S.A. in the Consultation, and has found this joint approach to be a source of strength both to the Ad Interim Committees of the two churches and to the Consultation as a whole.

We report with joy a growing measure of consensus emerging within the Consultation on matters about which Christians have long been divided, especially in matters of Christian Faith and Doctrine. This emerging theological consensus is expressed in the 1978 booklet, *In Quest of a Church of Christ Uniting*, chapter 1 through 6. Moreover, some progress has been made on the even more difficult issue of "Ministry," judging from the Consultation Plenary sessions recently concluded in Cincinnati on March 6-9, 1979. Further consideration of this issue will be undertaken at a plenary to be held in February, 1980.

The pilgrimage toward Christian unity, however, requires patience and perseverance. In the Consultation, we have described this pilgrimage as "living our way toward union." We are optimistic about the results of this process, but would urge that we neither be impatient nor lose heart. The progress is sound and good.

Much of the work of the Consultation is done in commissions and task forces operating between plenary meetings. These groups are: The Executive Committee, the Committee on Generating Communities, the Commission on Interim Eucharistic Fellowships, the Commission on Middle Judicatory Concerns, the Theology Commission, the Commission on Worship, the Task Force of Persons with Disabilities, and the Women's Task Force. Members of this church serve on each of these bodies with great distinction, several in major leadership roles. Our own Dr. Rachel Henderlite continues to serve, at this time, as president of the Consultation on Church Union.

In all of these relationships, the Assembly's Ad Interim Committee has sought both to represent faithfully to others that which is precious in the Reformed tradition and the experience of this Church, and to be open as well to the rich gifts and experiences of others. We have found that we have much to give out of our heritage, and we bear witness that it has been gratefully received in the Consultation. We also have learned to appreciate and to receive the varied gifts of the Spirit which are given to others, and which are brought by them to the Consultation for the common good. What the Consultation seeks is not uniformity but unity, not bigness but wholeness, not corporate mergers but the quest for a church which nowhere now exists in its fullness — that is: a Church truly catholic, truly evangelical, truly reformed.

In 1974, the Consultation asked each of the ten participating denominations officially to recognize one another's members. Our General Assembly approved the Affirmation on the Mutual Recognition of Members in 1975. At its March, 1979 plenary, the Consultation on Church Union asked each of the participating churches to consider taking certain additional steps following on the Mutual Recognition of Members. Attached hereto, as a part of this report, is a paper entitled, "Beyond Affirmation to Action," which conveys that request of the Consultation.

The Ad Interim Committee for the Consultation on Church Union recommends to the 119th General Assembly:

1. **That the Ad Interim Committee be continued; and that the General Assembly reaffirm its intention to seek through the Consultation on Church Union a Church truly Catholic, truly Evangelical, truly Reformed.**

2. **That the General Assembly receive with appreciation the paper of the Fourteenth Plenary of the Consultation on Church Union entitled, "Beyond Affirmation to Action: Manifesting the Mutual Affirmation of Members," together with the Resolution on "Beyond Affirmation to Action" and refer these documents to its Ad Interim Committee for the Consultation on Church Union with instruction that the Ad Interim Committee study the documents, in cooperation with the corresponding committee of the United Presbyterian Church in the U.S.A., and bring to the 120th General Assembly recommendations for action responsive thereto.**

REPORT OF THE TASK FORCE ON HIGHER EDUCATION

The Task Force on Higher Education has spent 1978 in preparation for the first year of the Special Emphasis on Higher Education. During 1979, two important activities will initiate this period of study and action within our denomination, strengthening the ties of shared commitment between local congregations, middle judicatories and persons involved in higher education. First, a portion of the 1979 Women of the Church Birthday Offering will establish a Higher Education Challenge Fund to stimulate new projects in church ministries in and with higher education. Second, the National Congress on Church-Related Colleges and Universities will enable the Task Force, working with representatives from Presbyterian colleges and middle judicatories, to carry out its task of defining criteria and guidelines for relating colleges and the Presbyterian Church, U.S. In both of these activities, the members of the Task Force on Higher Education earnestly desire the attention and support of the General Assembly and its constituent members.

In planning for and carrying out the activities of the Special Emphasis, the Task Force has been supported and strengthened by the addition of these members of the Synod Advisory Committee, designated during 1978:

Synod of Florida: The Reverend John H. LaMotte
Synod of Mid-America: The Reverend Thomas R. Henstock
Synod of Mid-South: Mrs. Harriet Wilkins
Synod of North Carolina: Dr. H. Edwin Pickard
Synod of Red River: The Reverend Thomas Miller
Synod of the Southeast: Dr. W. Edward McNair
Synod of the Virginias: The Reverend H. Underwood Leach

These seven advisors have brought current and helpful information about the ministry in and with higher education in their areas, they have communicated plans of the Task Force to appropriate groups for response, and they have participated as individuals in work groups and decision-making of the Task Force.

The Higher Education Challenge Fund and related activities, to be supported with $300,000 or more from the 1979 Women of the Church Birthday Offering, will be used to communicate to the Church at all levels the new conditions in higher education, to develop new directions and strategies for the ministries of the church in and with higher education, and to guide the Presbyterian Church, U.S., in a re-examination of and new commitment to its responsibility for higher education. Beginning in the fall of 1979, the Task Force on Higher Education will invite local congregations, Presbytery or Synod higher education committees, Presbyterian colleges, or any combination of these, to submit proposals for new ministries that carry out the mission of the Church in and with higher education. There will be two closing dates—March 15, 1980 and March 15, 1981—and proposals that have been submitted in each year will be evaluated by persons in the areas from which they have come. After review of all of the proposals, the Task Force will announce in June of each year the ones that will be funded. Guidelines for writing proposals will be available by August 1, 1979. In addition, an assembly-level training conference is planned for September 1979, at which time a hundred or more persons from all areas of the denomination will learn about the present situation and future prospects for institutions of higher education and will consider new strategies for ministry of the Church in and with higher education. These persons will become valuable resource planners, who can assist local and area groups with identification of needs and projection of new ways to meet them.

The other major activity of the first year of the Special Emphasis on Higher Education concerns the development of guidelines and criteria for institutions to be officially related to the Presbyterian Church, U.S. In response to a request from the Task Force on Higher Education, members of the Association of Presbyterian Colleges have prepared individual statements of distinctive contributions by their institutions in higher education. These affirmations of purpose are a valuable step toward the desired denominational statement of identity which can be supported by all of the colleges related to the Presbyterian Church, U.S. The next step toward accomplishment of this task will take place in connection with the National Congress on Church-Related Colleges and Universities, with support services provided by the Center for Program and Institutional Renewal, staffed by Dr. John D. Moseley as Executive Director. The National Congress will carry out research, discussions, and publication of findings on several crucial questions, including the process for church-college jurisdictional relationships. Representatives from major denominations and their related colleges will convene in the first full session of the National Congress on June 21-23, 1979, at Notre Dame University. Five study commissions will report on and lead discussion of these questions of current concern to persons involved in higher education and the church's responsibility:

1) What are the distinctive educational missions of the church and the church-related college and university?
2) How do the church and the college and university deal with society's major issues?
3) What are the practical forms of relationship between the church and the college and university for the present and future?
4) How can the church and church-related institutions deal with the increasingly complex legal issues in our changing society?
5) What are the prospects for financing church-related colleges and universities from the major funding sources?

A delegation of 50-75 persons from the Presbyterian Church, U.S., will participate in the National Congress, including presidents and trustees of Presbyterian colleges, Synod and Presbytery executives and members of higher education committees, and Synod Advisors and members of the Task Force on Higher Education. This event will furnish a major occasion for this representative and responsible group to seek agreement on criteria and guidelines for relationship between Presbyterian colleges and judicatories of the Church.

RECOMMENDATIONS:

During this first year of the three-year Special Emphasis on Higher Education, we ask that the 119th General Assembly take the following actions:

1. **That sessions, members of congregations, and persons involved in higher education be urged to engage in prayerful study of their stewardship of knowledge and to be prepared to initiate or respond to new ways of ministry to one another and to other persons;**
2. **That appropriate middle judicatory groups be requested to continue their cooperation in further development of strategies and resources for ministry in higher education;**
3. **That financial support for the work of the Task Force on Higher Education be continued as follows:**
   (a) That the Task Force expenses be financed by the Mission Board budget at the level of at least $10,000;
   (b) That the staffing and operating expense of the Special Emphasis be financed by the Mission Board budget as a "court partnership function" at the level of at least $40,000.

Dr. Martha Stribling Smith, *Chairperson*
The Rev. Andrea E. Ahlers
Dr. J. H. M. Henderson
Dr. Lee Henderson
Dr. John Kuykendall
The Rev. John B. Rogers, Jr.
Dr. Harold N. Stinson
Mrs. Patricia Turner
The Rev. Marc C. Weersing
Staff: Dr. J. Rodney Fulcher

REPORT OF JOINT COMMITTEE ON CONSTITUTIONAL PROBLEMS OF UNION PRESBYTERIES

The Joint Committee on Constitutional Problems of Union Presbyteries, authorized by the General Assemblies of the Presbyterian Church in the United States (PCUS) and the United Presbyterian Church in the United States of America (UPCUSA) at their 1971 meetings, was continued by action of the General Assemblies at their 1978 meetings.n1

Neither Assembly referred any business to the Committee, hence it was not necessary for the Committee to meet. However, each General Assembly has voted to "encourage the presbyteries to consider the formation of union presbyteries wherever possible."[2]

Should the presbyteries act upon this suggestion, it seems likely that issues will arise in the future which will require the Committee's attention.

Recommendation:

The Committee recommends that it be continued for another year in the event that additional problems of polity develop in the union presbyteries.

[1] PCUS *Minutes*, Part I (1978) pp. 114, 274; UPCUSA, *Minutes*, Part I (1978) pp. 18, 38, 106.
[2] PCUS *Minutes*, Part I (1977) p. 374; UPCUSA *Minutes* (1977) p. 215.

REPORT OF THE BOARD OF ANNUITIES AND RELIEF

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Serving His Servants

THE BOARD OF ANNUITIES & RELIEF

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

341 PONCE DE LEON AVENUE, N. E. • ATLANTA, GEORGIA 30308

TELEPHONE (404) 873-1531

CHARLES C. COWSERT, EXECUTIVE SECRETARY

May 22, 1979

Dear Friend:

With the close of the 119th General Assembly my membership on the Board of Annuities and Relief expires. For six years I have been privileged to serve the Church in this capacity and for the last three as Chairman of the Board. I am grateful the Church gave me this opportunity.

The report which follows reflects only some highlights of the Board's work in 1978. It will not reveal the complex intricacies of health care administration or the problems related to pension fund investments. In it you may not sense the anxieties or know the joys that surround the Board's program of compassion. But I hope you will see between the lines evidences of the dedicated competency of my colleagues on the Board and that of the staff members.

If the Church wishes to attract the expertise of able and dedicated laypersons who will invest carefully the funds and execute other charter-imposed responsibilities, then it must continue to enable the Board to maintain a high fiduciary standard, treating all gifts and assets with due regard to the interest which they represent. If the Board wishes to maintain the wide confidence it now enjoys in the Church, it must continue its accurate recording of accounts, prompt mailing of benefit checks, immediate response to communications and efficient handling of many "little things" designed to meet people's needs.

I am grateful to the Church for my service on the Board of Annuities and Relief.

Sincerely,

Henry C. Unruh

Henry C. Unruh
Chairman

HCU:rsh

A Ministry of Christian Conscience... Concern... Compassion

REPORT OF THE BOARD OF ANNUITIES AND RELIEF

II. ACCOUNTABILITY

The work of the Board and its legal accountability for each separate service is conducted under the authority of a Charter of Incorporation granted by the Commonwealth of Kentucky and a Manual approved by the General Assembly of the Presbyterian Church in the United States.

Under the provisions of the Charter, all funds administered by this Board are subject to the conditions upon which they may have been received and with due regard to the interest they represent. It is required that the expenses of administration of any one of the several Funds be paid from the resources of that Fund.

With all necessary legal safeguards the work is administered under the direction of an eighteen-member Board elected by and responsible as a Board directly to the General Assembly.

III. MEMBERS OF THE BOARD

Officers

Henry C. Unruh, *Chairman*
Charles C. Cowsert, *Executive Secretary*
Ray U. Tanner, *Vice Chairman*
H. H. Guerrant, *Treasurer*

Terms Expiring in 1979

E. Ralph Cotham, IV	Little Rock, Arkansas
William T. Maddox	Rome, Georgia
Alice Magness	Arlington, Virginia
Herman E. Pride	Jackson, Mississippi
W. Terry Young	Charlotte, North Carolina
Henry C. Unruh	Chattanooga, Tennessee

Terms Expiring in 1980

John M. Bragg	Atlanta, Georgia
Charles M. Hanna, Jr.	Lexington, Kentucky
Charles R. McCain	Tuscaloosa, Alabama
John F. McNair, III	Winston-Salem, North Carolina
Kathryn Meyer	Jacksonville, Florida
Gertrude Anne Richardson	Tyler, Texas

Terms Expiring in 1981

Charles K. Cross	Winter Park, Florida
Annabelle Fetterman	Clinton, North Carolina
John A. Fulton	Louisville, Kentucky
Gordon A. Hanson	Shreveport, Louisiana
Thomas R. Perrin	Lake City, South Carolina
Ray U. Tanner	Jackson, Tennessee

IV. HIGHLIGHTS AND SUMMARIES FOR 1978

The Board of Annuities and Relief is charged by the General Assembly with three areas of responsibility: (1) Group Life and Health Plans, (2) Annuity Program (Ministers' Annuity Fund and Employees' Annuity Fund) and (3) Ministerial Relief.

The first two of these activities are contractual and self-supporting. Regular premiums are paid to provide group life and major medical coverage for active ministers, lay persons and dependents. In addition, twelve percent annuity dues are paid annually on an employee's (minister or lay person) total participation basis to provide an age retirement annuity and other benefits.

The third of these, Ministerial Relief, represents the Church's concern and compassion for its retired and disabled servants and their eligible dependents or survivors. This is not contractual—it is a benevolence. It is the only part of the Board's work represented in the General Assembly's Benevolence Budget and the Joy Gift. Such benevolence receipts are disbursed on behalf of retired personnel and their dependents for (1) regular or emergency income assistance and (2) health care.

These three services are described further under the following appropriate sections:

A. GROUP LIFE AND HEALTH PLANS

Since 1952 the Board of Annuities and Relief has administered group health plans and insurance programs. Policies are negotiated annually with benefits designed to be of the greatest help to the largest number of group participants at reasonable and competitive rates. Various types of policies are contracted with varying needs of different groups in mind. These include:

1. A Group Life and Major Medical Policy for Active Personnel—includes up to a $5,000 life insurance policy (up to $10,000 if death is accidental) until one's 65th birthday and until the 70th birthday if still in active service.

This policy is available to students attending the Church's four seminaries and the Presbyterian School of Christian Education, as well as any other student under care of a presbytery of the Church.

One of the significant increases in benefits approved by the Board in October, 1978, effective January 1, 1979, is that the Board will pay *80% of the actual cost* of a semi-private hospital room and 80% of *actual intensive care* unit cost, whereas before the 80% applied only to a maximum ceiling of $80 and $160 per day, respectively, for semi-private room and I.C.U. This increase in benefits will be true also for those under the Major Medical Policy for the Retired but who are under age 65.

Coordination of benefits also will be provided those persons having a second *group* policy. As of January 1, 1979, this will mean 100% payment after the deductible, in most cases, of *covered* medical expenses. For example, if the primary medical policy pays 80% of a semi-private hospital room, the secondary policy will pay 100% of the remaining 20%.

2. Additional Term Life Insurance—coverage in the amounts of up to $11,100 or $22,200 is available. This is a triple indemnity policy which, in case of accidental death, pays three times the principal. Insurance is available also on the spouse and each eligible child.

3. Accidental Death, Disability and Dismemberment—coverage in the amounts of $25,000 or $50,000 is available. A spouse and dependents may be covered in smaller amounts.

4. Major Medical Program for the Retired (No Life Insurance Included)—medical coverage is provided without cost to most all of the Church's retired personnel. For retired persons not yet eligible for Medicare (under 65) these benefits include the same coverage as for those in the active program. For those eligible for and enrolled under Medicare a policy supplement to Medicare is provided. The gap between what Medicare pays and what the Board pays for medical expenses of those over 65 has continued to grow and is of great concern to the Board. (However, with the purchase of a new benefit—surgical procedures coverage—a large segment of this gap will be closed effective April 1, 1979. This benefit will pay 80% of the surgical procedures portion not covered by Medicare, up to a $3,000 maximum within a calendar year.)

5. Studies by Insurance Companies—according to U.S. Government reports the cost of health care doubles every five years. The Board strives to provide the most helpful programs possible within a premium-cost range that participating churches, agencies and institutions can still afford to purchase for their employees.

The 118th General Assembly said, in answer to Birmingham Presbytery's Overture seeking a special study of group insurance benefits (118th General Assembly *Minutes*, page 129): "The Board is constantly alert and ready to make changes in the coverage and to liberalize the benefits available at the least possible cost to the church or minister. Group insurance cannot be tailored to an individual. Its costs are based on group averages of many involved factors."

During the past year the Board sought bids for its insurance programs from three large insurance companies. Following preliminary discussions about the Board's present policies, benefits, costs, etc., one of the largest companies in the country made an extensive study of the age, location of insureds, premium charges, benefits paid, retention fees, etc. After weeks of study and at no small cost, the company responded: "In reviewing the data that we have on the Presbyterian Church, we feel that it would not be to your advantage to change carriers at this time." Within the ability of participating employers to pay the premiums for their employees, the Board will continue to make needful improvements in its policies.

HIGHLIGHTS OF THE GROUP HEALTH PROGRAM

As of December 31:	1978	1977
Enrollment:		
Group Life & Major Medical	6,938	6,934
Dependent Units with Major Medical	3,612	3,595
Additional Term Life Insurance	1,889	1,989
Accidental Death & Dismemberment	1,183	1,031
Benefits Paid During 1978:		
Death Claims	$ 104,800	$ 254,000
Major Medical (Active & Retired)	3,119,069	3,115,369
TOTAL	$ 3,223,869	$ 3,369,869

B. ANNUITY PROGRAMS FOR RETIREMENT

1. MINISTERS' ANNUITY FUND

The Ministers' Annuity Fund was established in 1940. It is fully funded; that is, all present and projected obligations are supported by accumulated assets and prospective dues. The Fund provides retirement income and also lump sum death benefits, options for early age retirement, disability, death and survivor benefits.

Since January 1, 1964, "Good Experience Credits" amounting to a compounded total of 114% have been added to the guaranteed benefits. (The Board, at its February 1979 meeting, approved a tenth "Good Experience Credit" to be effective January 1, 1980 in an amount to be determined by the Board, in consultation with its actuaries, at the October 1979 meeting.)

The 118th General Assembly approved a liberalized policy, recommended by the Board, for "The Retired Minister's Annuity and Service." This liberalized policy permits extension of service after retirement under specific well-defined circumstances. While it is not a part of the Official Plan of the M.A.F. and, therefore, may be terminated whenever the Board determines it to have an adverse effect upon the Plan, the liberalization is designed to be especially helpful to the retired minister in this time of high cost and rising inflation, as well as to provide useful and stimulating service to the Church.

Proposed Changes

The Board is recommending four amendments to the Official Plan of the Ministers' Annuity Fund (see Recommendation B.4. and 5.). Recommendation B.4. involves the salary participation basis on which Ministers' Annuity Fund dues may be figured. Presently 20% may be added for manse allowance, whereas the proposed amendment makes it 25%. The rationale is to help balance the difference between ministers receiving manse allowances and those receiving housing allowances.

Three of the proposed changes are improvements to survivor benefits. 5.a. extends a child's annuity for one year if the child is enrolled in college, making the annuity to terminate concurrently with Social Security at age 22. 5.b. increases the lump sum death benefit for retired members from $500 to $1,000. 5.c. provides for a surviving child benefits generated by each of the parents who die while a member of the Fund, whereas presently the Plan includes a non-duplication clause.

HIGHLIGHT OF THE MINISTERS' ANNUITY FUND

As of December 31:	1978	1977
Non-retired Members	3,659	3,621
Retired Members Receiving an Annuity: Age	861	828
Disability	31	32
Surviving Spouses Receiving an Annuity	650	660
During the Year:		
Total Age Retirements	70	70
Average Age of Those Retiring in Year	64.04	64.70
Disability Retirements	2	8
Children of Deceased Members Receiving an Annuity	67	80
Children of Deceased Members Receiving an Educational Benefit	28	28
Net Assets	$130,437,852	$120,081,789
Total Annuities Paid	$ 3,876,665	$ 3,674,903
Total Disability Benefits Paid	93,436	87,433
Total Educational Benefits Paid	19,621	18,839
Total Lump Sum Death Benefits Paid	94,084	106,602
GRAND TOTAL OF ALL BENEFITS PAID	$ 4,083,806	$ 3,887,777

Actuary's Valuation

Huggins & Company, Inc., Consulting Actuaries—Employee Benefit Plan Consultants, advises the Board regarding the Ministers' Annuity Fund:

"Dear Dr. Cowsert:

"We have completed the valuation of the Ministers' Annuity Fund as of December 31, 1978, the close of the 39th year of operation. The valuation indicates that the present assets of the Fund, with a 12% rate of dues in the future, are adequate to finance the benefits of the Official Plan on an actuarially sound basis.

Sincerely,
HUGGINS & COMPANY, INC.
By MICHAEL MUDRY"

2. EMPLOYEES' ANNUITY FUND (LAY EMPLOYEES)

The Employees' Annuity Fund was established in 1942. This Fund, designed primarily to provide retirement benefits, offers less family type protection than the Ministers' Annuity Fund. After five consecutive years of dues-paying participation, members are eligible, under clearly defined conditions and with approval of their employer, to enroll in the Ministers' Annuity Fund.

The Employees' Annuity Fund was amended, effective January 1, 1978, so as to provide equal monthly pension benefits for men and women.

Since January 1, 1964, the Employees' Annuity Fund has declared "Good Experience Credits" to a compounded total of 57.28%.

The 118th General Assembly approved a policy for "The Retired Lay Employee's Annuity and Continuing Service," which defines the conditions under which a retired lay employee might serve a church or church agency while receiving an annuity.

The Board believes each church employing lay persons has a responsibility to contribute toward the economic security of such persons in retirement. Therefore, the Board strongly encourages enrollment as early as possible of any lay employees, who are presently not enrolled, serving your church.

HIGHLIGHTS OF THE EMPLOYEES' ANNUITY FUND		
As of December 31:	1978	1977
Non-retired Members	1,907	1,879
Age retired Members	329	311
Disability retired Members	6	5
Survivors	30	24
During the Year:		
Net Assets	$ 14,406,186	$ 12,770,680
Total Annuities Paid to Members and Survivors	412,381	293,871

Actuary's Valuation

Huggins & Company, Inc., Consulting Actuaries—Employee Benefit Plan Consultants, advises the Board regarding the Employees' Annuity Fund:

"Dear Dr. Cowsert:

"We have completed the valuation of the Employees' Annuity Fund as of December 31, 1978. The valuation indicates that the present assets of the Fund, with a 12% rate of dues in the future, are adequate to finance the benefits of the Official Plan on an actuarially sound basis.

Sincerely,
HUGGINS & COMPANY, INC.
By MICHAEL MUDRY"

C. MINISTERIAL RELIEF

The Presbyterian Church, U.S. historically has exercised concern for and compassion toward its retired and disabled ministers and lay personnel, their dependents and survivors. Today this is expressed through the work of Ministerial Relief. In 1978 living donors contributed to this work through the benevolence budget and the Joy Gift in the amount of $1,104,326; distributions were $1,042,453. In 1977, for the first time in over 20 years, receipts were more than the Board's total distribution. This resulted from a special appeal, to which the Church responded most generously.

The Board increased the income assistance formula, effective April 1, 1978, to $4,800 for eligible individuals and to $6,800 for eligible couples, all regular income considered. (The Board voted at its February 1979 meeting to increase this formula, effective April 1, 1979, to $5,400 for eligible individuals and to $7,500 for eligible couples, all regular income considered.) This increase in formula has resulted in additional persons being enrolled with an increase in amount of benefits being provided. While the largest number of beneficieries are elderly, many young surviving spouses and orphans of ministers meeting early death, with no large pensions accumulated, are added to the regular income assistance roll and often continue on it for years.

Ordinarily, the escalating cost of medical coverage for eligible retired persons, paid for from Ministerial Relief Funds, exceeds that of monthly income assistance. The exception in 1978, when medical costs were less than that for income assistance, was due to a formula increase for income assistance, and a good experience regarding claims with a resulting decrease in the premium cost.

TOTAL MINISTERIAL RELIEF BENEFITS DISTRIBUTED IN 1978 ..... $1,042,453

HIGHLIGHTS OF THE MINISTERIAL RELIEF PROGRAM

	1978	1977
Retired receiving Monthly Income Assistance	270	271
Benefits to Eligible Persons:		
Monthly Income Assistance and Emergency Grants	$ 487,668	$ 452,959
Major Medical Premiums for *all* Retired	386,420	566,492
Medicare Reimbursements	168,365	165,444
TOTAL BENEFITS	$1,042,453	$1,184,895
Benevolences contributed by Living Donors	$1,104,326	$1,280,930

MY JOY GIFT—A Gift for the Purposes of Ministerial Relief

Since 1932 the General Assembly has designated December as the special season in which the Church, through the Joy Gift Offering, expresses its appreciation, concern and love for its retired servants and their eligible dependents. Designated gifts for this purpose may be made to the Board, not only at Christmas, but on any of the 365 days of the year.

MINISTERIAL RELIEF ENDOWMENT FUND

Many members of the Church make gifts throughout the year to the Endowment Fund for Ministerial Relief. Others include the Board in their Will. The Endowment, together with a Contingency Reserve, has enabled the Board in the last ten years to distribute $1,620,820 MORE in Ministerial Relief than living donors contributed for this purpose during the same period. These additional dollars came from interest and dividend income from these funds.

You are invited . . .

as a concerned and thankful Church member, in gratitude for God's blessings in both current income and accumulated estate, to share in the perpetuation and growth of this vital ministry to our retirees by means of Memorials, Gift Annuities, and Wills. Your attorney can assist you in preparing your Will to include the Ministerial Relief Endowment Fund of the Presbyterian Church in the United States.

V. RESPONSES TO MATTERS REFERRED BY THE 118TH GENERAL ASSEMBLY

A. REGARDING THE RESPONSE OF THE BOARD TO RESOLUTION 78-19 CONCERNING INVESTMENTS IN COMPANIES TRANSACTING BUSINESS IN SOUTH AFRICA

At its October, 1978 meeting, the Board received Resolution 78-19 (1978 G.A. *Minutes*, p. 97) together with numerous other related materials.

After reviewing all of these, the Board established criteria on which staff was authorized to base an inquiry to companies listed in the Board's portfolio. The first communication was directed to companies having subsidiaries in South Africa or known to be doing business there. These companies were asked: (a) the extent of company operations, (b) the number, type and classification of company employees, (c) the company's relations with South African government, (d) action concerning adoption of the "Sullivan Principles" (See Appendix A) and evidence of their implementation, (e) plans for expansion or withdrawal, and (f) affirmative action for improving economic and social status of blacks in South Africa. Another letter was directed to other companies listed in the portfolio. These companies were requested to state whether or not they were conducting any business in South Africa or with other companies doing business there and, if so, the nature of the business and the extent of such activity.

The Chairman was authorized to appoint a Special Committee to: (a) study Resolution 78-19, (b) review company responses to the Board's letters, and (c) draft, for consideration by the Board, investment guidelines attaching appropriate value to both fiduciary and social responsibilities in handling investments.

The Special Committee, together with the staff, studied the complex issues created for Christian institutions which hold securities of American companies doing business in South Africa. Having determined the pertinent and relevant factors, the Committee sent its report to the Board members well in advance of the February, 1979 Board meeting. After discussion and amendments, the Board of Annuities and Relief unanimously adopted the following report as its response to Resolution 78-19 referred to it by the 118th General Assembly.

Nature, Ownership and Administration of Funds Involved

Any valid consideration of Resolution 78-19 requires a review of the nature, ownership and administration of the funds available to the Board for investment. These are the funds for which the Board of Annuities and Relief is responsible and for which it is accountable to member participants, donors and the Church-at-large. These are Annuity, Ministerial Relief and Insurance funds.

Annuity funds result from dues paid by the members themselves and/or employer groups, such as local churches, on their behalf. These Annuity funds belong to the church employees as a group and are not the property of the Presbyterian Church of the United States. Ministerial Relief funds, generated through annual benevolences or from gifts and bequests to the Ministerial Relief Endowment Fund, provide benefits for the retired and disabled servants of the Church and their dependents. Such gifts may be used only for the purpose for which they were contributed. Insurance funds originate as premiums to provide life insurance and major medical benefits. As in the case of annuity dues, these constitute payments in return for contractual obligations and may not be diverted in their administration by the Board. The General Assembly, in 1973, reaffirmed the peculiar ownership and limited function of these funds as was recognized by a previous General Assembly:

> "In 1949, the General Assembly recognized the advisability of separating annuity and relief funds from those of church programs. Those annuity funds have been contributed by ministers and by the churches they serve, and (in both a legal and a moral sense) belong to those ministers. The same principle obtains with respect to the Employees' Annuity Fund. Similarly, relief funds were and are being given for a specific, designated purpose. All monies designated for these purposes should be kept inviolate, and should be separated in fact and in management from non-fiduciary program operations within the Church." (1973 G.A. *Minutes*, p. 75)

Board Obligations

The members of the Board of Annuities and Relief, selected by the General Assembly through the nominating process from various local congregations, are aware of, sensitive to and concerned about current social and moral implications of investments. At the same time, as fiduciaries, they are keenly aware of their legal responsibilities and especially of the sole obligation imposed upon them, by the corporate charter, to pay pensions and distribute funds to and on behalf of those entitled to them.

The Board attempts to invest its funds in securities of profit-making companies whose profits are expected to increase since the principal reason for investing money in any company is to secure a return upon the funds invested sufficient to enable the Board to pay contractual pension obligations to the Church's annuitants. Unlike church program agencies whose programmatic functions allow for a wide variety of fund usage, the Board of Annuities and Relief is governed by a charter which sets forth clearly the limited fiduciary responsibility that rests upon Board members for the administrative management of the funds. Such members are under obligation to confine their activities to the charter objectives. They are legally prohibited from applying funds contributed by employees, churches and donors at large to any other purposes than those stated for which the funds were solicited and received. The classic description of a trustee applies to members of the Board:

> "A trustee shall conduct himself faithfully and exercise a sound discretion. He is to observe how men of prudence, discretion and intelligence manage their own affairs, not in regard to speculation, but in regard to the permanent disposition of their funds, considering the probable income as well as the probable safety of the capital to be invested." (Restatement of the Law of Trusts 2d, Section 174: Bogard on Trusts and Scott on Trusts)

In view of its clearly defined fiduciary responsibility, the Board's investment policy is based primarily on the preservation of the funds entrusted to it, while obtaining reasonable current income to carry out the purposes of the charter, with prudent planning for the future, keeping in mind the possible decline in the purchasing power of the dollar and the inroads of inflation. Prudent management requires that all investments obtain maximum return consistent with a moderate level of risk. Acceptance of inferior rates of return, or acquiring assets at prices in excess of fair market value to

serve purposes not the responsibility of the Board in its charter, however laudable, would constitute a breach of trust.

Its fiduciary responsibility, as described herein and traditionally executed by the Board, has been sharply focused by the 1974 enactment of the Employee Retirement Income Security Act (ERISA). This remedial pension legislation, designed to prevent many pension plans in America from failing to meet their obligations to their members, is administered by the Labor Department and the Internal Revenue Service of the Treasury Department. These agency regulations give priority to prudence in investments and distribution of pension funds in accordance with the terms of the pension plan for the exclusive benefit of the plan's beneficiaries. The entire question of the "social usefulness" of an investment that may in any way deprive a participant or beneficiary of the full benefit that should be derived from a conventional investment will raise questions of breach of fiduciary duty and might be a violation of the pension law.

Within the framework of its fiduciary trust, the Board's desire is to invest its funds only in companies offering useful products or services and which are managed in a prudent fashion. Based upon information available and to the degree possible, the Board's investments are placed in companies which the Board believes are trying to serve the common good by improving community conditions, either in the United States or outside its borders, and companies whose management, the Board feels, tries to deal fairly with employees and consumers. Again, to the extent possible and consistent with public information, the Board seeks to avoid investment in companies thought to be in conflict with Christian principles and ideals.

Response to Specific Items of Resolution 78-19

Item 1—*"Ascertain during the fiscal year which companies whose stock it owns are engaged in business ventures in Southern Africa."*

Assets listed in the Board's portfolio—stocks and bonds—were divided into three categories. Different communications were directed to the companies in each of the first two categories. First, the companies known to have subsidiaries in South Africa were questioned extensively in accordance with Board-established criteria concerning their activities in South Africa. Secondly, other companies, whose business activities are not publicly known or concerning which information was not readily available, were contacted to ascertain the nature and extent, if any, of involvements with the South African government or with other industries directly or indirectly involved in that area. The third category consisted of government obligations and other special assets. No inquiries were made involving the third category. The chart below reflects results of the Board's inquiries.

	I. Companies with S. A. Subsidies	II. Other Companies
Companies Contacted	31	126
Companies Responding	27	71
% Companies Responding	87.1%	56.3%
Board $ Assets Involved	$36,906,257 (31 Cos.)	$21,645,632 (18 Cos.)
Board % Assets Involved	24.3%	14.2%

The Board had total assets of $151,984,524 as of December 31, 1978. On the basis of company responses $58,551,889 of these assets were invested in companies involved directly or indirectly in South Africa. This represents 38.5% of the Board's total assets.

Item 2—*"Seek to ascertain the manner in which these companies are doing business in South Africa."*

Concerning the extent of operations, it is noted that, from one-half to one and one-half percent of total sales of the twenty-seven companies in Category I (companies with subsidiaries in South Africa) is derived from activity in South Africa. All responding companies are engaged in marketing and servicing of their products. Less than one-half are engaged in the actual manufacture or assembly of their products in South Africa. The number of employees for each company ranged from 35 to 8,450 (media, 542). The percentage of black, colored and non-white employees as to the total employees ranged from 12% to 85%.

No company stated its intention to expand operations at the present time because of uncertain economic conditions in South Africa. No company stated its intention to withdraw from South Africa. Many pointed out that moderate blacks favor foreign investment and consider withdrawal to be detrimental to South Africa economy. *Five* of the companies have not subscribed to the Sullivan Principles. Of those companies which have subscribed, many indicated that they had been operating under these or similar principles for several years. Some of the companies described integrated facilities and company-sponsored activities, internal and external training programs and opportunities for blacks to train for supervisory positions. A number of the companies provide educational assistance such as books, tuition and transportation to employees and their dependents; some subsidize transportation to and from work; some provide home improvement loans and home ownership assistance; and some make financial contributions to educational institutions and community service organizations. An analysis of total reports indicates that changes have been and are continuing to be made, despite difficulties imposed by the Factories Act of 1941 requiring separate facilities for white and black and the Industrial Conciliation Act of 1956 allowing the Minister of Labor to reserve certain supervisory work for the white race. It will be understood that such statements are from the companies involved. Obviously, working conditions in South Africa are not what the Church would like them to be.

Item 3—*"Plan a series of steps that would encourage companies in which it owns stock to act justly in their business dealings in South Africa and report in its annual report."*

In order to comply with this portion of Resolution 78-19, the Board has: (1) studied the investment policy and guidelines of the General Executive Board in 1976 noting investor options and observing particularly the legal distinctions drawn by that programmatic Board between its restricted and unrestricted investments, (2) consulted with representatives of the Division of Corporate and Social Mission of the General Assembly Mission Board, (3) expressed to companies involved the Board's concern for the application of social justice and improvement in the quality of life for all people, and (4) considered the Board's use of its proxies as an effective means of expressing the Church's social concerns and authorized its Finance Committee to exercise this option in keeping with the Church's official position.

Item 4—*"Consider divesting itself of stocks in companies whose practices in Southern Africa violate Christian standards of justice."*

The question of divestiture of securities in companies doing business in South Africa raises problems as to the degree of "purity" in any security. It is obvious to the Board members that the size, diversification and mergers of various companies in which the Board owns equity, the difference between management policy as laid down and as carried out in field practices and the outcome of conglomerations of companies, make it difficult, if not impossible, at any particular moment in the history of a company, to determine when its policies and practices "violate Christian standards of justice." The problem is further refined when it is argued vigorously that to hold stock in a company doing business in South Africa is in principle not different from using the products or services of that same company in the United States. The question of where to draw the line with any particular company as to its operation and when those operations, practices and principles violate Christian standards of justice, is an ongoing determination that must be based on the best information available to the Board on a day-to-day basis.

Divestiture by the Board of securities in companies which do business in South Africa without immediate reinvestment in securities of commensurate safety and income production could possibly subject the Board to a significant loss of assets and justifiable legal complaints by the participants in the Annuity Fund. This problem is made even more difficult by the uncertainties surrounding ERISA and the interpretations to be placed upon the activities of fund managers which may well include church pension funds. There are indications of interpretations of the Employee Retirement Income Security Act of 1974 which could classify such divestiture as a violation of the Act.

Because of alternative courses of action available to the Board, divestiture of holdings in these companies might be interpreted to be neither legally prudent nor socially responsible. Divestiture might well be construed as an abandonment of social responsibilities. To sell a company's securities to someone else, leaving the same company in the same position with the same problems in South Africa to that someone else and thereby "washing our hands" of the matter would not, in the opinion of the Board members, be a responsible course of influencing company action such as might be accomplished by using the Board's proxies as a shareholder.

In view of such consideration, the Board has voted unanimously not to divest itself of securi-

ties it presently holds in companies doing business in South Africa. Nevertheless, the Board shall continue to monitor its portfolio as it has done in the past and, to the extent that such investments are consistent with the trust imposed upon it, shall seek to direct them to the affirmation of the positive social and moral values expressed by the Presbyterian Church in the United States through its General Assembly.

(See Recommendation A.1 below.)

APPENDIX A

Sullivan Principles

A Statement of Principles of U. S. firms with affiliates in the Republic of South Africa was created in 1976 by The Reverend Leon H. Sullivan, a Baptist minister in Philadelphia and a member of General Motors' Board of Directors. These Principles have to do with equal employment opportunities and consideration for all employees. By November of 1978, 107 of possibly 375 companies involved in South Africa had signed the Statement. Since it is easier to get company subscriptions than full compliance, the focus today is upon implementation with the help of a monitoring council. The six Principles are:

1. Non-segregation of the races in all eating, comfort and work facilities.
2. Equal and fair employment practices for all employees.
3. Equal pay for all employees doing equal or comparable work for the same period of time.
4. Initiation of and development of training programs that will prepare, in substantial numbers, blacks and other non-whites for supervisory, administrative, clerical and technical jobs.
5. Increasing the number of blacks and other non-whites in management and supervisory positions.
6. Improving the quality of employees' lives outside the work environment in such areas as housing, transportation, schooling, recreation and health facilities.

B. REGARDING THE RECOMMENDATION OF THE BOARD CONCERNING OVERTURE 78-49 FROM THE PRESBYTERY OF NATIONAL CAPITAL-UNION CONCERNING SPOUSE BENEFIT OF DIVORCED CLERGY

The 118th General Assembly referred Overture 78-49 from National Capital-Union Presbytery relative to pension equity for ex-spouses of divorced clergy to the Board of Annuities and Relief of the PCUS. (The same overture was referred by the United Presbyterian Church to its Board of Pensions.)

Overture 78-49 reads as follows:

> "National Capital-Union Presbytery overtures the General Assembly of The United Presbyterian Church in the U.S.A. and the General Assembly of The Presbyterian Church in the U.S. to request from the Board of Pensions, UPCUSA, and from the Board of Annuities and Relief, PCUS, specific recommendations for changes in the provisions of the Pension Plans of the two denominations (no later than shall be practical for General Assembly action in 1979) whereby divorced spouses of clergy persons shall be accorded some pension equity commensurate with the careers they have shared with a clergy person husband/wife."

Before attempting to respond to the above overture, the Board laid down the following rules concerning any changes it might propose in the Pension Plan: (1) No adverse effect upon the Official Plan would be allowed, (2) fairness would be applied to all parties involved, (3) provisions would be voluntary and not mandatory, and (4) provisions would be retroactive for all non-retired members.

From a report produced by the Committee on Theology and Culture, entitled "Divorce and Remarriage with Special Reference to Ordained Ministers," it learned that in 1976 a survey of presbyteries in the PCUS revealed the number of divorced or separated ministers to be approximately 210. It surveyed other denominational pension plans only to discover that very few had dealt in a significant way with this issue.

Contact with National Capital-Union Presbytery for clarification of its intent in proposing Overture 78-49 revealed that it sought to establish no new benefit entitlements for a divorced spouse but intended only to preserve such a spouse's right to a survivor benefit. Feeling that this dealt with

only part of the issue, the Board attempted to enlarge the subject by giving consideration not only to a survivor benefit but also to the divorced spouse's interest in the member's annuity in retirement. In retirement this would involve a proportionate share of the member's full annuity, while a survivor portion would involve only a proportionate share of standard 50% of that annuity. This 50% would be divided between the legal spouse and the ex-spouse.

The Board first approached the subject on the basis of an amendment that would provide to a divorced member *an option* to share an annuity in retirement, or to make provision at death for an equitable division of the survivor benefit between an ex-spouse and a legal spouse. Such an amendment to the Official Plan could be framed in either general or specific terms, that is, the Official Plan could be amended so as merely to provide the option with the Board administering a detailed policy, or the Plan could be altered as to include the specific provisions in detail. In either case, such an option could be made available for a member participating in the Plan for a minimum of ten years subsequent to a marriage. Any such option would have to be exercised by the member prior to the initiation of a retirement or disability annuity with the Board. The Board submitted an outline of such a proposal to its legal counsel and was advised that, under the Internal Revenue Code of 1954, such a right of election granted to a Plan member would constitute an "incident of ownership." Such "incident of ownership," according to the Board's legal counsel, would jeopardize the freedom from federal estate taxes and state inheritance taxes that Plan benefits and beneficiaries presently enjoy. Legal counsel for the United Presbyterian Church confirms this position. It is likely that Plan members would not wish to forego this tax freedom by amending the Plan in such a manner as to give a divorced Plan member the option of providing a benefit for the divorced spouse.

The Board considered a *mandatory approach* wherein a divorced Plan member would be required to make specific provisions for an ex-spouse so that such a spouse would share in an annuity in retirement or participate on a proportionate basis in a survivor benefit at the member's death. Such a provision required of every divorced member would necessitate an amendment to the Official Plan to include a Plan-specified division of the member annuity between the divorced parties, beginning either at retirement or at death. Such a provision would allow no consideration for member's choice, family conditions, nor circumstances surrounding the divorce. The size of an annuity or other assets involved could not be taken into account. Since this approach would determine irrevocably how much or who should receive pension or survivor benefits, it would appear likely that member reaction to such a proposal would be mixed.

(See Recommendation A.2. below.)

VI. RECOMMENDATIONS TO THE 119TH GENERAL ASSEMBLY

A. Re Referrals by the 118th General Assembly.

1. Resolution 78-19 concerning investments in companies transacting business in South Africa.

That the response of the Board of Annuities and Relief to Resolution 78-19 (see Section V.A. above) be received as information.

2. Overture 78-49 concerning spouse benefit of divorced clergy.

In light of the consideration stated in Section V.B. above, and fully aware that this mandatory approach violates two of the four ground rules initially established to be applied to any proposed changes, the Board of Annuities and Relief recommends to the 119th General Assembly the following:

> **That the General Assembly further advise the Board whether or not it should present, for approval by the 120th General Assembly, Plan amendments to the Ministers' Annuity Fund designed to implement a mandatory approach.**

B. Other Recommendations

3. "Good Experience Credit."

That the General Assembly endorse the following action of the Board:

> The Board of Annuities and Relief is pleased to announce that, with the advice and consent of Huggins & Company, Inc., its actuaries, there will be provided under the Ministers' Annuity Fund on January 1, 1980, a tenth special "Good Experience Credit." Because of the current volatility of the national economy, the amount of this "Good Experience Credit" will be determined by the Board of Annuitites and Relief, in consultation with its actuaries, Huggins & Company, Inc., at its October, 1979 meeting. This special credit will be apportioned equitably to all members (non-retired and retired) of the Fund and their eligible survivors in accordance with the provisions of Section 9-1 of the Official Plan.

Such special credits do not change the terms of the Official Plan of the Ministers' Annuity Fund. These "special benefits" will be payable in addition to the normal benefits payable under the terms of the Official Plan.

This special "Good Experience Credit" in no way affects the future accumulation of credits or dues required as outlined in the Official Plan. The accumulation of credits in the future will be on the same basis as in the past.

4. Increased Manse Allowance.

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 2-5(a) of the Official Plan of the Ministers' Annuity Fund be amended, effective January 1, 1980, to change the manse allowance from 20% to 25%.

5. Improved Survivor Benefits.

a. Child Annuity.

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 5-2 of the Official Plan of the Ministers' Annuity Fund be amended, effective June 1, 1979, to continue the annual child annuity to age twenty-two instead of age twenty-one if the child is in full-time attendance at some institution of learning.

b. Lump Sum Death Benefits.

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 6-2 of the Official Plan of the Ministers' Annuity Fund be amended, effective June 1, 1979, to increase the lump sum death benefit from $500 to $1,000, but not in excess of the annual annuity payable to such deceased member.

c. Non-Duplication of Benefits.

That, with the advice and consent of Huggins & Company, Inc., the Board's actuaries, Section 9-5 of the Official Plan of the Ministers' Annuity Fund be deleted from the Plan, effective June 1, 1979.

6. Summary Forecast and Condensed Balance Sheet.

That, in compliance with the opinion of the Office of Review and Evaluation expressed to the 119th General Assembly, the Board of Annuities and Relief be relieved of further annual publication in the General Assembly Minutes of the Summary Forecast and in the *Presbyterian Survey* **of a Condensed Balance Sheet, since more detailed and purposeful information than is contained in either of these items is now annually presented both to the Board's constituents and to the General Assembly.**

7. Reelection of Executive Secretary.

That the General Assembly approve the action of the Board of Annuities and Relief in reelecting Rev. Charles C. Cowsert as Executive Secretary for a term of three years, beginning January 1, 1980.

VII. EMPLOYEE RETIREMENT INCOME SECURITY ACT—AN UPDATE

The Employee Retirement Income Security Act of 1974, pension legislation to protect retirement benefits of workers, drew a very narrow definition of a "Church Plan." As a result, unless changes can be made prior to 1982, the employees of "church agencies" must be separated from plans which include employees of local congregations. To church people this is a strange distinction, but legally it will likely mean that the Board must administer four small plans rather than the two stronger plans now in operation. More legal, actuarial and administrative costs can only erode benefits for plan beneficiaries.

The Church Alliance for Clarification of ERISA, a group of about thirty denominational pension leaders, is seeking legislative relief in the form of congressional amendments. Much groundwork was done in 1978. While appropriate bills were introduced, it was anticipated that the congress would adjourn before considering the proposed legislation. The Church Alliance is active again this year on the reintroduction of legislation and will be seeking grass-roots support at the appropriate time.

In the meantime, because, as presently written, a violation of ERISA at any point jeopardizes the whole of a church plan, the Board remains alert to avoid any possible infractions of this very complicated piece of pension legislation. It seeks the continued understanding of the General Assembly and related groups which may be affected by ERISA.

VIII. SUMMARY FORECAST OF SOURCES AND APPLICATIONS OF CASH FOR THE YEAR ENDING DECEMBER 31, 1980

CAVEAT: This summary forecast is provided at the direction of the 114th General Assembly. Because the financial results of the Annuity Funds and the Insurance Fund flow for the most part from the provisions of the contracts with the participants and for that reason are not directly controllable and because there are uncertainties inherent in the forecasing process, the Members, the Staff, and the Professional Advisors of the Board of Annuities and Relief cannot guarantee that the forecast will have a meaningful relationship to actual operational results.

	Annuity Funds*	Relief Fund*	Insurance Fund*
SOURCES OF CASH:			
Dues from members and organizations	$ 9,295,000	$	$
New investment income	8,250,000	295,000	35,000
Budgeted benevolences and Joy Gift		1,120,000	
Income from bequests and estates	100,000	7,000	
Insurance premium income			3,575,000
Total	$17,645,000	$1,422,000	$3,610,000
APPLICATIONS OF CASH:			
Purchases, less sales of securities	$11,520,000	$	$
Operational expenses	540,000	130,000	215,000
Annuity and death benefits	4,950,000		
Refunds of dues and interest thereon upon resignation	350,000		
Relief benefits		1,460,000	
Insurance premium expense			3,750,000
Total	$17,360,000	$1,590,000	$3,750,000
INCREASE (DECREASE) IN CASH	$ 285,000	($ 168,000)	($ 355,000)

*NOTES TO FORECAST STATEMENT:

Annuity Funds; Assumptions:

1. No increase in dues structure.
2. Normal actuarial experience.

Relief Fund Assumption:

Additions to the Ministerial Relief endowment fund are not predictable and have no direct effect on the cash available for Ministerial Relief benefits; therefore, such additions are omitted from this forecast.

IX. FINANCIAL STATEMENTS

AUDITORS' OPINION

Board of Annuities and Relief of the Presbyterian Church in the United States:

We have examined the balance sheets of the Annuity Funds, the Relief Fund, and the Insurance Fund of the Board of Annuities and Relief of the Presbyterian Church in the United States as of December 31, 1978 and 1977 and the related statements of changes in general reserves and financial position for the year ended December 31, 1978. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements present fairly the financial position of the funds at December 31, 1978 and 1977 and the changes in general reserves and financial position for the year ended December 31, 1978, in conformity with generally accepted accounting principles applied on a consistent basis during the two years ended December 31, 1978.

DELOITTE, HASKINS & SELLS

February 7, 1979
Atlanta, Georgia

(NOTE: A complete list of Securities held December 31, 1978 may be found in the Board's Annual Report which is available at the General Assembly to all Commissioners and to others upon request.)

BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

BALANCE SHEETS, DECEMBER 31, 1978 AND 1977

—ASSETS—	1978	1977
ANNUITY FUNDS:		
Security investments (Note 2):		
Commercial paper	$ 2,525,000	$ 1,670,000
Government and government agency obligations	12,071,767	10,835,510
Mortgage and other notes	2,945,841	3,003,182
Corporate bonds	64,220,804	60,183,410
Preferred stocks	542,303	634,759
Common stocks	62,064,600	56,796,237
Total	**144,370,315**	**133,123,098**
Cash	396,896	69,526
Dues receivable	64,019	37,986
Equipment	17,416	21,805
Equity in property of Presbyterian Center, Incorporated — at cost	85,000	85,000
Miscellaneous	9,952	53,819
TOTAL	**$144,943,598**	**$133,391,234**
RELIEF FUND:		
Security investments (Note 6):		
Commercial paper	$ 463,000	
Government and government agency obligations	146,703	$ 146,300
Corporate bonds	2,650,559	2,660,959
Preferred stocks	72,256	72,256
Common stocks	421,255	421,915
Total	**3,753,773**	**3,301,430**
Cash	73,082	80,988
Budgeted benevolences and Joy Gifts receivable	725,684	757,227
Equity in property of Presbyterian Center, Incorporated — at cost	50,000	50,000
Prepaid group major medical insurance premiums	287,347	315,816
Miscellaneous	1,815	574
TOTAL	**$ 4,891,701**	**$ 4,506,035**
INSURANCE FUND:		
Cash	$ 279,754	$ 42,425
Commercial paper — at cost	1,725,000	1,025,000
Group insurance premiums receivable	17,505	55,798
Equity in property of Presbyterian Center, Incorporated — at cost	15,000	15,000
Prepaid group insurance premiums	110,677	1,697,222
Miscellaneous	1,289	4,128
TOTAL	**$ 2,149,225**	**$ 2,839,573**

See Notes to Financial Statements.

—LIABILITIES—	1978	1977
ANNUITY FUNDS:		
Ministers' Annuity Fund — equity of members and survivors:		
Actuarial liability to members and survivors for annuity and death benefits	$118,767,014	$112,289,079
Dues applicable to subsequent year	64,888	55,670
Securities valuation reserve (Note 3)	2,226,706	1,052,114
General reserve — for actuarial fluctuations and other contingencies	9,379,244	6,684,926
Total	**130,437,852**	**120,081,789**
Employees' Annuity Fund — equity of members and survivors (Note 4):		
Actuarial liability to members and survivors for annuity benefits	15,415,696	2,871,831
Liability to members in service for accumulated dues and interest thereon		10,371,364
Dues applicable to subsequent year	12,670	5,260
General reserve (deficit)	(1,022,180)	(477,775)
Total	**14,406,186**	**12,770,680**
Actuarial liability for annuity benefits under gift contracts	10,646	12,964
Payable for securities		458,832
Accounts payable	88,914	66,969
TOTAL	**$144,943,598**	**$133,391,234**
RELIEF FUND:		
Gift annuity contract reserve (Note 7)	$ 46,971	$ 42,163
Endowment fund balance (Note 8)	2,974,905	2,826,251
Accounts payable	2,492	6,347
Securities valuation reserve (Note 9)	200,000	200,000
General reserve — for program stabilization and contingencies	1,667,333	1,431,274
TOTAL	**$ 4,891,701**	**$ 4,506,035**
INSURANCE FUND:		
Premiums due insurance companies	$ 21,364	$ 393
Other accounts payable	28,364	64,362
Group insurance premiums unearned	348,375	1,610,661
General reserve — for program stabilization and contingencies	1,751,122	1,164,157
TOTAL	**$ 2,149,225**	**$ 2,839,573**

BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

STATEMENTS OF CHANGES IN GENERAL RESERVES

FOR THE YEAR ENDED DECEMBER 31, 1978

	TOTAL	. . . ANNUITY FUNDS . . . MINISTERS'	EMPLOYEES'	RELIEF FUND	INSURANCE FUND
ADDITIONS:					
Dues received from members and employer organizations	$ 8,107,709	$ 6,528,193	$1,579,516		
Net investment income	8,498,804	7,668,190	830,614	$ 293,815	$ 112,752
Budgeted benevolences, Joy Gifts and other contributions				1,104,326	
Income from bequests and estates	93,312	93,312		7,106	
Insurance premium income					3,728,188
Dividends on group insurance					485,145
Miscellaneous	2,640	535	2,105	169	
Total	**16,702,465**	**14,290,230**	**2,412,235**	**1,405,416**	**4,326,085**
DEDUCTIONS:					
Increase in liability for benefits to members and survivors resulting from:					
Normal experience for the year	7,715,306	6,477,935	1,237,371		
Forfeiture of Good Experience Credits and interest by members upon resignation	(13,227)		(13,227)		
Operational expenses	519,180	420,935	98,245	124,913	203,156
Annuity benefits paid to members and survivors	4,289,046	3,876,665	412,381		
Death, disability and educational benefits paid	207,141	207,141			
Annuity benefits paid under gift contracts	1,877	1,877			
Decrease in liability for annuities under gift contracts	(2,318)	(2,318)			
Refund of dues and interest thereon upon resignation	415,739	72,280	343,459		
Relief payments to ministers and survivors				487,668	
Major medical group insurance premiums for retired personnel				386,421	
Medicare reimbursements to ministers and survivors				168,365	
Insurance premium expense					3,535,918
Miscellaneous	459	459		1,990	46
Total	**13,133,203**	**11,054,974**	**2,078,229**	**1,169,357**	**3,739,120**
NET INCREASE (DECREASE), EXCLUSIVE OF ITEMS SHOWN BELOW	**3,569,262**	**3,235,256**	**334,006**	**236,059**	**586,965**
OTHER ADDITIONS (DEDUCTIONS):					
Increase in liability for benefits resulting from change in Plan (Note 4)	(948,358)		(948,358)		
Gains from sale of stocks	302,204	272,196	30,008		
Increase in market value of stocks	401,397	361,458	39,939		
Transfer to securities valuation reserve	(1,174,592)	(1,174,592)			
NET INCREASE (DECREASE) IN GENERAL RESERVES FOR THE YEAR	**2,149,913**	**2,694,318**	**(544,405)**	**236,059**	**586,965**
GENERAL RESERVES, JANUARY 1, 1978	**6,207,151**	**6,684,926**	**(477,775)**	**1,631,274**	**1,164,157**
GENERAL RESERVES (DEFICIT), DECEMBER 31, 1978	**$ 8,357,064**	**$ 9,379,244**	**$(1,022,180)**	**$1,867,333**	**$1,751,122**

See Notes to Financial Statements.

BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

STATEMENTS OF CHANGES IN FINANCIAL POSITION

FOR THE YEAR ENDED DECEMBER 31, 1978

	ANNUITY FUNDS	RELIEF FUND	INSURANCE FUND
SOURCE OF CASH:			
Dues received, net investment income, budgeted benevolences and Joy Gifts, insurance premium income, etc.	$16,702,465	$1,405,416	$4,326,085
Endowments received		149,043	
Decrease in prepaid group insurance		28,469	1,586,545
Change in budgeted benevolences and Joy Gifts receivable		31,543	
Other	58,459		26,059
Total	**16,760,924**	**1,614,471**	**5,938,689**
APPLICATION OF CASH:			
Security investments:			
Commercial paper	855,000	463,000	700,000
Government and government agency obligations	1,236,257	403	
Mortgage and other notes	(57,341)		
Corporate bonds	4,037,394	(10,400)	
Preferred stocks	(31,999)		
Common stocks	4,963,137	(271)	
Total	**11,002,448**	**452,732**	**700,000**
Operational expenses	519,180	124,913	203,156
Annuity, death, disability and educational benefits paid to members and survivors	4,496,187		
Refund of dues and interest thereon upon resignation	415,739		
Relief benefits		1,042,454	
Insurance premium expense			3,535,918
Decrease in group insurance premiums unearned			1,262,286
Other		2,278	
Total	**16,433,554**	**1,622,377**	**5,701,360**
INCREASE (DECREASE) IN CASH	327,370	(7,906)	237,329
CASH, JANUARY 1, 1978	69,526	80,988	42,425
CASH, DECEMBER 31, 1978	**$ 396,896**	**$ 73,082**	**$ 279,754**

See Notes to Financial Statements.

BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

NOTES TO FINANCIAL STATEMENTS

NOTES TO FINANCIAL STATEMENTS OF THE ANNUITY FUNDS

1. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

Investments

Preferred stocks and common stocks are stated at values based upon market quotations.

Since it is anticipated that bonds will be held until maturity dates, bonds are stated, in general, at cost, adjusted for amortization of purchase premiums and discounts. However, in certain transactions which are equivalent to exchanges and the purpose of which is to improve the yield, the Board sells bonds and invests the proceeds in bonds of similar investment quality. Inasmuch as the investment position is viewed as essentially unchanged, no gain or loss is recognized, and the bonds acquired are stated at the amortized cost of the bonds sold.

Mortgage and other notes are stated at the uncollected balances.

Certain properties received by bequest are stated at nominal values.

The average cost per unit is used in the computation of the amount of gain or loss realized on sale of securities.

Actuarial Liabilities for Annuity and Death Benefits

The amounts at which the actuarial liabilities for annuity and death benefits are stated in the balance sheet are the amounts which, with additions from dues to be received from members and organizations and with interest on such amounts compounded annually, are calculated to be sufficient to meet the obligations for annuities and death benefits.

The actuarial liability for annuity benefits under gift contracts is set forth in the balance sheet. The excess of gifts received under such contracts over such actuarial liability is included in the Ministers' Annuity Fund general reserve.

2. SECURITY INVESTMENTS

Following is a summary of the cost and market value of the principal classifications of securities:

Classification	Cost	Market
December 31, 1978:		
Government and government agency obligations	$12,071,767*	$10,711,887
Corporate bonds	64,220,804*	53,039,654
Preferred stocks	762,612	542,303*
Common stocks	58,830,772	62,064,600*
December 31, 1977:		
Government and government agency obligations	$10,835,510*	$10,314,432
Corporate bonds	60,183,410*	53,622,411
Preferred stocks	794,612	634,759*
Common stocks	54,024,263	56,796,237*

*Carrying amount

3. SECURITIES VALUATION RESERVE

The Board has appropriated from the general reserve of the Ministers' Annuity Fund a securities valuation reserve for possible loss upon sale of securities. Generally, realized and unrealized gains on securities increase the reserve until a stipulated maximum level is reached. Realized and unrealized losses on securities decrease the reserve. The reserve components at December 31, 1978 were as follows:

	1978	1977
Corporate bonds	$ 88,843	$ 34,439
Preferred stocks		28,294
Common stocks	2,137,863	989,381
Total	$2,226,706	$1,052,114

4. CHANGE IN THE OFFICIAL PLAN OF THE EMPLOYEES' ANNUITY FUND

The Official Plan of the Employees' Annuity Fund has been changed from a money-purchase plan to a defined-benefits plan, and certain benefits have been increased. As a result, the actuarial liability to members in service exceeded the liability to those members for accumulated dues and interest thereon by $948,358.

NOTES TO FINANCIAL STATEMENTS OF THE RELIEF FUND

5. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

In general, securities are stated at approximate cost or at valuations determined when received by gift. However, in certain transactions which are equivalent to exchanges and the purpose of which is to improve the yield, the Board sells bonds and invests the proceeds in bonds of similar investment quality. Inasmuch as the investment position is viewed as essentially unchanged, no gain or loss is recognized, and the bonds acquired are stated at the amortized cost of the bonds sold.

Certain properties received by bequest are stated at nominal values.

6. SECURITY INVESTMENTS

Following is a summary of the approximate market values of securities at December 31, 1978 and 1977:

Classification	1978	1977
Commercial paper	$ 463,000	
Government and government agency obligations	129,170	$ 140,514
Corporate bonds	2,108,670	2,264,875
Preferred stocks	32,738	35,937
Common stocks	1,022,928	1,000,700
Total	$3,756,506	$3,442,026

7. GIFT ANNUITY CONTRACT RESERVE

Balance, January 1, 1978	$ 42,162
Investment income	1,988
Annuity contract issued	4,375
Gift annuity payments	(1,554)
Balance, December 31, 1978	$ 46,971

8. ENDOWMENT FUND

Endowments during the year 1978 amounted to $149,043. Losses from sale of investments of $389 were allocated to the endowment fund.

9. SECURITIES VALUATION RESERVE

The Board has appropriated from the general reserve a securities valuation reserve of $200,000 for possible decline in the market value of securities below carrying value.

GENERAL ASSEMBLY MISSION BOARD
PRESBYTERIAN CHURCH IN THE UNITED STATES
REPORT TO THE 119TH GENERAL ASSEMBLY

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5. Presbyterian Center, Inc.
6. Mountain Retreat Association

Item VI.E. will be found in *Minutes of the 119th General Assembly, Part I — Supplement, Audits.**

*A copy of these audits may be obtained, without charge by writing:

Central Treasurer
341 Ponce de Leon Ave., N.E.
Atlanta, Georgia 30308

I. MISSION BOARD REPORT

INTRODUCTION AND OVERVIEW

Grateful to God for sustaining mercies, and to the Church for its prayerful and financial support, the General Assembly Mission Board submits to the 119th General Assembly the following report and recommendations.

The Mission Board wishes to record its profound sense of indebtedness to and appreciation of those women and men from across the Church who have served with diligence and faithfulness as members of the General Assembly Mission Board. The Mission Board especially wishes to record its gratitude to its retiring Chairperson, David L. Stitt, and to its other officers during 1978 — Patricia Kennedy, Vice Chairperson; Robert Burns, Secretary; and J. Richard Hacke, Treasurer.

Special appreciation is registered also for those completing terms of service on the Mission Board — some of whom, happily, may be re-elected for further service: Everett K. Brown, Ann Cousins, James F. Ford, J. Allan Guthrie, James B. Hollenhead, Edward F. Johnston, Jr., Thomas L. Jones, Jane Kleckner, Richard H. MacMillan, Jr., Robert E. Malsbary, Sara B. Moseley, Lena B. Prewitt, Nancy J. Ramsay, James C. Robinson, Irby Seay, David L. Stitt, E. Lee Stoffel, John Y. Todd, III, and Charles S. Wilkins, Sr.

One of the highlights of the Mission Board's work this year was the election of G. Thompson Brown as Director, Division of International Mission, for a term to continue through June 30, 1981. The Mission Board is asking the General Assembly to confirm this election (See Recommendation 1, p. 000).

Tommy Brown is the "sole survivor" of the six directors who began their work together in 1973. It is clear to the Mission Board that G. Thompson Brown has served it and the Church faithfully and well during the past six years. He is held in high regard as a dedicated, informed and effective Division Director. The Mission Board looks forward to the opportunity for eight full years of work together with Tommy Brown.

Patricia McClurg continues to serve as the Administrative Director, and the following continue to serve as Division Directors:

J. Richard Hacke, Central Support Services
George B. Telford, Corporate and Social Mission
A. Milton Riviere, Court Partnership Services
Robert D. Miller, National Mission

The Mission Board notes its gratitude also for the services of those elected staff no longer employed by the Mission Board, and records their names with a sense of thankfulness to God for their labors in the service of the Kingdom and this agency:

(Domestic staff — Robert Clifton, Robert Henderson, Brent Johnson, William Paul, and John Allen Templeton.)

(Overseas staff — Stuart Anderson, Herb Archer, Ann and Mike Bowe, Charlotte Brown, James G. and Jane D. Carpenter, Jean Crawford, Cornelia and Robert Dobyns, Bruce Eaton, June Hicks, Henry Jefferson, John Leonard, Marjory and T. Dwight Linton, Joy and Robert Patten, George Patton, Jim and Sue Sauer, Rebecca (Balenger) Smith, Wayne Thorpe, and Al and Nora Tisdale.)

Some members of the overseas staff have been called upon to serve the Mission Board in staff capacities during their home assignment in the United States. During the past year, Walter T. Davis, Jr., Arlene Kelly, Cary and Dan Whallon, and William J. Wylie have served as Missionaries-in-Residence. In like manner, Frank Musick, Craig Seitz and Cary Whallon have served with the seven Regional Communicators as International Communicators.

The Mission Board believes such service by overseas staff during their period of home assignment to be enriching to the Church in its life and witness, and the Mission Board's appreciation is so recorded.

In accord with the Investment Policy and Guidelines of the Mission Board adopted by the 117th General Assembly (1977), the Mission Board has sought to be faithful with the investments it has made in behalf of the work of the Church. In particular, the Mission Board has been in communication with various corporations to discourage the sponsorship of violent programs in television and to seek information regarding banks loans to South Africa.

As another facet of financial stewardship, the Mission Board, for the third straight year, has closed its books "in the black", living within its income. In 1978 over $10,000,000 was given by the Church for the Mission Board to carry out its work and almost $2,000,000 was available to the Board from other sources, such as income on investments.

Inflation in this country and the devaluation of the dollar abroad have continued to be the major financial problems confronted by the General Assembly Mission Board. The increase in giving by the Church has not been and is not now keeping up with inflation. The Mission Board will continue struggling both to be responsible fiscally and to be responsive to mission opportunities. At the same time the Mission Board, through its Office of Stewardship and Funding, will be working to respond to and create new opportunities for Presbyterians to give money for mission in this country and around the world.

In response to action taken by the 1977 General Assembly, the Mission Board, together with its counterpart agencies in the United Presbyterian Church, has continued and increased the work the two denominations are doing together. Elsewhere in this report, and during a plenary session of the two General Assemblies, information will be presented to commissioners regarding this cooperative stewardship.

The most important task given the Mission Board by the 118th General Assembly (1978) had to do with follow-up work related to the action of the General Assembly regarding the Montreat Mission Consultation, held in February 1978. Various recommendations relating to the Mission Consultation Report may be found on pp. 599-600.

The Mission Board has sought faithfully to conform its actions to the expressed will of the General Assembly, as the following several portions of this report shall seek to demonstrate. The report of the Mission Board to the 119th General Assembly is submitted as an accounting of those things which have been committed by the Church to the Mission Board to do in the name of Christ.

PROGRAM AND PROFILE

In carrying out the program and in doing the work assigned to it, the Mission Board is dependent upon partnership and mutual support among its five Divisions, the Administrative Unit, with other courts of the Church, and with ecumenical and international partners. Each Division performs the specific responsibilities assigned to it as a part of the total work of the Mission Board and of the One Mission of the Church of Jesus Christ.

Each elected member of the Mission Board is assigned to a Division or to the Administrative Committee to provide guidance and counsel to staff in the performance of the continuing work and program assigned to that part of the Mission Board in the fulfillment of its One Mission.

Mission Board member assignments are as follows:

Central Support Services
Jane Straughan, Chairperson
Fred Brogdon
Murdoch Calhoun
Ed Johnston
Dick MacMillan
Lena Prewitt
Jim Robinson
Irby Seay
Charles Wilkins
Kate Woods

Court Partnership Services
Tom Jones, Chairperson
Etta Anderson
Edward Delker
Frank Gordon
Jane Kleckner
Gay Mothershed
Louise Robinson
Raymond Vela
Silas Vaughn

Corporate and Social Mission
Nancy Ramsay, Chairperson
James Ford
Janet Glover
C. J. Hammett
W. Ivan Hoy
Bob Malsbary
Ed McLeod
George Stewart
Dell Walker

International Mission
Jack Sadler, Chairperson
Emma Bourne
Bob Burns, Mission Board Secretary
Fielding Clark
Ann Cousins
George Davis
Allan Guthrie
Bert Johnston
Sara B. Moseley
Lee Stoffel

National Mission	Administrative Unit
Cecil Culverhouse, Chairperson	David Stitt, Chairperson
Jack Bennett	Wellford Hobbie, Mission Board Chairperson-in-Nomination
Joe Erickson	Pat Kennedy, Mission Board Vice Chairperson
Ralph Gonzalez	Everett Brown
Jim Hollenhead	Baldwin Day
Richard Knott	Ted Land
Jean Miller	Roy Sherrod
Clementine Morrison	John Todd
Helen Newbold	Scott Woodmansee

This narrative portion of the Mission Board report to the 119th General Assembly will place before the commissioners some of the significant events in the life of the Mission Board at this particular time in the history of the Church and the world. It is not a listing of accomplishments during the past year. They are listed elsewhere in the report. Rather, it is a statement of challenges and opportunities before the Mission Board as it ends the year 1978 and moves into a new year in a rapidly changing world. It is a statement of what the Mission Board is doing through its various divisions working together to carry out its mandate as the primary mission agency of the General Assembly of the Presbyterian Church in the United States.

CORPORATE AND SOCIAL MISSION

Justice and Unity

Concerns for justice and unity characterize both the General Assembly and the history of the denomination. For several decades the General Assemblies of our Church have judged that it is critical to the life and health of the Presbyterian Church in the United States that those concerns be actively engaged at every level of the Church's life and by every individual Presbyterian.

The Mission Board, through its Division of Corporate and Social Mission, has sought since its inception to find the most effective way to work in partnership with the other Church courts to identify concerns for unity and justice, to devise strategies for engaging those concerns, and to provide education for mission that will reach the Christian in the local congregation.

Partnership in Social Issues

During 1978 the Mission Board, assisted by presbytery and synod staff and by both pastors and lay persons, established several major partnerships through which programs of mission may be carried out cooperatively between the Mission Board and leaders from across the Church.

A Partnership Team, representing every synod and the Mission Board, is working to implement an intentional four-court partnership to infuse the total church court system with concern for application of the Gospel to social issues and to increase the involvement of sessions and congregations in corporate and social mission. The partnership plan assumes that each court of the Church has its own societal mission and responsibility for leader development at the next level of the Church's life and ministry.

Hunger

The Presbyterian Church in the United States is considered the leader among religious denominations in terms of national church leaderships' addressing World Hunger problems. The steadily increasing involvement of presbyteries and synods and of individual Presbyterians in the Hunger Action Enabler network and in the Presbyterian IMPACT Food Policy Campaign has engaged ever more persons in acts of compassion, sacrifice and political witness for a more humane response to domestic and world hunger and to its root causes.

Higher Education

The Mission Board funds the General Assembly Task Force on Higher Education and provides major staff services to it. The Mission Board is helping to develop new covenants for mission with Presbyterian colleges and is working with synod advisors to establish linkages with presbyteries that will engage the local church in new models for higher education ministry. A partnership is being built among the Mission Board, synods, presbyteries and local churches that will provide challenges and resources for ministry to and with community and church-related colleges, public universities, campus ministries, and local churches.

Cultural Pluralism

The Mission Board, through the collaborative efforts of the Division of Corporate and Social Mission, the Division of International Mission, and the Division of National Mission, has begun to develop with racial minority Presbyterians a partnership toward a culturally plural church. A task force has been approved to gather data needed to identify problems, needs and opportunities and to develop programs with synods and presbyteries. The task force will include women, representatives from the Mission Board, from each ethnic minority, from seminaries and synods, and others.

Such a partnership will develop strategies for overcoming elements of racism in the Presbyterian Church in the United States, increasing minority involvement in mutuality in mission, and addressing minority Presbyterians' concerns for social and economic justice. It also will increase cultural pluralism in the Presbyterian Church, begin to obtain trained leadership for a culturally plural church, and contribute minority leadership to international mission. Other results of the partnership can be a building up of minority congregations, development of theological resources, and funds for self-development.

The Mission Board has a major concern about how to identify and enter into effective partnership with those socially sensitive and theologically conservative women and men in the Presbyterian Church who express a lack of trust in the traditional ecumenical and conciliar bodies and strategies. The Mission Board needs help and assistance in seeking alternative strategies for corporate and social mission that are more congenial to the theological and Biblical perspectives of those Presbyterians who understand themselves to be committed both to a radical Biblical faith and to serving those of God's people who are hurt, hungry and oppressed.

INTERNATIONAL MISSION

Partnership With Overseas Churches

The Mission Board carries out the international overseas dimension of its work primarily through its Division of International Mission. Much of the work of that Division is done in partnership with churches in the various countries where the Presbyterian Church in the United States is involved in mission.

Having voted in 1977 to terminate its economic dependence upon North American churches, while continuing to work with missionaries from those churches, including the Presbyterian Church in the United States, the United Evangelical Church of Ecuador has made significant strides toward self-reliance and self-support during the past year.

The General Assembly Mission Board, together with the 118th General Assembly, has identified itself with the Presbyterian Church of Taiwan in its human rights statements and appeals. There is concern at the end of 1978 about the future of Taiwan in light of the United States government's action ending diplomatic relations with the government in Taiwan.

The growth and development of Presbyterian churches and congregations continues in the Republic of South Korea. More than 100 new congregations were established during 1978 by the Presbyterian Church of Korea, bringing the total of new congregations in the past two years to more than 300.

The Shikoku Christian College in Japan has a Presbyterian missionary as its president. Dr. Arch B. Taylor was elected to head the Christian educational institution in 1978. A new relationship has been established with the Korean Christian Church in Japan through the appointment of Rev. and Mrs. Ed Kang who will work with Korean Christians in Japan who are victims of discrimination.

In Zaire the year 1978 was a year of both celebration and deep concern. The celebration was the centennial of the arrival of the first missionary and the founding of the church in the African nation. The concern was, and is, about the problems of logistical support for hospitals, church program and missionaries, problems of spiraling inflation and a re-valued dollar. There also are concerns about the problems of church leadership in Zaire, and about the stability of the political as well as the economic situation there.

Work was initiated in 1978 on a new Industrial Training School in Haiti. The project was made possible by a special grant from Brazos Presbytery.

Presbyterian missionaries are involved in a new kind of ministry in Nigeria, teaching religion in government universities. The Pete Petersons were transferred from Ghana to the Nigerian University of Jos in 1978 in response to an urgent appeal for such a ministry. Dr. James H. Gailey of Columbia Theological Seminary was assigned to the University of Ibadan for one year, while Walt Davis, who is on home assignment from Nigeria, teaches at Columbia Seminary and serves as a missionary-in-residence with the Mission Board in Atlanta.

In Brazil, considerable progress continues to be made on the Land for the Landless project in the Amazon River area. This program provides land and agricultural assistance for settlers moving

westward from the blighted cities of Brazil's Northeast. There also is continuing growth and development through church planting in Brazil, particularly along the Trans-Amazon Highway.

The General Asssembly of the National Presbyterian Church in Mexico has asked the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America to renew relationships in international mission partnership. This new partnership follows a moratorium on such work for several years during the 1970's. Staff of the two United States denominations have been meeting with the National Presbyterian Church in Mexico to work out the agreements.

In Lesotho, a successful dual ministry is carried out by David and Polly Miller. The Presbyterian missionary couple serve in a combination parish ministry and as project coordinators for the Lesotho Evangelical Church. David Miller also served as the liaison for the Mission Board for southern Africa amid the turmoil of racial strife, revolution, unrest, and refugees.

The Bangledesh Comprehensive Village Health Care and Rural Development Ministry Project has begun, and good progress is reported. The project, located at Alladipui, is a cooperative ministry of the Presbyterian Church in the United States with the Baptist Union of Bangladesh.

Undertaking mission work in a predominantly Moslem nation may be underscored by the problems associated with placing missionaries on site to begin their work. Jeff and Rose Deardorff waited for more than one full year before obtaining visas to go on assignment to Indonesia. The visas were granted then only after numerous communications, including petitions to the embassy and to others.

Overseas Personnel

Because of rapidly changing factors, including inflation in the United States and in other countries coupled with the fluctuation of the US dollar in the international economy, only nine new missionaries received regular appointments for overseas service in 1978.

A variety of other appointments was made in 1978 for individuals to serve the church in other lands. The total number of overseas program appointments, including 12 Volunteers in Mission, was 38, the same number as in the previous year.

The reduction in financial support caused by the double squeeze of inflation and dollar revaluation was partially offset through support given by the Church through the Second-Mile Missionary Support Program. The total Second-Mile support for 1978 was $449,138. Generous support also was received for the overseas medical programs of the Mission Board through the Medical Benevolence Foundation, and congregation and presbytery enthusiasm for special projects, such as those contained in the S.O.S. Project Book, continues.

International Mission At Home

The Mission Board is becoming increasingly involved in international mission at home and in international awareness of mission. This involvement is demonstrated through the Christmas International House, through ministry to Korean emigrants, and through international scholarship programs — all international in their dimension, all being carried out "at home".

There is a growing awareness of the need for education, interpretation and consciousness-raising of the Church at all levels in international issues and concerns. During 1978, various events were held as steps toward increased international awareness of mission. Among them were a South African Seminar, a Consultation on Interpreting the International Mission, and the Montreat Global Mission Conference. A special Task Force on International Awareness at Home was also established to develop strategies and implementation procedures for raising the international consciousness of the Church at home.

Planning for the Future

The Mission Board is cognizant of the need for longer-range planning in the international aspects of its work. Through the Division of International Mission, a statistical study has been made of commitments and accomplishments, both in program and in personnel, during the first five years following denominational restructure. Priorities are being formulated to give clearer guidelines for future commitments, and both overseas church partners and missionaries serving overseas have been invited to participate in the review and in making plans for the future.

NATIONAL MISSION

Leader Development

Through each of the various offices within its Division of National Mission and through work of other Divisions, the General Assembly Mission Board is involved in leader development to enable more effective leadership within the Presbyterian Church in the United States. From officer training to church school enrichment, from visitation to full participation of women and minorities in the

life of the Church, the Mission Board seeks to assist in the growth, training and empowerment of women and men throughout the Church. It is through such work that the Church may be strengthened and its witness in the world may be enhanced.

Curriculum Production

The Mission Board seeks to provide for the Church curriculum and educational programming that will result in congregations being well-informed about the faith, knowledgeable about the Protestant and Reformed traditions, and active in translating information into action. Through Christian Education: Shared Approaches, the Heritage series, Women's Bible Study and contracted publications, the Mission Board offers to the Church curriculum to help Presbyterians address the current healthy debate regarding the purpose of our teaching, how teaching affects acting, and how knowledge informs practice.

Resource Development

Serious attention is given to the development of resources that can be utilized by churches and congregations of varying size, educational background and cultural plurality. The Mission Board attempts to make available resources to fit the particular needs of various congregations. This includes developing resources for the smaller church that may be adapted for the larger church, creating broadly graded curriculum materials, and providing models for both large and not-so-large congregations.

Through its Division of National Mission, the Mission Board is currently focusing on a breadth of involvements in ministry that includes singles, couples, the aging, and youth.

Congregational Development

The Mission Board is looking seriously at congregational growth and redevelopment. It is important to stress that the emphasis of this is on people first and on form and buildings secondarily. Through the Office of Evangelism and Congregational (Church) Development, existing congregations and prospective congregations are resourced as they seek to witness and to grow.

Racism/Sexism

Every facet of the Mission Board's work within the scope of the Division of National Mission, as well as within every other Division and in the total life of the Mission Board, seeks to address the problems of racism and sexism within the Presbyterian Church in the United States. It is only through addressing such problems with openness and candor that Presbyterians may more nearly approximate who we should be as a community of faith and present a more effective witness to the world. In seeking for inclusion of every person through the life of the Church, the Mission Board must address stereotyping — from theology to visual illustrations, to language, to attitudes.

Youth Ministry

A special emphasis has been placed on youth activities and the concerns of youth. Initial results are already apparent. Successful consultations, presbytery youth workshops, and a new Youth Ministry manual are but a few of the achievements to date.

Partnership Activities

Partnership with the other courts of the Church and cooperative work with the Division of Court Partnership Services are implicit in that portion of the Mission Board's work that is assigned to the Division of National Mission. There is a recognition that the synods and the presbyteries are vital links in the work of impacting Presbyterian congregations and in determining the utilization and the effectiveness of resources produced by the Mission Board.

The sense of partnership is not limited exclusively to the other courts of the Presbyterian Church in the United States. There is also a developing sense of partnership with courts of the United Presbyterian Church and with other denominations in the carrying out of national mission in the United States.

COURT PARTNERSHIP SERVICES

Placement Services

Changes in procedure and staffing have taken place in placement services in an effort to expedite ministerial data to requesting search committees. The transfer of placement data to computer operation is underway, and computerized matching of data will become functional in 1979.

The Joint Task Force on a More Effective Placement System has managed a major research project and reports are available. The Task Force has contracted with almost 100 presbyteries in

the Presbyterian Church in the United States and the United Presbyterian Church for the testing of directions being considered for change. Work in this critical area of the Church's life will continue for the next two years.

The "log jam" of clergy placement continues to be a serious challenge confronting the Church. Simply stated, there are too few positions available for the number of women and men seeking a call. There is no indication of relief from the situation in the immediate future.

At the same time, the recruitment, training and placement of ministers for ethnic minority churches and congregations continues to be a desperate situation in the Church.

Women in the Ministry

Clergy women are playing an increasingly significant role in professional development. Enrollment of women in the four seminaries of the Presbyterian Church in the United States now exceeds 25 percent of the total enrollment.

In 1978, for the first time ever, a majority (60 percent) of clergy women in the denomination realized parish placement. The first consultation of clergywomen in the Presbyterian Church in the United States was held, and the women were organized into a professional organization. An ecumenical newsletter on the placement of clergywomen was begun through the Consultation on Women in the Ministry.

Clergy Couples

Clergy couples are another emerging reality of significance and growth. One-fourth of all clergy women in the denomination are part of a clergy couple.

A first consultation was conducted ecumenically in 1978. Its purpose was to focus on the concerns of clergy couples in their life and in their role in the Church.

Non-Clergy Church Professionals

Involvement with non-clergy church professionals is being expanded. The certification of Church Educators continues, and certification procedures for Church Musicians has been approved.

Both the Secretarial Association and the Church Business Administrators are moving toward joint organizations with their United Presbyterian counterparts by 1980, and Church Employed Women has sponsored, with its United Presbyterian colleagues, a conference in the Synods of Red River and Sun.

Stewardship

Two stewardship conferences were held as an ongoing service of the Mission Board through its Division of Court Partnership Services.

There are expanding ecumenical involvements in stewardship. An ecumenical resource center in stewardship has begun on the campuses of Garrett-Evangelical and Seabury-Western seminaries in Chicago, and the chair of the National Council of Churches Commission on Stewardship is now occupied by the Director of the Office of Stewardship and Funding in the Mission Board.

Financial Development

Financial development growth is already demonstrated through an intensified partnership between the Mission Board and the Presbyterian Foundation.

A productive consultation of the development offices of Presbyterian-related colleges and seminaries has been conducted, and a significant push is underway toward a denomination-wide program of wills and deferred giving.

Middle Court Relations

Significant staff liaison between the Mission Board and the synods and presbyteries of the Church is provided by the Program and Resourcing Coordinating Council. It is also a stimulant to long-range planning and budget development, and reflects broader ownership of program decisions that impact the partnership of the church courts.

The experience of Tri-Court Budget meetings in 1978 was a good experience, particularly in evaluation and planning for future meetings. The tri-court model appears to be one that is being followed by the United Presbyterian Support Agency in drafting a General Assembly mission funding plan for that denomination.

CENTRAL SUPPORT SERVICES

Communication

The continuing communication efforts of the Mission Board include *Presbyterian News Service*, *Presbyterian Survey* and *TRAV* (Television, Radio and Audio-Visuals).

Presbyterian News Service and *Presbyterian Survey* were combined administratively in 1978 following a study of the two print operations. The combined administrative operation of the two communication functions will add to their efficiency and impact within the Church and in the secular print media.

It has become evident that there is a growing interest in the Church's involvement in mass media. The Mission Board, through the communication arm of its Division of Central Support Services, has accepted an invitation to participate in a United Presbyterian Task Force on Mass Media to evaluate the possibilities for reestablishment of a broadcast ministry.

TRAV has long been recognized as one of the innovators in religious broadcasting and applauded for its broadcast and audio-visual programs. The renewed interest and concern for additional emphasis in a broadcast ministry offer opportunities for electronic delivery systems for evangelism, education, and support. Meanwhile, the Mission Board continues to seek new and innovative ways to proclaim the Good News through the numerous available communication media.

Fiscal

Responsibilities for fiscal accounting and support for the Mission Board are assigned to the Division of Central Support Services and include general accounting, publications accounting, and accounting related to fiscal support for overseas missionaries and transactions reported by overseas mission treasurers.

The general accounting function includes payroll preparation for both Atlanta-based and overseas Mission Board personnel, cash receipts and disbursements, all investment account activities and the preparation of financial reports to the Mission Board on both unrestricted and donor restricted funds. Accounting also prepares monthly financial statements reflecting operating results for Presbyterian Center, Inc. and for the Office of the General Assembly.

Publications Fund accounting consists of two areas of responsibility. One relates to the accounting for some 25,000 customer accounts. The second is cost accounting, responsible for maintaining accounting data related to book inventories and for allocation of costs to users served by printing and other service-type functions.

The function of support services for overseas missionaries, for both personal and church-related business transactions, includes maintenance of constant liaison with mission treasurers and processing monthly accounting reports prepared by mission treasurers to reflect the disposition of funds advanced to them for overseas programs.

Operations

The responsibility for the operation of the Materials Distribution Service, the Presbyterian Bookstores, and the Department of Printing Services is carried out for the Mission Board through its Division of Central Support Services.

Materials Distribution Services offers a wide variety of services and resources to the Church, including retail order processing, film rental, regional resources, and customer relations. It also handles the bulletin service, curriculum and John Knox wholesale, and carries out the purchasing, shipping, and receiving functions. Additionally, it handles distribution of such program materials as Witness Season, Easter Offering, Birthday Offering, and Joy Gift.

The Presbyterian Bookstore is in reality four operational bookstores. In addition to the Atlanta Bookstore, summer bookstore operations are conducted each year at Massanetta Springs in Virginia and at Montreat, and a remote bookstore is operated throughout the days of the General Assembly each year.

The Department of Printing Services serves the needs of the Church, and particularly all parts of the Mission Board with printing and allied services, including art and design, and assembly and binding procedures.

Publishing

"A new future" is a term that sums up the major issues or circumstances being addressed by John Knox Press, by curriculum publishing, and by work done as a denominational partner in the ecumenical context.

Arising from the General Assembly mandate "to stimulate and encourage biblical scholarship and Christian thought and living . . .," John Knox Press pursues the expansion plan authorized in 1977, increasingly aware of the responsibility to provide a publishing outlet for important new religious material and to fill the vacuum created by the withdrawal of major integrated publishers from the field of religion. The John Knox Press new book publishing rate is nearly 50 percent greater than the average for the preceding three years.

Data Processing

Systems analysis and design, programming subscription services, and data entry are among the data processing services provided for the General Assembly Mission Board and to the Presbyterian Center through the Division of Central Support Services. Services are available in the areas of accounts payable, student loan receivables, work-in-process, cost allocations, publications order processing, publications inventory and sales analysis, ministerial data form information, production of the statistics portion of the General Assembly Minutes, and others.

Name and address information is maintained for more than 250 mailing lists representing some 70,000 names. In addition, some 145,000 names are represented in the data for several major subscription fulfillment systems, including Presbyterian Survey and Presbyterian Women.

Ecumenical Work

During the past year several presbyteries, with the Mission Board, have completed studies on *The Nature of the Unity We Seek.* Planning is underway to engage other presbyteries in a series of studies with Christians of the Roman Catholic and Southern Baptists persuasions.

The Mission Board, as a whole and through its various divisions, is in partnership in mission through the World Council of Churches, the National Council of Churches, and with other denominations and ecumenical bodies in the United States and overseas.

Through the World and National Councils of Churches and with other ecumenical partners the General Assembly Mission Board programs are extended into a broader Christian response to human need. Ecumenical partnerships also include joint resource production and various interdenominational work such as Joint Educational Development, the Joint Strategy and Action Committee, Church Women United, and projects for the self-development of people, as well as active participation in many interfaith and public/secular coalitions. In a renewed cooperative effort with the United Presbyterian Church, the Mission Board is seeking through the Joint Office of Worship to provide active leadership in worship for both denominations.

Through the Office of Ecumenical Coordination in the Division of Corporate and Social Mission and through the General Assembly's Ecumenical Coordinating Team, the Mission Board is able to engage the denomination in mission in the world in ecumenical partnership with other Christians, and to assist the church's members and judicatories in strengthening local and regional ecumenism and increasing ecumenical understanding and involvement.

Growth in our search for the nature of the unity Christ wills for the Church comes as Presbyterians undertake with other traditions an exploration of the Gospel. Insight gained through exploration into other traditions and perceptions may be cause for deeper exploration and growth in our own tradition and faith.

FUNCTIONS AND ACCOMPLISHMENTS DURING 1978

	1978 STAFF Elected	1978 STAFF Appointed	1978 ACTUAL COST	1979 BUDGET
A. PROGRAM FUNCTIONS AND ACCOMPLISHMENTS				
1. CHAPLAINS AND MILITARY PERSONNEL			$ 30,000	$ 32,500

GOAL: Provide pastoral ministry to military personnel through Presbyterian chaplains endorsed and supervised by Presbyterian Council for Chaplains.

ACCOMPLISHMENTS: provided retreats for chaplains and service personnel; 20 persons interviewed by the Council's Interview Committee; 12 Active Duty additions; provided ecclesiastical supervision and support for all PCUS clergy serving as chaplains; represented the denomination in ecumenical relationships and with governments and military forces.

2. ECUMENICAL INTERNATIONAL MISSION PROGRAM			$ 47,500	$ 78,650

GOAL: Participate in overseas mission program with other denominations through ecumenical councils and agencies on six continents.

ACCOMPLISHMENTS: provided staff participation and financial support for the Division of Overseas Mission of the National Council of Churches U.S.A., and the Commission on World Mission and Evangelism of the World Council of Churches, which gave assistance in the coordination of the overseas mission program of the Presbyterian Church, U.S., with that of 22 denominations on six continents; made program grants for radio and audio-visual evangelism, Christian literature and literacy, ecumenical overseas scholarships, Christian Centers for U.S. servicemen and servicewomen in the Far East, lay ministries overseas, China Study Center, the United Board for Christian Higher Education in Asia, Japan International Christian University, the Near East School of Theology, the All Africa Council of Churches, and the Theological Education Fund; established a joint Europe Office with the United Presbyterian Church Program Agency; participated in an international conference on human rights in Taiwan; cooperated with other denominations in the filming of a mission study color movie on the Near East; hosted meeting of the Latin America Area Committee of the NCC at the Presbyterian Center in Atlanta.

3. HIGHER EDUCATION	3	1½	$112,610	$132,984

GOAL: To engage the Church in and with higher education as a field of mission, a resource for ministry, and an instrument of service through:

encouraging and enabling a national ecumenical ministry through United Ministries in Higher Education (UMHE); directing and administering the Student Loan Fund; assisting the General Assembly Higher Education Task Force in implementing the Special Higher Education Emphasis.

ACCOMPLISHMENTS: through UMHE worked to support those responsible for ministry in and with higher education within the Presbyterian Church, U.S., and eight other denominations with research, information, training events and nationwide consultative services; worked through UMHE and Ministries in Public Education to develop and manage policy and program, and to move toward greater coordination among the several agencies at work nationally in the arena of the church and education; consulted with innovators in ministry in the community college context, surveyed nationally the inter-action between churches and community colleges, and shared new insights and learnings through workshops and publications; sponsored a forum on "The Church, the Community College and

	1978 STAFF		1978 ACTUAL	1979
	Elected	Appointed	COST	BUDGET

Criminal Justice"; continued support of national programs in Career Development, Health and Human Values, Education and Militarism, and Education and the Law; through Ministries in Public Education and in response to the mandate of the 118th General Assembly developed a public education policy paper for presentation to the 119th General Assembly; assisted the General Assembly Higher Education Task Force in implementing the Special Higher Education Emphasis by jointly employing as Executive Director, J. Rodney Fulcher, and by providing support services for his office, by opening theological, programmatic, organizational, and consultative resources from our ecumenical partners to the Task Force; provided, through the Student Loan Fund, financial assistance for 106 students in the amount of $71,750, developed new loan policies that are expediting repayment, and began a study of the Fund for the purpose of assuring its use in behalf of PCUS students with the greatest financial need.

4. INTERNATIONAL MISSION PROGRAM

	1978 ATLANTA STAFF		1978 SALARIED	1978 ACTUAL	1979
	Elected	Appointed	MISSIONARIES	COST	BUDGET
General Program	1	1½		$ 62,336	$ 65,813
Africa/Europe/Middle East	1	1	53	$119,026	$146,374
Asia/Pacific	1	1	112	$298,086	$323,787
Latin America/Caribbean	1	1	108	$415,501	$440,549

GOAL: Enable the PCUS to participate with overseas church partners in fostering the development and self-reliance of the partner church, witnessing to unevangelized peoples, ministering to human need and suffering, and working toward a just and peaceful society in all areas of a changing world.

ACCOMPLISHMENTS:

a. AFRICA/EUROPE/MIDDLE EAST
In cooperation with seven national churches and related Christian Councils, using PCUS program and service grants, and missionaries, the following programs were assisted: 6 theological schools, 12 agricultural and development programs, 24 hospitals, health centers, dispensaries and public health programs, 14 programs relating to evangelism, nurture, church development and self-reliance, 8 refugee programs, and 4 programs relating to mass media and radio.

Zaire — work continued, including a pioneer evangelism program and a model nutrition program, in spite of economic and political chaos;

Beirut — Near East School of Theology continues in spite of continuing fighting;

Nigeria — PCUS educator assigned to faculty of a government university to teach biblical literature;

Lesotho, Botswana and Swaziland — student refugees from Soweto in South Africa assisted by PCUS grants;

South Africa — the Federated Theological College assisted by PCUS grant; worked for peace and human rights in cooperation with ecumenical agencies in the Middle East, Rhodesia, Namibia, Ghana, Angola, Ethiopia, and Uganda.

b. ASIA/PACIFIC
PCUS mission program administered in cooperation with eight national churches and related Christian councils.

	1978 STAFF		1978 ACTUAL	1979
	Elected	Appointed	COST	BUDGET

Evangelism and New Church Development

38 missionary evangelists worked with churches in Taiwan, Korea and Japan; 159 new churches established by the Presbyterian Church of Korea; the "Ten Plus One" Church Growth Movement (10% per year goal for increase in church membership) begun by the Presbyterian Church of Taiwan; "Danchi" (apartment complex) evangelism emphasis continuing in Japan; ministry among racially oppressed people in Taiwan and Japan; evangelistic radio and telephone ministries extended.

Theological Education

19 missionaries on the faculties of nine seminaries, theological colleges, and Bible schools from which were graduated 300 men and women; Presbyterian Theological Seminary in Seoul increased its enrollment to 730 students and began a new program for Women's Leadership Training.

Educational Programs at Colleges and Universities

24 missionaries on the faculties of colleges and universities with approximately 25,000 students receiving academic training in these six Christian institutions.

Medical Ministries

32 medical missionaries on the staffs of seven hospitals and clinics with several hundred thousand patients being treated through these medical facilities; a new public health clinic opened by PCUS missionaries in Bangladesh.

Human Need and Service Ministries

Nine missionaries assigned and program grants made to 16 projects; low interest loans made possible through credit unions in Ho Sung village in Korea and on the East Coast of Taiwan; family service programs extended to many troubled people in Taiwan, Korea and India; nutrition programs helped students at the Ushan School in Taiwan.

Justice and Human Rights

Continued working with ecumenical and national church partners with particular support for the Declaration of Human Rights of the Presbyterian Church in Taiwan and with efforts to have upstanding Christian leaders in Korea released from prison.

c. LATIN AMERICA/CARIBBEAN

PCUS mission program administered in cooperation with five national churches and related ecumenical agencies; Latin American woman elected to the position of Staff Associate for Latin America and Caribbean.

Brazil

Continuing growth of evangelistic church-planting ministries along the highways of the Amazon; progress made in turning over full responsibility for "new fields" to the national church; nearly doubled sales of extension materials from the Edward Lane Bible Institute; continued to minister to marginalized peasants and urban dwellers fleeing from the crowded slums of the northeast through the Land for the Landless program and the Milk Cow Project; continued Christian ministry among legislators and government workers in Brazilia.

Haiti

turned over an organized, well-functioning vocational school in Port au Prince to a Haitian director; second school in Cap Haitien begun by missionaries.

	1978 STAFF Elected	1978 STAFF Appointed	1978 ACTUAL COST	1979 BUDGET

Mexico
participated in consultations with the National Presbyterian Church in Mexico with the purpose of renewing partnership ties, together with the United Presbyterian Church, after the "Moratorium" of 1972; PCUS missionaries assigned to work with ecumenically related agencies.

Honduras
initiated a new cooperative agricultural project in cooperation with the Moravian Church.

Ecuador
progress made by the United Evangelical Church toward self-support and self-reliance.

5. INTERNATIONAL MISSIONARY PERSONNEL SUPPORT AND PASTORAL CARE	1½	1½	$3,022,301	$2,829,461

GOAL: Support a force of international personnel in order to implement the PCUS overseas program and relationships and to provide for the care of these missionaries.

ACCOMPLISHMENTS: provided administrative services for 273 salaried missionaries, 21 Volunteers in Mission, and 27 missionaries in other categories of service; enlarged the area of pastoral care of missionary personnel, especially in medical care and professional development areas of concerns; continued a full revision of the *Handbook for International Service;* planned and implemented a Missionary Home Assignment Workshop for approximately 50 missionaries; conducted a five-week Orientation Program for approximately 20 new missionaries; participated in a restudy of the missionary cost of living differential system with the Organization Resources Counselors, Inc., New York.

6. INTERNATIONAL MISSION RESOURCES, SUPPORT AND COMMUNICATION	2	2	$ 106,813	$ 113,989

GOAL: Produce resources for international mission interpretation and assist local church and middle judicatory leaders in international mission education and support.

ACCOMPLISHMENTS: coordinated the itineration of 77 missionaries who were in the United States on Home Assignment, vacation, or as Mission Consultation delegates, who reported 1,375 visits to churches, presbyteries, schools, civic groups and TV appearances; processed and completed 186 new assignments of missionary support which involved 158 churches and foundations, totaling $280,143 of underwriting; 1,009 PCUS congregations undergirded the missionary support by pledging approximately $2,587,520 for the basic Mission Board budget through this program; provided international mission resource materials through 31 pages of the *Presbyterian Survey,* 14 articles in *Presbyterian Women,* 191 missionary letters with 117,800 impressions, 7,000 Witness Season resource packets, 15,000 copies of the Taiwan theme booklet, 350 Taiwan filmstrips, 400,000 Witness Season bulletin inserts, 500 copies of the International Mission Resource Notebook, and responded to 326 special requests for mission resources; administered the Christmas International House Program, involving 38 host churches and over 1,100 international students; planned and staffed the Conference on Interpreting International Mission in the Home Church; planned and sponsored a two-week study seminar, involving 17 participants, to South Africa at the invitation of the Presbyterian Church of

	1978 STAFF Elected	1978 STAFF Appointed	1978 ACTUAL COST	1979 BUDGET

Southern Africa and preparing for exchange groups from South Africa to the U.S.A.; served on the Mid-East film survey team for four weeks in the Mid-East as the Church consultant for Church World Service and the Commission on Education for Mission; served as staff for the Advocates for International Mission (AIM) network; provided planning and leadership for the annual one-week AIM workshop for 18 presbytery workshops and conferences, the Global Mission Conference at Montreat, the missionary home orientation workshop, and the new appointee orientation.

7. INTERNATIONAL LEADERSHIP DEVELOPMENT	1	1	$ 64,020	$ 66,800

GOAL: Assist Third World Churches in their efforts to become self-reliant by helping them to train young men and women as future leaders.

ACCOMPLISHMENTS: Assisted approximately thirty persons to obtain scholarships for advanced special studies or observational tours; the students came from eight countries and study took place in four countries: France, Mexico, Japan and the United States; established Mary Wilson White Scholarship Fund to ensure that a Third World woman would receive a scholarship for special study each year; granted assistance to 13 pastors for advanced degrees or continuing education programs in theology; helped make arrangements for study programs in American hospitals for 3 Korean doctors and one Korean Hospital Administrator; assisted with a residency scholarship for one doctor from Zaire; granted assistance for advanced studies for eight women, four of whom were enrolled in doctoral programs; helped make arrangements for an observational tour of Christian boarding schools for a Korean educator.

8. INTERPRETATION AND ADVOCACY	1	½	$ 128,072	$ 147,500

GOAL: To provide coordinated and unified interpretation, including program resources, of the work of the Mission Board for the whole Church.

ACCOMPLISHMENTS: employed a full-time staff associate as Coordinator of Interpretation; developed and implemented a new design for interdivisional staff work in interpretation; began clarification of the interpretation/advocacy function, and developed goals and objectives; coordinated the implementation of a unified system for production of printed resources; initiated the scheduling of mission interpretation for Mission Board members; provided leadership for workshops (11) on interpretation in three stewardship conferences; initiated conversation toward increased cooperative work with the UPCUSA, including a joint Planning/Program Calendar; provided interpretation resources through — monthly (11 per year) distribution of Info-Pak resources (5,500 per issue); two stewardship cultivation brochures for every family distribution in PCUS churches (318,000) and in churches in union and cooperating presbyteries (125,000); a Planning Calendar (10,500), with a focus on the International Year of the Child; a General Assembly slide set (300) interpreting 20 specific examples of mission; Kaleidoscope (12,000), a resource catalog for Christian Education and for general and special topics; Resource in Mission feature articles (56) in *Presbyterian Survey;* a "church helps" resource display at Montreat; the SOS Project Book (13,000) with direct distribution (5,500) through Info-Pak and through the Division of International Mission to another 1,000 persons; One Mission display of Mission Board program at the 118th General Assembly; weekly worship service bulletin (408,000) and bulletin inserts (92,000); and Mission Board displays at one synod and three presbytery events.

	1978 STAFF Elected	1978 STAFF Appointed	1978 ACTUAL COST	1979 BUDGET
9. JOHN KNOX PRESS	2	4	$ 192,623	$ 162,359

GOAL: To secure and develop manuscripts; to publish books; to prepare catalogs, advertisements, mail promotions, personal selling, convention displays, together with special marketing for libraries, academic markets, overseas markets, book-clubs, etc.; to acquire and to sell secondary rights to literary properties.

ACCOMPLISHMENTS: published 29 new books; secured a new record number of publications of our works in Great Britain and Europe and received a record number of options for publications from those countries; strengthened the marketing program.

10. JOINT OFFICE OF WORSHIP	1	1	$ 23,500	$ 27,000

GOAL: To provide specialized experience, knowledge and leadership in the theology of worship and its practical expression in liturgy, music and the arts through a joint office with the UPCUSA.

ACCOMPLISHMENTS: secured a Director for the Office, Harold M. Daniels; production and beginning distribution of "Worship and the Arts", a series of six multi-media kits designed to enrich liturgy in the life of the local church; adopted new guidelines for cooperation between the Presbyterian Association of Musicians and the Joint Administrative Committee of the Joint Office of Worship; revised editorial policies for "Reformed Liturgy and Music"; helped sponsor the Fourth International Congress on Religion, the Arts, Architecture and the Environment.

11. MATERIALS DISTRIBUTION SERVICE	1	33	$ 547,818	$ 402,770

GOAL: To process orders for and distribute all materials prepared by the Mission Board and ecumenical partners including programmatic materials, John Knox Press, curriculum, film rental, audio-visuals, worship bulletins; to purchase and distribute those resource materials published by others as mandated; and to provide distribution for other PCUS boards and agencies as requested.

ACCOMPLISHMENTS: processed approximately 90,000 mail and phone orders; handled orders for programmatic materials for Witness Season, Easter Offering, Birthday Offering, Stewardship and the Joy Gift programs; experienced continued growth of the Atlanta Bookstore; handled more than 9,000 separate transactions during the year; record year for the remote bookstores (118th General Assembly, Montreat and Massanetta Springs) with 700, 1,185, 1,920 transactions respectively; work continued in researching additional items to add to the item list which includes over 9,000 items presently, with item numbers assigned to each for identification, order fulfillment, and pricing; lodged the film library with a private vendor for storage, maintenance and bookings.

12. MISSIONARY ENLISTMENT	½	½	$ 68,515	$ 73,000

GOAL: Enlist persons of high commitment and ability for service in the international mission of the Presbyterian Church, U.S., as requests are received from overseas partners.

ACCOMPLISHMENTS: processed 40 new persons through to appointment: 9 salaried positions, 11 Volunteers in Mission, 20 other categories; processed 11 persons for reappointment; interviewed approximately 25 seminary students and 20 college students for missionary service; participated in three mission conferences; propared for printing a redesigned enlistment brochure for the 1979 mission opportunities; prepared advertisements of available positions for *Presbyterian Survey*

	1978 STAFF Elected	1978 STAFF Appointed	1978 ACTUAL COST	1979 BUDGET

and *This Week* publications; maintained a close relationship with United Presbyterian Church, U.S.A. counterparts working toward a policy for the joint appointment of missionaries; maintained correspondence with potential candidates of all ages; handled the overseas requests for information regarding enlistment; developed plans for a renewed emphasis on minority recruitment, including the possibility of the appointment of a minority person on the enlistment staff for a two-year period.

13. OFFICE OF CHRISTIAN EDUCATION	6½	5	$ 265,465	$ 301,423

GOAL: To work with our partners (local, synod, presbytery, ecumenical) in making available a variety of resources and support to help congregations of the Presbyterian Church, U.S. to increase the effectiveness of their educational ministries.

ACCOMPLISHMENTS:

a. *Teacher Education*
Sponsored consultation to identify teacher education needs and consider partnership roles among the various judicatories in strengthening teacher education in local churches; developed, tested, and produced two resources, "Some To Be Teachers", a plan to help presbyteries with teacher development and support, and "Developing Leaders for the Church's Educational Ministry", a collection of teacher/leader designs.

b. *Youth Ministry*
Emphasized the development of youth and the development of a network of local-church-based youth ministry; participated in leader training events in 8 presbyteries and 3 synods; cooperated in continuing education events at seminaries; published three issues of *Footprints* (youth ministry newsletter); completed a manual for youth ministry; planned and conducted a denomination-wide Youth Consultation; offered a leader development course during Montreat Youth Conferences; and with UPCUSA, conducted a continuing education seminar for professionals engaged in youth ministry.

c. *Curriculum Resources*
(1) Christian Education: Shared Approaches — sent to congregations a new Prospectus listing all Christian Education: Shared Approaches resources and made available introductory packets for examination of the curriculum materials; began using the evaluation plans in Interpreting the Word and in Living the Word Approaches.
(2) Presbyterian Heritage Series — continued working on the Presbyterian Heritage Series, a program which offers resources for all age groups to insure study and understanding of our Presbyterian history, theology, polity, and worldwide ministry of witness and service.

d. *Special Groups*
(1) Aging — began work on reporting to the 119th General Assembly concerning a comprehensive program for the denomination on aging; sponsored the second Montreat Conference on Aging with 200 persons in attendance (a similar conference is planned for October 15-19, 1979).
(2) Singles Ministries — gathered information about churches and presbyteries that are offering single adult programs; a listing of resources in preparation; began work on a project, "Ministries with Singles", which has approval by Joint Educational Development.
(3) Black Church Education — provided a newsletter, "What's Happening?"

	1978 STAFF		1978 ACTUAL	1979
	Elected	Appointed	COST	BUDGET

(an exchange of resources, ideas and events); participated in the Black Church Education Project Team of Joint Educational Development (continued support to the National Black Church Education Resource Center, held three regional training events, developed a new multi-media resource); began joint work with United Presbyterian Church, U.S.A. in developing a series of Black Christian Education materials.

e. *Other Accomplishments*
In cooperation with UPCUSA, planned and mailed *Alert* magazine to each congregation; with middle judicatory Christian Education staff and seminary professors, explored future church education directions and planned three regional forums for 1979; developed resources and shared information with congregations to support the 118th General Assembly resolution endorsing International Year of the Child.

f. *Ecumenical Work*
(1) Through Joint Educational Development (JED) participated in (a) the National Event for Church Educators, (b) discovering and planning to meet some of the educational needs of smaller churches, (c) using mass media in Christian Education, (d) broadly graded curriculum resources, (e) the pastor as Christian Educator.
(2) Through the Division of Education and Ministry, National Council of Churches (a) studied information about resources and events in family ministry, (b) cooperated in developing resources for outdoor education and Vacation Church School, (c) cooperated in ministry with hearing impaired and other persons with special needs, and (d) cooperated in developing outlines for the Cooperative Uniform Series.

14. OFFICE OF CORPORATE WITNESS IN PUBLIC AFFAIRS	3	1½	$ 152,228	$ 161,049

GOAL: Assist the Church in making a faithful corporate witness by enabling it to increase understanding of the theological basis for its corporate witness and to develop and implement strategies for its active involvement by word and deed in public affairs nationally and internationally.

ACCOMPLISHMENTS: Developed in consultation with synods a plan for partnership of the four courts in order to infuse the total court system with concern for application of the Gospel to social issues; worked with thirteen ecumenical groups seeking to implement public policies called for by the General Assembly; provided educational strategies and resources including twenty-one articles for church publications for constituents, congregations, ecumenical groups, presbyteries, synods; assisted in planning and resourcing all Montreat Conferences in the area of the Gospel's concern for social justice; worked with "Christian Education: Shared Approaches" in providing leadership training and producing curriculum with emphasis on Doing the Word; held a training event for 50 leaders in the Presbyterian Impact Food Policy Campaign; worked with the Division of National Mission and International Mission to provide a coordinated approach to the church's social mission; provided staff services to (1) the Task Force on International Peace and Justice focused on the question of a new international economic order, (2) the Task Force on Human Rights whose final report including "A Declaration of Human Rights" was adopted by the 118th General Assembly, (3) the Task Force on Christian Faith and Economics whose final report including "A Statement of Economic Imperatives" was also adopted by the 118th General Assembly, (4) the Task Force on Criminal Justice which developed ways to involve Presbyterians in

	1978 STAFF Elected	Appointed	1978 ACTUAL COST	1979 BUDGET

working for change in the criminal justice system; produced and distributed to each congregation the Corporate Witness of the 118th General Assembly with study resources; held the first Peace Breakfast at the 118th General Assembly; provided resources to all congregations for Criminal Justice Sunday; developed a study-action guide on "The Church and Criminal Justice"; held a consultation with church educators to explore the implication of global justice issues for church education; assisted in working for justice for women in cooperation with the Committee on Women's Concerns; edited *Church and Society* magazine jointly with the United Presbyterian Church; assisted the Investment Committee and the Mission Board in working for social responsibility through investments as directed by the General Assembly.

15. OFFICE OF ECUMENICAL COORDINATION	2	1	$ 92,301	$ 99,690

GOAL: Coordinate and facilitate the ecumenical engagements of the denomination, and initiate programs by which the General Assembly Mission Board may assist members and judicatories in their ecumenical understanding and involvement.

ACCOMPLISHMENTS: Assisted the Mission Board in its preparation of a major position statement on Christian unity for recommendation to, and subsequent adoption by, the 118th General Assembly; planned and executed a special report to the 118th General Assembly on the Consultation on Church Union; provided orientation for and assistance to the Ecumenical Participants in the 118th General Assembly; prepared a comprehensive inventory of current ecumenical involvements of the General Assembly and of the Mission Board, in terms both of personnel and of funds; facilitated the work of the Joint Strategy Committee on PCUS/UPCUSA relations; facilitated the coordination of all PCUS ecumenical involvements through convening two meetings of the denomination-wide Ecumenical Coordinating Team; provided orientation for and assistance to the General Assembly-elected delegation to the Governing Board of the National Council of Churches; interpreted to the members and courts of the church the work of those ecumenical bodies of which the General Assembly is a member (namely: The National Council of Churches, the World Council of Churches, and the World Alliance of Reformed Churches); provided opportunities, through the National Workshop on Christian Unity, for ecumenical leadership development in presbyteries and synods; provided resources for observances of the Week of Prayer for Christian Unity in local churches.

16. OFFICE OF EVANGELISM AND CHURCH DEVELOPMENT	3	2½	$ 200,261	$ 269,512

GOAL: To develop a denominational strategy, in partnership with synods and presbyteries, to assist judicatories in strengthening their effectiveness in their ongoing program of minority and majority congregational development and to work toward creating a denominational understanding of and creating denominational momentum in the task of evangelization.

ACCOMPLISHMENTS: jointly sponsored an ecumenical training event for new church development pastors and provided scholarship assistance for PCUS participants; jointly hosted a Consultation on Smaller Churches and provided scholarship assistance for PCUS participants; funded a model church development workshop in the Synod of Florida; explored ways of meeting congregational development needs ecumenically through meetings with United Presbyterian staff counterparts, through Joint Strategy Action Committee channels and through the

	1978 STAFF Elected	Appointed	1978 ACTUAL COST	1979 BUDGET

services of the Lutheran Resources Commission; began exploring way for supporting and resourcing Risk Evangelism in PCUS congregations; assisted in finding funding sources for PCUS programs and agencies through the services of the Lutheran Resources Commission; consulted with presbyteries and congregations by telephone request and staff visitation to discuss individual congregational resourcing needs; provided staff services to the Mission Board's Loan Committee and made on-site visits to churches and congregations making application for Mission Board loan funds; provided written resource materials upon request, including guidelines for new church development, church redevelopment, and minority church development, evangelism aids, the Population Growth and Membership Trends Study, a Mission Study Guide for Smaller Church, case studies, and architectural guidelines; sponsored Consultation on Partnership Toward a Culturally Plural Church: An Agenda for 1980's; drafted, with the Minority Staff Team, a survey instrument to be used in conducting a survey of the Asian-American population within the geographic bounds served by PCUS and prepared a PCUS Minority Perspective Statement on Church Development; sponsored the Summer Training Project in Evangelism at Columbia Seminary; explored means of ecumenical cooperation in evangelism through the National Council of Churches Working Group on Evangelism and the Lausanne Southeast Committee on Evangelism.

17.	OFFICE OF MEDIA COMMUNICATIONS	3	3	$ 164,001	$ 305,160

GOAL: To produce and distribute radio and television programs and spots for public service broadcast and provide information and aid to the Church in the area of broadcasting; to represent the Presbyterian Church in the United States in ecumenical and related secular broadcast and audio-visual groups; to produce as requested by program divisions and other agencies of the church, films, filmstrips, slide shows, multimedia productions and other audio-visual resources for use by the Church; to publish annually, twelve issues of *Presbyterian Survey* providing inspirational, educational and news resources to the church; to publish annually 48 issues of *This Week* providing weekly news of the Church to its leadership; to provide news of the Church to the secular and ecclesiastical news media.

ACCOMPLISHMENTS:

a. *Broadcasting*
Produced and distributed fifteen Protestant Hour Programs, "All in the Family", to approximately 600 radio stations in the United States, plus the American Forces Radio Network; produced and distributed fifty-two *WHAT'S IT ALL ABOUT?* radio programs to approximately 850 radio stations in fourteen countries; distributed forty-eight *WOMEN OF FAITH* radio programs to approximately 300 radio stations in the U.S., plus the American Forces Radio Network; participated with the Communication Commission of the National Council of Churches in production of numerous network radio and television programs; and received national and international awards for *WHAT'S IT ALL ABOUT?* and *WOMEN OF FAITH.*

b. *Audio-Visuals*
Advised and assisted in production of the following: 16mm film — WHAT'S IT ALL ABOUT? produced for the Chaplain's Board of the U.S. Army for use in military installations over the world and American Forces television overseas; audio-visual report to 1978 General Assembly on 1978 Mission Consultation, now available in 3-screen slide presentation and 1-screen slide presentation with cassette — ONE MISSION UNDER GOD; audio-visual report to 1978

	1978 STAFF Elected	Appointed	1978 ACTUAL COST	1979 BUDGET

General Assembly on the smaller churches — 3-screen presentation with cassette — WHERE'ER THE SUN — possible to be made into filmstrip; A/V display for General Assembly '78 — THE OTHER FACE OF HUNGER: filmstrip with 3 cassettes and study guide — FAITH IN A FIGHT (Project CHAIN); cassette tape with guide sheet — SHARING THE GOOD NEWS: Basic Methods for Teaching the Bible; filmstrip with script — CHILDREN AROUND THE WORLD: slide set — SCENES OF THE ASSEMBLY: cassette tape — SOUNDS OF THE ASSEMBLY: 118-frame filmstrip with cassette — 1978 Women's Birthday Objective — THEN GOD'S PEOPLE WILL SHINE: 1978 Witness Season filmstrip — WITNESSING TOGETHER AROUND THE CARIBBEAN: 1978 Witness Season filmstrip — WITNESSING TOGETHER IN TAIWAN: advised and assisted in audio-visuals for Montreat conference: Single Adults, Global Mission, National Mission, Conference on Aging; participated in Consultation on Partnership Toward a Culturally Plural Church in the 1980's.

c. *Print Media*
Published 12 issues of *Presbyterian Survey* (average subscriptions of 124,000); 48 issues of *This Week*: 115 news releases to ecclesiastical and secular news media; managed press room during General Assembly.

18. OFFICE OF MINORITY AFFAIRS	1	½	$ 108,042	$ 137,375

GOAL: To help the Church achieve a deeper understanding of issues related to misunderstood, ignored, and disadvantaged ethnic minorities and to help focus this understanding on improved Church policies and action for social and racial justice.

ACCOMPLISHMENTS: co-sponsored with UPCUSA and Second Cumberland Presbyterian Church a major conference with some 400 Blacks working on issues of crucial importance to our Church; co-sponsored with Black Presbyterian Leadership Caucus a Youth Consultation of all minorities and planned a long-range program of youth ministries; worked on survey of minority ministries in PCUS; sponsored a workshop of all minority groups to produce a Five-Year Plan of Ministry; co-sponsored with middle courts a major consultation on Partnership Toward a Culturally Plural Church involving some 90 participants; explored specific ways of enhancing partnership exchanges between sister churches in the Caribbean and Southern Africa; obtained writers for several articles on minority concerns for *Presbyterian Survey;* funded 1 American Indian project in North Carolina from the 1976 Bicentennial Offering, and funded 2 American Indians, I Mexican American and 1 Black project at a cost of $18,261 from the Martin Luther King, Jr. Fund for Economic Self-Development of Minority Peoples; contributed $13,000 to 8 ecumenical partners working on racial justice agendas; worked with PCUS courts and agencies in providing scholarships for minority persons to attend Youth and National Mission Conferences at a cost of $4,000; responded to numerous requests from individuals and the Courts and agencies of the Church asking for data, advice, and general information on matters of racial and social justice of interest to the PCUS and society at large; and provided resources, human and material, on issues of concern to minorities for the whole Church.

19. OFFICE OF PROFESSIONAL DEVELOPMENT	3	7		

GOAL: To assist the Presbyterian Church to be an effective steward of church professionals by providing a system of services, resources and patterns for the professional development of its personnel.

	1978 STAFF Elected	1978 STAFF Appointed	1978 ACTUAL COST	1979 BUDGET
a. Candidacy and Examinations			$ 27,069	$ 31,922

GOAL: Provide resources for the church courts and their agencies in the candidacy process, from the time of recruitment up to the point of ordination.

ACCOMPLISHMENTS: provided written documents, training opportunities and a center for exchanging information to develop a network of presbyteries, theological seminaries and a permanent committee of the General Assembly to prepare persons for the ordained Presbyterian ministry, working closely with counterparts in the United Presbyterian Church, U.S.A.; distributed a new Candidates Committee Manual and various forms called for by *Book of Church Order* amendments; held overnight workshops with candidates committees from nine presbyteries; introduced students at 11 theological seminaries to PCUS personnel policies and procedures; provided staff services to the Permanent Committee on Ordination Examinations; sponsored, with Vocation Agency, UPCUSA, an Ethnic Minority Seminarians Conference; drafted, with Vocation Agency, UPCUSA, a joint union presbytery candidates committee manual, and such forms as can be written jointly; initiated National Council of Churches sponsorship of a filmstrip on "Varieties of Ministry" and a PCUS filmstrip on "Care of Candidates".

b. Ministerial/Lay Professional Relocation and Data Exchange			$ 122,685	$ 134,153

GOAL: To work on the ministerial placement system, making it a means whereby ministerial movement becomes a process which enriches all parties involved, with forms, committees, computers, and policies serving as useful means of ensuring a church that it can make the Gospel relevant for the present time.

ACCOMPLISHMENTS: maintained data bank of personal information forms for 4,000 ministers and 400 church educators; maintained a file of positions available for clergy and church educators; xeroxed and mailed 29,000 copies of church information form summaries to ministers requesting copies; prepared six editions of the Church/Judicatory Staff Opportunities Listing; notified over 900 ministers that their personal information forms were out-of-date; xeroxed and mailed over 250 copies of church educator personal information forms to search committees; served churches looking for educators by referring educator vacancy consultants to search committees; began process of entering data from ministers' personal information forms onto the computer; met with judicatory staff personnel and Commission on the Minister chairpersons in five synods; provided staff services to the Joint Task Force on a More Effective Placement System; held individual conferences with ministers, educators, search committee personnel, seminary students and judicatory staff.

c. Professional Support Services			$ 57,205	$ 69,291

GOAL: To provide resources and serve as an advocate for the personal, theological and vocation support of church professionals in cooperation with courts and agencies of the Church.

ACCOMPLISHMENTS: assisted presbytery representatives in planning three professional development workshops for 1979; provided staff services to Joint Task Force on the Specialized Ministries of Institutional Chaplains and Pastoral Counselors; prepared for publication research documents on PCUS professional personnel and their remuneration; served on Church Career Development Council and its executive committee; provided staff services to three Presbyterian professional associations; provided staff services to ecumenical clergy couple

	1978 STAFF Elected	Appointed	1978 ACTUAL COST	1979 BUDGET

consultation; provided bi-monthly continuing education print information to synod resource centers; provided financial support to the Church Career Development Council; provided financial support to the Society for the Advancement of Continuing Education; served as member on, and provided financial support to the Professional Church Leadership Commission of the NCC; processed applications of persons seeking certification as Christian Educators; produced "Guidelines on the Employment and Support of Non-Ordained Employees in the Local Church"; revised the Educator Vacancy Service; provided staff services to the Advisory Council on the Certification of Educational Personnel and the Committee for Non-Ordained Church Educators; served as PCUS staff liaison to the Association of Presbyterian Church Educators.

d. Women in Church Professions $ 52,353 $ 58,412

GOAL: To provide personal and professional support for women in church professions and to assist the Church to grow in its understanding and acceptance of women in church professions.

ACCOMPLISHMENTS: Provided staff services to: Church Employed Women Committee; Presbyterian Clergywomen's Association and its first conference; two presbyteries in teaching ministries on women and theology; three seminaries' women's groups; served on: Commission on Women and Ministry, NCC and its executive committee; Committee on Women's Concerns; PCUS Women's Coordinating Committee; participated in: Red River/Sun Church Employed Women's Conference; Interdenominational Women's Employment Conference; one presbytery mission fair; Committee on Women's Concerns annual workshop with UPCUSA; provided the following printed resources: six scripts to ecumenical newsletter on placement of clergywomen; clergywomen's support notebook to seminary seniors; bi-annual women seminary graduate lists and statistics to women's networks and courts; collaborated with UPCUSA Vocation Agency in production of new film on placement of clergywomen; provided financial support to the Commission on Women in Ministry of the NCC.

e. Theological Education $ 30,946 $ 32,150

GOAL: To assist the work of theological education by providing budget for and staff services to the Committee on Theological Education, and by administering the Fund of Education.

ACCOMPLISHMENTS: provided for the first time a common display of the five institutions of theological education at the General Assembly in Shreveport; administered the Ethnic and Women Scholarship Fund in cooperation with the five PCUS institutions; provided financial support to the Fund for Theological Education for training ethnic minority ministers, and other student fellowships; administered the Fund of Education to provide scholarship support for PCUS students in all five PCUS institutions; elected representatives from the faculties of the five schools to serve on the Task Force for the Internationalization of Mission at Home, and on the board of the Ecumenical Stewardship Resource Center; maintained liaison with the Association of Theological Schools, with representatives attending the 1978 Assembly in Toronto; developed a common form to be used by the Committee on Theological Education in reporting to the General Assembly for itself and for all five schools on current data, developing trends, problem areas, and hopes.

	1978 STAFF Elected	Appointed	1978 ACTUAL COST	1979 BUDGET
20. OFFICE OF STEWARDSHIP AND FUNDING	3	2		

GOAL: To provide the Presbyterian Church, in cooperation with its middle courts, leadership and resources to assist the denomination in financing its mission work and in deepening the stewardship commitment of its membership.

a. Stewardship Education $ 66,243 $ 68,593

GOAL: To provide churches with educational leadership, theological insights, program ideas and training, with special attention to middle courts, theological seminaries and ecumenical partners.

ACCOMPLISHMENTS: designed and produced stewardship and interpretation resources including: the annual packet featuring the theme "Help Fulfill God's Purposes — Give"; quarterly "Minute-for-Mission", a new "Notebook" mailing to middle court leaders; a 4-court interpretation packet to all presbyteries; provided leadership and/or direction for 20 events in local churches, middle courts, church-wide conferences and ecumenical meetings; directed two church-wide stewardship conferences in Charlotte and Shreveport; provided staff services to the Task Force on Financial Campaigns and Special Offerings, 4-Court Interpretation Planning Group, Mission Board teams at three Tri-Court meetings; assumed chairmanship of National Council of Churches' Commission on Stewardship and participated in several of that Commission's action teams, work assignments and enrichment events; provided financial support to the Stewardship Commission, NCC.

b. Stewardship Promotion $ 25,316 $ 59,387

GOAL: To provide year-round promotional resources and interpretive materials with judicatories and for congregations, and to engage in research and development with all stewardship partners.

ACCOMPLISHMENTS: provided staff services for: setting up the new function of Stewardship Promotion, conference for PCUS college and seminary Development Officers, designed 1979 stewardship conferences, a work group on general interpretation for the Mission Board; provided leadership in various meetings and events of the Commission on Stewardship of the National Council of Churches, including decisions regarding 1980 theme/art selection; assumed responsibility to manage and edit "The Steward-Ship", including new masthead design and developing a survey for testing its usefulness to the Church; began development of an Ad Hoc Task Force for doing "new thinking" about future stewardship education and promotion; designed and wrote "ad" material for *Presbyterian Survey;* began work on a printed resource designed to assist sessions in the process of making decisions about requests for non-PCUS related mission enterprises; provided a portion of the leadership for a joint conference of the Synods of Red River and the Sun (UPCUSA) to train presbytery stewardship leaders.

c. Financial Development $ 33,934 $ 55,364

GOAL: To implement a Mission Board Program to secure maximum benefit from financial support of individuals, groups, foundations, and agencies over and above the established giving procedures of the denomination.

ACCOMPLISHMENTS: authored and published the brochure "A WILL IS . . ." to help Presbyterians consider including the work of the Church in their wills

	1978 STAFF Elected	Appointed	1978 ACTUAL COST	1979 BUDGET

(10,000); held conference for Presbyterian Church, U.S. colleges and seminary Development Officers; wrote articles for *Presbyterian Survey;* provided staff services to the Mission Board's Task Force on Financial Campaigns and Special Offerings; began a process to consolidate Planned Giving files within the General Assembly Mission Board; authored and published "A PROMISE TO THE FUTURE" to encourage congregations to begin Deferred Giving programs (20,000); provided resources and help for presbyteries, congregations, and individual Presbyterians in capital campaigns and various ways of special giving; worked with Divisions of the General Assembly Mission Board in developing grant requests for foundation and government funding; worked with staff of the Presbyterian Foundation toward the coordination of Assembly-wide efforts in deferred giving programs.

21. OFFICE OF WOMEN'S WORK — 3 — 1½ — $ 122,900 — $ 129,420

GOAL: To work with the women constituency in the Church to set up and make available resources and services for carrying out the Church's program.

ACCOMPLISHMENTS: provided 11 issues of *Presbyterian Women;* provided a Bible study on the Gospel of Mark, *Courage for Commitment;* produced the 1978 Birthday Packet with filmstrip and cassette; provided resources for district meetings; conducted a Workshop for Presbyterial Presidents; provided staff to the Women's Advisory Council in developing composite chart of long-range goals with Church Employed Women and Committee on Women's Concerns; provided staff to Montreat Women's Conference and Bible and Theology Conference; participated in Committee on Women's Concerns, pre-assembly training for women at the General Assembly, joint meeting of representatives of United Presbyterian Women and representation of PCUS women, joint UPCUSA-PCUS workshop for women; IMPACT Food Policy Campaign, NCC Commission on Family, NCC Commission on Stewardship; promoted Fellowship of the Least Coin; processed 721 Honorary Life Memberships; resourced presbytery and synod women's events; provided a *Handbook* for local women's groups.

22. OFFICE OF THE WASHINGTON COMMUNICATOR — 1 — 1 — $ 59,916 — $ 62,065

GOAL: Perform communication and facilitation activities on behalf of PCUS with national, international, and ecumenical structures located in the nation's capital.

ACCOMPLISHMENTS: provided leadership in an ecumenical, educational, and advocacy effort for public policy benefiting hungry people by chairing the Interreligious Task Force on U.S. Food Policy, offering testimony in its name and editing over 40 Task Force publications; chaired Presbyterian IMPACT Food Policy Campaign Team which developed and implemented Mission Board approved strategies to help Presbyterians advocate the food policies called for by the General Assembly; communicated to U.S. policy-makers the recommendations of the General Assembly on full employment, energy, tax deductions, and three other issues; expressed the concern of the General Assembly for hungry people in a meeting with the President of the United States; represented General Assembly in White House commemoration of 30th anniversary of signing of Universal Declaration of Human Rights and in White House briefings on development assistance, SALT II negotiations, and domestic priorities for 1979; represented concerns of General Assembly in meetings in Washington with representatives of other religious or secular organizations with similar concerns; helped plan and provided leadership in annual IMPACT Briefing on Issues Before Congress, which brought almost

	1978 STAFF Elected	Appointed	1978 ACTUAL COST	1979 BUDGET

500 participants (including 40 PCUS members) across the country to Washington for discussions with Congressional and Executive Branch leaders; served on IMPACT Policy Board Executive Committee; prepared monthly report to Church on public policy issues through column in *Presbyterian Survey;* addressed three presbyteries, led two presbytery workshops; spoke to numerous PCUS and other church groups visiting Washington; responded to requests from Presbyterians for information on such issues as criminal code reform, welfare reform, the situation in Cambodia, child labor law, lobby disclosure, disarmanent, and FCC regulations on religious broadcasting; and prepared and distributed leaflet inviting church members and groups to utilize services of Washington office.

23. PARTNERSHIP SERVICES 7½ 1

GOAL: To oversee the communications, resourcing and mission funding systems of the denomination, especially as they relate to the middle courts.

a. Management of Court Partnership Systems	$ 44,439	$ 48,700

GOAL: To coordinate with middle courts in the development of partnership in the areas of: regional resourcing; program monitoring, and program planning.

ACCOMPLISHMENTS: prepared an annual packet of material for all middle judicatory staff persons which included a calendar of events, addresses of middle judicatory personnel, list of program resources and staff resources of the Mission Board, etc.; assisted in the orientation of new middle judicatory personnel; served as consultants and trainers to presbyteries that were (1) re-evaluating their program and structure, (2) calling new staff, (3) reorganizing their program; monitored all Mission Board programs for their effect on presbyteries and synods; assisted Mission Board staff in coordinating their program planning with presbyteries and synods; in cooperation with synods, established a Program and Resourcing Coordinating Council to serve as a staff-to-staff planning and coordinating body between the regions and the Mission Board; conducted a major consultation on resourcing in March of 1978 with representatives from all synods; monitored the process of roles negotiation between local churches and presbyteries and between presbyteries and synods which was initiated by the General Assembly; staffed the annual meeting of the Middle Judicatory/Stated Clerks Association; conducted two meetings with Regional Resources Coordinators and began the process of implementing the Resource Consultation Report as approved by the General Assembly; enabled the establishment of approximately 15 new presbytery resource centers.

b. Planning for Churchwide Funding	$ 3,498	$ 5,000

GOAL: To work with middle courts in establishing and developing plans for funding the mission of the Church.

ACCOMPLISHMENTS: assisted synods in planning tri-court budget meetings in 1978; participated in six tri-court budget meetings through a team of persons representing General Assembly agencies and programs; conducted a planning meeting with representatives from each synod to assess the effectiveness of tri-court budget meetings over the past 3 years and to suggest improvements for the 1979 meetings; prepared a packet of material for the fall data gathering process with presbytery and synod councils; trained Mission Board members and Regional Communicators to present the Mission Board

	1978 STAFF		1978 ACTUAL	1979
	Elected	Appointed	COST	BUDGET

budget to presbytery and synod councils for their review; conducted an evaluation of the 1977 budget data gathering process; prepared material for the General Assembly on projected benevolent income from presbyteries and synods.

c. *Regional Communication System* $ 201,864 $ 211,405

GOAL: To provide two-way communication regarding trends, needs and programs between the Mission Board and the regions.

ACCOMPLISHMENTS: provided regular written reports to Mission Board members and staff concerning needs, concerns and reactions from the regions; provided written reports after every Mission Board meeting to leaders within each region concerning the highlights of the meeting; stayed in regular contact with presbytery and synod executives concerning needs and available programs and communicated needs and concerns to the appropriate individual or group; made presentations on the total mission of the Church to presbyteries, local churches and church groups, such as women of the church; assisted in the training of presbytery commissioners to the General Assembly; gathered data concerning such areas as: the effectiveness of witness season material, creative models of church development, number of financial campaigns, etc.; assisted Mission Board members in gathering data from presbytery and synod councils concerning the desired funding emphasis for each function of the Mission Board.

24. PERSONNEL OFFICE, GENERAL ASSEMBLY MISSION BOARD	1	1	$ 50,128	$ 50,000

GOAL: To provide personnel services and develop policies for hiring and maintaining staff in keeping with Mission Board Personnel Policies.

ACCOMPLISHMENTS: refined and revised salary administration plan; provided one two-day communication workshop for the staff; administered continuing education program for employees; implemented revised performance appraisal system based on management by objectives; provided counseling for staff; assisted the Administrative Committee in revising Personnel Policies procedures and processes; provided services for hiring and maintaining staff; instituted Affirmative Action program.

25. PROGRAM COORDINATION	1	1½	$ 65,345	$ 72,240

GOAL: To coordinate functions involving more than one division and provide other related administrative services for management of the Mission Board program.

ACCOMPLISHMENTS: worked with the Directors' Conference to develop staff proposals relevant to the work of the entire Mission Board, for example, potential areas for new joint work with the United Presbyterian Church, initial work on drawing a profile of our needs which might be fulfilled by our international partners, reviewing actions referred to the Mission Board by the General Assembly, as well as gathering reports and recommendations in behalf of the 1979 meeting of the General Assembly, preparing resource persons in behalf of the Assembly's work, planning and budgeting for 1979 and 1980, clarifying and making plans for meeting with international guests in this country, as well as preparing staff for their own international experience, coordinating work done on position descriptions, objectives, and annual reviews for Division Directors and the Administrative Director, working in behalf of better use of staff time, exercising budget control; created interdivisional work groups, e.g., Staff Team on Mission Consultation, Staff Team for Council on Church and Race, Hunger Task Force, Task Force on Urban Mission, Staff Development Panel, Staff Team to Develop Theological Statement for Mis-

	1978 STAFF Elected	Appointed	1978 ACTUAL COST	1979 BUDGET

sion Board, Staff Grievance Panel: implemented Board-wide management by objectives plan.

26. RESEARCH/EVALUATION/ PLANNING/BUDGETING	1	1	$ 39,364	$ 47,260

GOAL: To coordinate and resource planning for the General Assembly Mission Board, offer evaluation and research services and prepare alternative budgets.

ACCOMPLISHMENTS: began negotiations with United Presbyterian Church to provide research services jointly; developed with the Administrative Committee an annual operational plan for the Mission Board, including process for budget development, producing alternative budgets for presentation to the General Assembly; began work on a five-year budgeting process; worked together with Division Directors to implement a Board-wide planning process, together with a staff appraisal system.

27. WORLD SERVICE AND WORLD HUNGER	1	1½	$ 54,211	$ 102,485

GOAL: To enable the PCUS to participate in ministering to human need and suffering both at home and abroad through (1) response to disasters, emergencies and crises; (2) ongoing ecumenical and denominational programs of Christian service; (3) engagement in programs combating root causes of hunger.

ACCOMPLISHMENTS: responded to human need and suffering through the giving of the Church to the "One Great Hour of Sharing" Easter Offering ($676,764), the Halt Hunger Fund ($258,703) and the Crisis Fund ($50,268); contributed a major share of these funds ($230,000) to the ongoing program of Church World Service, the channel through which 30 Protestant and Orthodox communions in the United States engage in relief, rehabilitation and development work around the world, sent $173,000 of the Easter Offering to PCUS hospitals to help bring healing to those too poor to pay for medical care; through the White Cross Program sent to PCUS related hospitals around the world greatly needed supplies valued at $124,268, prepared by groups across our General Assembly; through the Refugee Resettlement Program helped 217 refugees from Southeast Asia and other areas of social upheaval to find new homes in the U.S.A. under sponsorship of PCUS congregations and members; responded to 18 natural disasters, civil crises, and situations of critical human distress overseas, expending a total of $73,106; responded to 4 crises in Arkansas, Louisiana and Kentucky, expending a total of $43,000. (See full report on Crisis Fund, *Handbook*, p. 216); administered a total of $394,055 by the Task Force on World Hunger for programs and projects related to hunger and development, grants being made to 30 programs in the United States, and 20 programs overseas (See full report of Task Force on World Hunger, *Handbook*, p. 215).

B. GENERAL ADMINISTRATION FUNCTIONS

28. CENTRAL TREASURER, GENERAL ACCOUNTING, AND PUBLICATIONS/MDS ACCOUNTING	4	27	$ 491,246	$ 512,431

GOAL: To provide necessary accounting and fiscal service for the Mission Board and its divisions, the Office of the General Assembly, the Presbyterian Center, Inc., and the work related to the mission funds of the General Assembly. To provide

	1978 STAFF Elected	1978 STAFF Appointed	1978 ACTUAL COST	1979 BUDGET

accounting for the processing of orders in Materials Distribution Service including also wholesale and retail sales of John Knox Press, Presbyterian Survey, Church Bulletin Services, Christian Education: Shared Approaches, and other curriculum, and program and educational resources.

ACCOMPLISHMENTS: implemented a system wherein all contributions, after identification, are processed through computer, providing a detailed listing giving the contributions by type for the month and the year-to-date by presbytery; revised the monthly financial statement format to provide a comparison of monthly and year-to-date receipts for selected funds with the budgetary estimates of those receipts established by the General Assembly; assigned item numbers and inventory location to retail inventory; established Identification Unity to accelerate the processing of customer orders.

29. DIVISION MANAGEMENT, MATERIALS AND SERVICES				
Central Support Services	1	1	$ 77,652	$ 78,750
Corporate and Social Mission	1	1	$ 63,767	$ 65,352
Court Partnership Services	1	1	$100,664	$113,629
International Mission	1	1	$ 75,213	$ 88,577
National Mission	1½	1	$ 85,771	$124,145

GOAL: To provide management equipment, materials and services for the divisions, including training consultant services and interpretation.

ACCOMPLISHMENTS: nominated staff associates for election by the Mission Board and employed appointed staff; supervised the work of division staff, including the development of goals and objectives, staff retreats for training and planning, and performance reviews; provided equipment and materials to facilitate effective staff performance in achieving division goals; managed the planning implementation and follow up for meetings of the staff of the divisions and of Board members of the divisions; carried out the directions of the Mission Board with regard to the control of budget, program directions, and reporting to the General Assembly; managed the coordination of the work of the divisions with various parts of the Mission Board, other Assembly agencies and ecumenical and church court partners; represented and interpreted concerns of the Mission Board at the meeting of the General Assembly, at the Mission Consultation, at other denomination-wide conferences and consultations, and staff cabinets, court councils, court meetings, and congregations in all seven synods.

30. ELECTRONIC DATA PROCESSING	1	9	$ 169,509	$ 206,120

GOAL: To perform the processing of data related to accounting (including accounts payable, payroll, cash receipts, accounts receivable, and the general ledger), ministerial data forms, order processing, the maintenance and production of address lists and labels.

ACCOMPLISHMENTS: provided systems consultation, analysis, design, programming, data entry and data processing services to the General Assembly Mission Board, the Office of the General Assembly and the Presbyterian Center; responded to 30 requests for program modifications affecting 79 programs as well as implementing 84 new programs; implemented the following major data processing systems: the system which prints the statistics in the General Assembly Minutes Part II (including many of the associated tables and indexes), a system for Court Partnership Services which allows ministerial data to be collected online for matching purposes, an online maintenance system for customer shipping informa-

	1978 STAFF		1978 ACTUAL	1979
	Elected	Appointed	COST	BUDGET

tion, and a system to support standing orders for the Shared Approaches curriculum materials; completed several statistical studies for Court Partnership Services; developed new processes and procedures for the Subscription Services unit; continued development toward a full matching system for Court Partnership Services; continued analysis and design work toward a comprehensive order processing and accounts receivable system for the publications activity.

31.	GENERAL ASSEMBLY MISSION BOARD CORPORATE MEETINGS, LEGAL AND AUDIT EXPENSES			$ 122,867	$ 126,360

GOAL: To provide the Mission Board with meeting arrangements and facilities and with legal and auditing requirements.

ACCOMPLISHMENTS: provided travel, accommodations, and materials for three meetings of the General Assembly Mission Board, one meeting of each of its divisions, five separate meetings of the Administrative Committee, and numerous meetings of special committees of the Mission Board.

32.	PROPERTY MANAGEMENT AND RECORDS	1	16	$ 407,528	$ 422,500

GOAL: To manage and operate the Presbyterian Center Building in Atlanta in coordination with the Presbyterian Center Management Council and to perform the functions of Records Management, and the inventory and records of domestic and overseas property.

ACCOMPLISHMENTS: supervised construction of space utilization changes involving five functions, renewal of roof flashing, correction of front drainage and installation of electronic alarm system; provided cleaning, repair and maintenance service for 85,000 square foot building with its furnishings, equipment and facilities; operated the Center's telephone switchboard; managed safety and security programs and the records system; scheduled at the Presbyterian Center over 1,120 meetings for the Mission Board or its components, for other PCUS agencies, and for various ecumenical or community groups.

STAFF RESOURCES

GENERAL ASSEMBLY MISSION BOARD DOMESTIC STAFF

Name	Function	1978 Salary Incl. Housing Allowance	Total Cost to Mission Board Inc. MAF/EAF, Soc. Sec., Hosp. & Acci. Ins.
Atkinson, Mary V.	Personnel Services	$22,350	$26,450
Barnard, Dorothy	Regional Communicator, Mid-America	20,720	23,999
Berry, Bruce (Rev.)	Financial Development	18,500	21,497
Broom, Ann	International Missionary Support and Itineration	16,000	19,235
Brown, G. Thompson (Rev.)	Division Director, International Mission	28,100	32,264
Campbell, Donald (Rev.)	Personnel Services	21,770	25,175
Carpenter, Marj	News & Information Services	19,000	22,835
Case, Paul	Fiscal Group Manager (Controller and Assistant Treasurer)	23,800	28,519
Chauncey, George (Rev.)	Washington Communicator (Not in Atlanta)	26,180	30,114
Chesnutt, Calvin (Rev.)	Regional Communicator, The Southeast	20,720	23,999
Cockrell, Ross	Publishing Group Manager	23,800	28,519
Coffin, John (Rev.)	Budgeting & Planning	23,800	27,448
Cogswell, James (Rev.)	World Service & World Hunger	23,000	26,552
Crawford, William	Coordinator of Interpretation	22,500	27,063
Dunlap, Elizabeth (Rev.)	International Leadership Development	17,200	19,611
Dunson, Miriam	Missionary Personnel Services and Enlistment	22,300	26,394
Etzler, Carole	Electronic Media	17,480	20,945
Farrior, Louise (Rev.)	Women's Work	23,320	26,466
Forbes, William (Rev.)	Youth Ministry	20,180	23,394
Franz, Mabel	Regional Communicator, Red River (½ time)	10,100	12,270
Fulcher, Rodney	Higher Education, Special Emphasis	21,500	25,943
Grigsby, Robert (Rev.)	Regional Communicator, Mid-South	20,517	23,771
Hacke, Richard	Division Director, Central Support Services (Treasurer)	28,100	33,335
Hardge, Elias (Rev.)	Minority Church Development	19,000	22,072
Hardy, Donald	Associate Editor, John Knox Press	18,600	22,695
Harris, Charles	Property Management Group Manager	19,580	23,793
Hezlep, Samuel	Operations Group Manager	21,500	25,943
Houck, Samuel (Rev.)	Regional Communicator, Florida	20,720	23,826
Huie, Bill (Rev.)	Communications Group Manager	23,800	27,964
Jackson, Byron (Rev.)	Leadership Development	16,200	18,936
Johns, Frances	Curriculum Resources	17,750	21,298
Kim, Insik (Rev.)	Asia and the Pacific	20,800	24,088
Knight, Byron	Stewardship Promotion	18,000	21,578

Lamkin, William	Editor of *Presbyterian Survey*	20,800	25,159
Lancaster, Lewis (Rev.)	Ecumenical Coordination	20,520	23,775
Langella, Gaspar (Rev.)	Corporate Witness in Public Affairs	20,840	24,133
Lawson, Winston (Rev.)	Minority Affairs	19,000	22,072
Machado, Marta	Accounting	19,895	24,145
Magruder, James (Rev.)	International Mission Resources	23,000	26,552
McChesney, James (Rev.)	Regional Communicator, North Carolina	20,720	23,948
McClurg, Patricia (Rev.)	Administrative Director	30,800	34,843
McFadyen, Mary Jean	Church Officer & Educational Leader Development; Shared Approaches	23,320	27,536
McMaster, Belle	Corporate Witness in Public Affairs	23,220	27,424
Miller, Robert (Rev.)	Division Director, National Mission	28,100	32,264
Partenheimer, William	Accounting	18,800	22,919
Pauley, William (Rev.)	Regional Communicator, The Virginias	20,150	23,360
Phillips, Harry (Rev.	Pastoral Care of Missionaries	18,200	21,176
Pritchard, John	Africa, Europe and the Middle East	21,560	26,010
Ray, Richard (Rev.)	Book Publishing (Director, John Knox Press)	22,150	25,600
Rea, Robert (Rev.)	Court Services	22,110	25,555
Rice, William	Overseas Program Coordination	22,800	27,399
Richardson, Robert (Rev.)	Stewardship Education & Promotion	23,800	27,448
Riviere, Milton (Rev.)	Division Director, Court Partnership Services	28,100	32,264
Robinson, Clyde (Rev.)	Higher Education/United Ministries in Higher Education (Not in Atlanta)	20,802	24,090
Shannon-Thornberry, Colleen	National Service	19,000	23,346
Simmers, Marvin (Rev.)	Curriculum Resources	20,200	23,416
Smith, Jackie	Education Through Mission	18,800	22,474
Stover, Lois	Women's Work	18,450	22,082
Stratton, Robert	Design Services	19,895	24,145
Taylor, David (Rev.)	Ecumenical Coordination	23,800	27,448
Telford, George (Rev.)	Division Director, Corporate & Social Mission	28,100	32,264
Tennis, Diane (Rev.)	Women in Church Professions	20,720	23,999
Terranella, Fran	Electronic Media	16,791	20,614
Washburn, William	Data Processing	19,200	23,367
Weaver, Lillian	Women's Work	15,425	18,556
Wilkinson, Henrietta	Curriculum Resources, Interpretation	22,820	26,976
Musick, Frank (Rev.)	International Communicator (Latin American/Caribbean)		
Seitz, Craig (Rev.)	International Communicator (Africa/Europe/Middle East)		
Whallon, Cary	International Communicator (Asia/South Pacific)		

INTERNATIONAL MISSIONARY PERSONNEL

(Note: The listing of International Missionary Personnel is printed on page 16. — *Stated Clerk*)

MEMBERS OF COUNCILS AND COMMITTEES APPOINTED BY THE MISSION BOARD OR BY THE MISSION BOARD IN COOPERATION WITH OTHER BODIES

1. ADVISORY COUNCIL ON CERTIFICATION OF EDUCATIONAL PERSONNEL

Class of 1979	Class of 1980	Class of 1981
Edwin W. Albright, Jr.	David Holt	Martha Murchison Boyd
Laura Lewis	Tom Horton	T. Hartley Hall
Gay Mothershed	Phil Leftwich	Martha Rowan Osborn
Ed Pickard		

2. 1979-1980 BIRTHDAY SELECTION COMMITTEE

Class of 1979

Robert Burns
Robert Guthrie
T. Russell Nunan
Louise Robinson
Idelle Walker

3. COMMITTEE ON WOMEN'S CONCERNS

Class of 1979

Janet Glover

4. COUNCIL FOR CHAPLAINS AND MILITARY PERSONNEL — PCUS Delegation

Class of 1979	Class of 1980	Class of 1981
John M. Crowell	Jean Miller	Eugene B. Norris
Nancy Pond	Henry W. Quinius	M. Eugene Whitelow

5. COUNCIL ON THEOLOGY AND CULTURE

Class of 1979	Class of 1981
Lena B. Prewitt	Scott Woodmansee

6. INVESTMENT COMMITTEE

Class of 1979	Class of 1980	Class of 1981
Thomas L. Jones	Emma Bourne	Edward F. Johnston, Jr.
Wayne Kilgore	Jane Straughan	Roy Sherrod
Richard H. MacMillan, Jr.	William Witherspoon	Wayne P. Todd

7. JOINT OFFICE OF WORSHIP — ADMINISTRATIVE COMMITTEE

Class of 1979	Class of 1980	Class of 1981
James Hollenhead	Lucy Hudson	David Propert

8. LOAN COMMITTEE

Class of 1979	Class of 1980	Class of 1981
Paul Manners	Frances Johns	Fred Brogdon
Cas Robinson	Robert H. Ramey, Jr.	Fielding Clark
Kate Woods		

9. MOUNTAIN RETREAT ASSOCIATION MANAGEMENT COUNCIL

Class of 1979	Class of 1980	Class of 1981
William Guy Delaney	James F. Ford	Charles W. Bell
Lue Holt	C. Dooley Hitch	Fred Brogdon
Sam Hope	Byron Knight	Mary Hammond
Leonora Hudson	Herbert Rule, III	William G. Hazen
Thomas L. Jones		A. Rudolph Hendricks
Katherine Morton		
Wayne Todd		

10. PRESBYTERIAN CENTER MANAGEMENT COUNCIL

Class of 1979	Class of 1980	Class of 1981
James E. Andrews	Charles C. Cowsert	Sis Newsome, Jr. (Mrs. James)
J. Richard Hacke	Henry Hills	Dan Sweat

11. PRESBYTERIAN FOUNDATION — Mission Board Representative

Class of 1979

Edward F. Johnston, Jr.

12. PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION — Board of Trustees

Class of 1979	Class of 1980	Class of 1981
Mrs. Robert E. Lewis	A. Sterl Artley	Richard H. Barnhardt
William A. Pusey	K. Imogene Bennett	Bettye Killgore
Wallace Ramsey	William W. Hatcher	Mrs. Allen M. Early
Mrs. P. B. Wise	Byron H. Jackson	Mrs. G. Ballard Simmons
	John S. Lyles	Mrs. Willis White

13. COMMITTEE ON THEOLOGICAL EDUCATION

Class of 1980

Robert E. Burns

RECORD OF ATTENDANCE OF THE MEMBERS OF THE GENERAL ASSEMBLY MISSION BOARD

Since the meeting of the 118th General Assembly and through February 25, 1979, the General Assembly Mission Board has held four meetings. Members' attendance is as follows:

E. Anderson 4
M. Barritt 1
J. Bennett 4
E. Bourne 4
F. Brogdon 3
E. Brown 3
R. Burns 4
M. Calhoun 4
F. Clark 4
A. Cousins 3
C. Culverhouse 4
G. Davis 3
B. Day 4
E. Delker 3
J. Erickson 4
J. Ford 2
J. Glover 4
R. Gonzalez 3
F. Gordon 3
A. Guthrie 4
J. Hammet 3
W. Hobbie 4
J. Hollenhead 4
I. Hoy 4
E. Johnston 3
H. Johnston 4
T. Jones 4
P. Kennedy 4
J. Kleckner 3
R. Knott 4
T. Land 4
R. MacMillan 2
R. Malsbary 4
E. McLeod 3
J. Miller 4
C. Morrison 3
S. Moseley 4
G. Mothershed 4
H. Newbold 4
L. Prewitt 0
N. Ramsay 4
A. Ratliff 1
J. Robinson 4
L. Robinson 3
J. Sadler 4
I. Seay 3
R. Sherrod 4
G. Stewart 3
D. Stitt 4
L. Stoffel 1
J. Straughan 4
J. Todd 4
S. Vaughn 3
R. Vela 3
I. Walker 3
C. Wilkins 4
S. Woodmansee 4
K. Woods 4

All absences were excused absences.

Mabel Barritt resigned in July 1978. Alvin Ratliff and Lee Stoffel resigned in November 1978.

CALENDAR OF DENOMINATIONAL MONTHLY EMPHASES AND SPECIAL DAYS

(Note: See page 224 for the calendar as approved by the 119th General Assembly. — *Stated Clerk*)

1980 GENERAL ASSEMBLY BENEVOLENT BUDGET AND 1980 MISSION BOARD BUDGETS

As a commissioner to the General Assembly, you will help determine the mission opportunities which you believe are the most important to be undertaken by the General Assembly. You will do this as you help shape and approve budgets and plans. In this report you are provided information related to two major decision areas:

I. The 1980 General Assembly benevolent budget — decisions on the goal and distribution of the 1980 General Assembly benevolent funds among the eleven agencies which share in this budget.

II. The 1980 Mission Board plans and budgets — decisions on the plans and budgets among the programs and units of the Mission Board.

The information and recommendations which come to you are the result of a long process. The process has been an attempt to hear what God is saying through the people of this Church about mission needs. Consideration has been given to information and opinions which have come from Presbytery and Synod Councils, the reports of the Office of Review and Evaluation, tri-court meetings, the agencies in the General Assembly benevolent budget, the divisions of the Mission Board, previous General Assembly actions, the Mission Consultation Report with the comments from the 118th General Assembly, and the responses from the lower courts and others regarding the Mission Consultation Report. The report comes to you through the Mission Board and attempts to reflect the thoughts expressed by the thousands of Presbyterians who were asked to provide this information. As a commissioner to this General Assembly, you will help to shape the future of mission as you make decisions in these two major areas.

I. The General Assembly Benevolent Budget

The mission opportunities for each of the agencies and causes which share in the General Assembly benevolent budget continue to increase. The following agencies are a part of that budget:

A. **Board of Annuities and Relief** — To provide annuity and insurance programs on a self-sustaining basis and with benevolent funds to provide income assistance to retired and disabled church employees and their families; to assist survivors of church employees; and to offer supplementary health coverage to the retired and their families. (Report on pages 137-159.)

B. **General Assembly Mission Board** — To serve as the mission agency of the General Assembly. It fulfills its responsibility through an Administrative Committee and five divisions: National Mission, International Mission, Corporate and Social Mission, Court Partnership Services, and Central Support Services. (The goals and work of the Mission Board are described on pages 173-192.)

The following agencies are also related to the General Assembly through the Mission Board:

1. *Stillman* — To strengthen this historically Black college in the provision of Christian higher education for men and women. (Report on pages 309-310.)
2. *Presbyterian School of Christian Education* — To provide professional training for church leaders. (Report on page 303.)
3. *Montreat* — To provide church-wide conferences and leadership development events. (Report on page 311.)
4. *National Council of Churches* — To participate in a cooperative movement of 31 U. S. churches. (Report on pages 315-316.)
5. *World Council of Churches* — To participate in a world Christian movement of 271 churches in 90 countries. (Report on page 312.)
6. *American Bible Society* — To help distribute the Scriptures in the language of the people. (Report on page 313.)
7. *Presbyterian Foundation* — To develop and manage the stewardship of accumulated wealth for the denomination. (Report on page 302.)
8. *Lord's Day Alliance* — To promote Sunday as a day for worship and rest. (Report on page 314.)

9. *Religion in American Life* — To help affirm religious values through public media by an interfaith movement. (Report on page 314.)

General Assembly Benevolence Budget

In 1978 these agencies received $7,783,229 in regular benevolences. This amount was $160,765 less than received in 1977. This decrease in funds and the effects of inflation have curtailed mission outreach through the agencies of the General Assembly and makes planning for the future difficult.

Last year's General Assembly set $8,700,000 as a goal for 1979. While the goal for 1980 could be increased on the basis of mission needs, the present gap of almost one million dollars between the 1979 goal and last year's receipts does not make this seem wise. Presbyteries and sessions are encouraged to increase their gifts in 1980 by at least 10% over 1979 to the causes in the General Assembly benevolent budget. With the hope that Presbyterians will do even more, the proposed challenge goal for 1980 is the same as for 1979 — $8,700,000.

As the Mission Board has considered the distribution of General Assembly benevolences in 1980, it is aware of the needs of all of the agencies and the difficulty in shifting funds from one agency to another when all budgets are already tight. The Mission Board has begun work on some long range financial projections. It will be proposing for the 120th General Assembly a five-year plan for its own programs based on actions of this General Assembly from the Mission Consultation Report. The Mission Board would like to work with all of the agencies in the benevolent budget to bring a more comprehensive long range plan including income projections and program plans to the next General Assembly. Until the General Assembly has such plans before it, it does not seem that there is an appropriate way to consider any major redistribution of the General Assembly benevolent budget. Therefore, the recommendation for the 1980 General Assembly benevolent distribution is the same as that approved for 1979.

	1 Approved 1978 Percentages	2 1978 Receipts & Percentages	3 1979 Percentages and Goals	4 1980 Proposed Percentages and Goals
Board of Annuities and Relief	(6.0225%)	$ 475,000 (6.1028%)	$ 520,000 (5.9770%)	$ 520,000 (5.9770%)
Supplemental Joy Gift Offering	(6.3395%)	$ 629,326 (8.0857%)	$ 600,000 (6.8966%)	$ 600,000 (6.8966%)
TOTALS	(12.3620%)	$ 1,104,326 (14.1885%)	$ 1,120,000 (12.8736%)	$ 1,120,000 (12.8736%)
General Assembly Mission Board				
Mission Board	(77.7828%)	$ 5,926,761 (76.1478%)	$ 6,740,000 (77.4713%)	$ 6,740,000 (77.4713%)
Stillman College	(3.1064%)	$ 236,693 (3.0411%)	$ 268,000 (3.0805%)	$ 268,000 (3.0805%)
Presbyterian School of Christian Education	(2.4724%)	$ 188,389 (2.4204%)	$ 212,000 (2.4368%)	$ 212,000 (2.4368%)
Montreat	(2.3836%)	$ 181,626 (2.3336%)	$ 205,000 (2.3563%)	$ 205,000 (2.3563%)
National Council of Churches	(0.7676%)	$ 58,487 (0.7515%)	$ 62,000 (0.7126%)	$ 62,000 (0.7126%)
World Council of Churches	(0.4121%)	$ 31,398 (0.4034%)	$ 35,000 (0.4023%)	$ 35,000 (0.4023%)
American Bible Society	(0.3834%)	$ 30,011 (0.3856%)	$ 31,000 (0.3563%)	$ 31,000 (0.3563%)
Presbyterian Foundation	(0.3043%)	$ 23,186 (0.2979%)	$ 25,000 (0.2873%)	$ 25,000 (0.2873%)
Lord's Day Alliance	(0.0127%)	$ 1,385 (0.0178%)	$ 1,000 (0.0115%)	$ 1,000 (0.0115%)
Religion in American Life	(0.0127%)	$ 966 (0.0124%)	$ 1,000 (0.0115%)	$ 1,000 (0.0115%)
TOTALS		$ 7,783,229	$ 8,700,000	$ 8,700,000

II. Details of Mission Board Plans and Expenditures by Divisions — 1980

I 1980 General Assembly Challenge Goal		II 1980 Mission Board Plans	
Board of Annuities & Relief	$ 520,000		
Joy Gift	600,000		
Mission Board	6,740,000	→ Regular Benevolence	$6,000,000
Stillman	268,000	Unequalized Benevolence	100,000
PSCE	212,000	Witness Season	700,000
Montreat	205,000	Interest & Dividends	700,000
NCC	62,000	Foundations	150,000
WCC	35,000	Other	100,000
American Bible Society	31,000	Unrestricted Fnds	120,000
Presbyterian Foundation	25,000		$7,870,000
Lord's Day Alliance	1,000		
Religion in American Life	1,000		
	$8,700,000		

The previous section of this report has dealt with the challenge goal and distribution of the 1980 General Assembly benevolent budget among the eleven agencies which share in that budget. This part of the report deals only with the plans and budgets for the General Assembly Mission Board as one of those eleven agencies.

Financial Background

The Mission Board and previously the General Executive Board has now had five complete years of operation. The financial record of these years has been as follows:

	1974	1975	1976	1977	1978
Unrestricted Revenues	$7,338,892	$7,114,418	$7,865,281	$8,025,525	$7,820,646
Donor Restricted Revenues	$2,498,442	$2,870,338	$3,286,513	$4,276,975	$4,621,842
Unrestricted Budgeted Expenditures	$9,340,828	$7,592,549	$7,238,803	$7,466,963	$7,957,285
Donor Restricted Expenditures	$2,694,334	$3,151,181	$3,468,178	$3,087,748	$4,193,336
Unrestricted Funds Balance	*$3,915,874	$4,580,216	$6,097,844	$5,077,239	$4,730,124
Donor Restricted Funds Balance	$9,391,206	$9,108,478	**$6,704,447	$8,457,713	$9,104,922

Fund balances are affected by unrealized gains or losses on investments.

*The Unrestricted Fund contains Church and Manse Loan Fund $630,874, Publication Fund $648,518, Plant Fund $1,310,328, and Stabilization Fund $2,140,404.

**In 1976, $2,440,124 of endowment funds were transferred for investment to the Presbyterian Foundation reducing the Board's Restricted Fund balance.

As this brief history shows, during the first two transitional years the unrestricted expenditures exceeded unrestricted income. However, in 1976 and again in 1977 unrestricted income exceeded unrestricted expenditures. By action of the 1977 Assembly (1977 *Minutes*, p. 212) the 1976 excess of income over expenditures ($71,501) was budgeted as income for 1978. By action of the Mission Board, reported to the 1978 General Assembly (1978 *Minutes*, p. 489), the 1977 excess of income over expenditures ($121,136) was also budgeted as income for 1978, making the 1978 income figure $8,013,283 as compared to an expenditure figure of $7,957,282. The careful planning of the Mission Board and previous General Assemblies has enabled the Mission Board to live within its income for the past three years.

The 118th General Assembly approved the establishment of a Stabilization Fund to enable the Mission Board to plan over a longer period any necessary increase or decrease in its program reflecting increases or decreases in income. That same General Assembly approved a change in budgeting procedures which deleted from the income budget for the next year a projection for bequests and annuities because of the difficulty in estimating an accurate figure. Beginning in 1981, the budget will include the amount which has already been received from the sources. For 1980 an amount from the Stabilization Fund has been budgeted to replace the amount which would have been projected. This will not be necessary after 1980.

1980 Projections

In addition to the funds received from the regular benevolent budget, the Mission Board has income from other sources such as interest and dividends, foundation grants and other gifts which are displayed below:

Basic Program	1977 Income	1978 Income	1979 Projected Income	1980 Projected Income
Benevolence	$ 5,450,000	$ 5,926,761	$ 5,984,000	$ 6,000,000
Additional Benevolence for International Mission	437,426	—0—	—0—	—0—
Unequalized Benevolence	135,694	118,129	135,000	100,000
Witness Season	703,485	585,294	700,000	700,000
Interest and Dividends	712,972	774,134	720,000	700,000
Foundations	153,406	167,376	150,000	150,000
Others	97,094	123,528	100,000	100,000
Bequests and Annuities	321,184	124,654	—0—	—0—
Program Stabilization Fund	—0—	—0—	325,000	120,000
BASIC PROGRAM TOTAL	$ 8,011,261	$ 7,819,876	$ 8,114,000	$ 7,870,000

Other Programs	1977 Income	1978 Income	1979 Projected Income	1980 Projected Income
Bequests and Annuities	$ 657,746	$ 599,803	$ 600,000	$ 600,000
Easter Offering	710,619	676,765	700,000	700,000
Project Book	721,622	764,356	800,000	800,000
Women's Birthday Offering	417,919	443,822	400,000	450,000
Halt Hunger	220,239	258,704	250,000	250,000
Second Mile Missionary Support	420,297	405,146	400,000	400,000
Medical Benevolence Foundation	509,720	582,115	500,000	600,000
Crisis Fund	188,253	—0—	—0—	—0—
Other	373,454	891,131	750,000	900,000
OTHER PROGRAMS TOTAL	$ 4,219,869	$ 4,621,842	$ 4,400,000	$ 4,700,000
GRAND TOTAL	$12,231,130	$12,441,718	$12,514,000	$12,570,000

The 117th General Assembly asked the Mission Board to consider planning for the next year on the basis of the receipts for the previous year. Because of the mixed patterns of receipts, the Mission Board believes that this is a wise procedure and followed this approach for 1979. While budgeting on this basis may be a conservative approach, the Church is encouraged to produce additional funds through the General Assembly's benevolent challenge goal to be reflected in future mission programs. To provide stability for mission programs and to make plans to live within its income, the plans and budgets for 1980 are based on the receipts for 1978.

1980 Mission Board Plans and Budgets

In order for the General Assembly to have a manageable way to express its desire for program priorities in budgets, the General Assembly has requested the Mission Board to present three optional budgets, one of these being recommended by the Mission Board. These three budgets appear in outline form on page 209. The outline names each function under the division to which it is assigned with a proposed basic budget estimate and staff to work in that function. Following the total basic budget estimate for each division is the Mission Board's estimate of funds which may be received as donor restricted funds for other programs beyond the basic budget.

While this presentation outlines the budgets by divisions for administrative purposes, the Mission Board is conscious of the total mission entrusted to it and the interrelationships of the divisions in carrying out the one mission. As budgets are considered, it

is important to understand that while a division such as National Mission or International Mission may receive a certain amount or percentage of the total, this does not represent the total amount or percentage for domestic or overseas efforts. The funds assigned to other divisions provide support and service for mission.

In order to understand the goal and work carried out through the functions listed in the outline, a description of each function with the goal, the accomplishments, the expenditures and staff assigned in 1978 is given on pages .

The Mission Board was instructed to bring to this General Assembly a list of possible priorities from the Mission Consultation. These Mission Direction Statements to guide future programs are in the Mission Consultation Report with the recommendation that the General Assembly select some of these for special emphasis by the Mission Board. When the General Assembly has acted on that report, it will be possible for the Mission Board to bring plans and budgets to future Assemblies based on those priorities. The three budgets for 1980 presented to this General Assembly provide for the distribution of financial resources among Divisions in approximately the same percentages as were allocated in 1979. The Mission Board understood that it was to wait until this General Assembly had seen the responses from the other courts and took further action on the Mission Consultation Report before planning implementation of parts of the Mission Consultation.

Budget A distributes funds to the divisions of the Mission Board without identifying or separating funds to implement the Mission Consultation Report. It is anticipated that after this General Assembly gives direction to the Mission Board from the Mission Consultation Report, the Mission Board will work within the 1980 plans to strengthen and modify existing programs to begin to implement the approved directions.

Budget B follows the same pattern as Budget A but reduces slightly all allocations for ongoing functions to identify some additional funds ($79,000) for implementation in 1980 of additional programs following the decisions of the General Assembly on mission directions from the Mission Consultation.

Budget C follows the same approach as Budget B but provides more funds ($160,000) for implementing additional programs in 1980 in response to mission directions from the Mission Consultation.

SUMMARY OF MISSION BOARD PLANS AND EXPENDITURES BY DIVISIONS — 1980

	1978 Expenditures	1979 Budget	1980 Budget A	1980 Budget B	1980 Budget C
NATIONAL MISSION					
Basic	$ 727,897	$ 884,000	$ 849,000	$ 840,000	$ 832,000
Other	561,245	536,800	650,000	650,000	650,000
TOTAL	$ 1,289,142	$ 1,420,800	$ 1,499,000	$ 1,490,000	$ 1,482,000
INTERNATIONAL MISSION					
Basic	$ 4,333,523	$ 4,227,000	$ 4,121,000	$ 4,080,000	$ 4,037,000
Other	3,428,024	* 2,960,400	3,090,000	3,090,000	3,090,000
TOTAL	$ 7,761,547	*$ 7,187,400	$ 7,211,000	$ 7,170,000	$ 7,127,000
CORPORATE AND SOCIAL MISSION					
Basic	$ 616,570	$ 761,000	$ 746,000	$ 738,000	$ 730,000
Other	163,225	* 850,000	900,000	900,000	900,000
TOTAL	$ 779,795	*$ 1,611,000	$ 1,646,000	$ 1,638,000	$ 1,630,000
COURT PARTNERSHIP SERVICES					
Basic	$ 766,196	$ 863,000	$ 807,000	$ 799,000	$ 791,000
Other	21	22,000	12,000	12,000	12,000
TOTAL	$ 766,217	$ 885,000	$ 819,000	$ 811,000	$ 803,000
CENTRAL SUPPORT SERVICES					
Basic	$ 1,104,973	$ 1,012,000	$ 987,000	$ 978,000	$ 967,000
Other	33,623	26,400	40,000	40,000	40,000
TOTAL	$ 1,138,596	$ 1,038,400	$ 1,027,000	$ 1,018,000	$ 1,007,000
ADMINISTRATIVE COMMITTEE					
Basic	$ 282,909	$ 317,000	$ 310,000	$ 306,000	$ 303,000
Other	7,219	4,400	8,000	8,000	8,000
TOTAL	$ 290,128	$ 321,400	$ 318,000	$ 314,000	$ 311,000
OTHER BASIC		$ 50,000	$ 50,000	$ 50,000	$ 50,000
Mission Consultation	$ 98,000			$ 79,000	$ 160,000
Pensions	$ 27,217				
TOTALS					
Basic	$ 7,957,285	$ 8,114,000	$ 7,870,000	$ 7,870,000	$ 7,870,000
Other	4,193,357	4,400,000	4,700,000	4,700.000	4,700,000
TOTALS	$12,150,642	$12,514,000	$12,570,000	$12,570,000	$12,570,000

*The World Service/World Hunger Function was transferred from International Mission to Corporate & Social Mission by the 118th General Assembly.

DETAILS OF EXPENDITURES BY DIVISIONS — 1980

Staff: E = Elected, A = Appointed DIVISION	1978 Staff E - A	1978 Cost	1979 Staff E - A	1979 Budget	A - 1980 Staff E - A	A - 1980 Budget	B - 1980 Staff E - A	B - 1980 Budget	C - 1980 Staff E - A	C - 1980 Budget
A. DIVISION OF NATIONAL MISSION										
Division Management, Materials & Services	1½- 1	$ 85,771	1½- 1	$ 124,145	1½- 1	$ 109,770	1½- 1	$ 109,416	1½- 1	$ 109,370
Office of Christian Education	6½- 5	$ 265,465	7½- 5	$ 301,423	6½- 5	$ 405,117	6½- 5	$ 401,471	6½- 5	$ 400,471
Office of Evangelism & Church Development	3 - 2½	$ 200,261	4 - 3	$ 269,512	4 - 3	$ 264,438	4 - 3	$ 263,438	4 - 3	$ 260,584
Office of Women's Work	3 - 1½	$ 122,900	2 - 2	$ 129,420	2 - 2	$ 118,707	2 - 2	$ 118,707	2 - 2	$ 117,107
New Emphasis Function on Aging					1 - 1	$ 16,500	1 - 1	$ 12,500	1 - 1	$ 10,000
Joint Office of Worship	1 - 1	$ 23,500	1 - 1	$ 27,000	1 - 1	$ 32,000	1 - 1	$ 32,000	1 - 1	$ 32,000
Presbyterian Council on Chaplains & Military Personnel	0 - 0	$ 30,000	0 - 0	$ 32,500	0 - 0	$ 32,500	0 - 0	$ 32,500	0 - 0	$ 32,500
SUB TOTALS	[illegible] -11	$ 727,897	16 -12	$ 884,000	16 -13	$ 979,032	[illegible] -13	$ 970,032	16 -13	$ 962,032
Shared Salary Support						—130,032		—130,032		—130,032
BASIC BUDGET TOTALS	15 -11	$ 727,897	16 -12	$ 884,000	16 -13	$ 849,000	16 -13	$ 840,000	16 -13	$ 832,000
Programs Beyond the Basic Budget		561,245		536,800		650,000		650,000		650,000
	15 -11	$1,289,142	16 -12	$1,420,800	16 -13	$1,499,000	16 -13	$1,490,000	16 -13	$1,482,000
B. DIVISION OF INTERNATIONAL MISSION										
Division Management, Materials & Services	1 - 1	$ 75,213	1 - 1	$ 88,577	2 - 1½	$ 110,500	2 - 1½	$ 110,000	2 - 1½	$ 110,000
International Mission Resources & Support	2 - 2	$ 106,813	2 - 2	$ 113,989	[illegible] - 2	$ 119,400	2 - 2	$ 118,400	2 - 2	$ 118,400
Missionary Enlistment	½- ½	$ 68,515	½- ½	$ 73,000	½- ½	$ 67,600	½- ½	$ 64,600	½- ½	$ 64,600
Missionary Personnel Administration	½- ½	$ 39,297	½- ½	$ 39,361	½- ½	$ 41,800	½- ½	$ 41,800	½- ½	$ 41,800
Missionary Pastoral Care & Development	1 - 1	$ 37,701	1 - 1	$ 38,400	1 - 1	$ 38,400	1 - 1	$ 37,500	1 - 1	$ 37,500
Missionary Personnel Support	0 - 0	*$3,013,958	0 - 0	**$2,833,700	0 - 0	***$2,799,000	0 - 0	***$2,786,400	0 - 0	***$2,743,400
Less Shared Support		—68,655		—82,000		—130,000		—130,000		—130,000
Overseas Program General	1 - 1½	$ 62,336	1 - 1½	$ 65,813	1 - 1½	$ 64,900	1 - 1½	$ 63,900	1 - 1½	$ 63,900
Ecumenical	0 - 0	$ 47,500	0 - 0	$ 78,650	0 - 0	$ 65,000	0 - 0	$ 60,000	0 - 0	$ 60,000
Leadership Development	1 - 1	$ 64,020	1 - 1	$ 66,800	1 - 1	$ 69,100	1 - 1	$ 68,100	1 - 1	$ 68,100

*In 1978, $519,827 from Restricted Funds, such as the Second Mile Missionary Support Fund, were used in addition to the basic budget to support a total of 275 missionaries.

**In 1979, it is anticipated that $681,000 from Restricted Funds will be used in addition to the basic budget to support a total of approximately 270 missionaries.

***In 1980, it is anticipated that $676,000 from Restricted Funds will be used in addition to the basic budget. The exact total number of missionaries this will support will be affected by changing overseas costs. Budget A with Restricted Funds is expected to provide support for between 260 and 250 missionaries. Budget [illegible] will reduce the total by one or two and Budget C by five or six from Budget A.

	1978 Staff E - A	1978 Cost	1979 Staff E - A	1979 Budget	A - 1980 Staff E - A	A - 1980 Budget	B - 1980 Staff E - A	B - 1980 Budget	C - 1980 Staff E - A	C - 1980 Budget
Africa/Europe/Middle East	1 - 1	$ 119,026	1 - 1	$ 146,374	1 - 1	$ 148,900	1 - 1	$ 145,900	1 - 1	$ 145,900
Asia & South Pacific	1 - 1	$ 298,086	1 - 1	$ 323,787	1 - 1	$ 306,400	1 - 1	$ 300,400	1 - 1	$ 300,400
Latin America & Caribbean	1 - 1	$ 415,501	1 - 1	$ 440,549	1 - 1	$ 420,000	1 - 1	$ 413,000	1 - 1	$ 413,000
World Service/World Hunger	1 - 1½	$ 54,211								
BASIC BUDGET TOTALS	11 -12	$4,333,523	10 -10½	$4,227,000	11 -11	$4,121,000	11 -11	$4,080,000	11 -11	$4,037,000
Programs Beyond Basic Budget		3,428,024		2,960,400		3,090,000		3,090,000		3,090,000
TOTALS	11 -12	$7,761,547	10 -10½	$7,187,400	11 -11	$7,211,000	11 -11	$7,170,000	11 -11	$7,127,000
C. DIVISION OF CORPORATE AND SOCIAL MISSION										
Division Management, Materials & Services	1 - 1	$ 63,767	1 - 1	$ 65,352	1 - 1	$ 68,170	1 - 1	$ 68,170	1 - 1	$ 68,170
Office of Ecumenical Coordination	2 - 1	$ 92,301	2 - 1	$ 99,690	2 - 1	$ 104,407	2 - 1	$ 104,407	2 - 1	$ 104,407
Office of Washington Communicator	1 - 1	$ 59,916	1 - 1	$ 62,065	1 - 1	$ 65,297	1 - 1	$ 65,297	1 - 1	$ 65,297
Office of Minority Affairs	1 - ½	$ 108,042	1 - 1	$ 137,375	1 - 1	$ 123,945	1 - 1	$ 123,945	1 - 1	$ 121,945
Office of Corporate Witness in Public Affairs	3 - 1½	$ 152,228	3 - 1½	$ 161,049	3 - 1½	$ 159,777	3 - 1½	$ 159,777	3 - 1½	$ 159,777
Office of World Service & World Hunger			2 - 2*	$ 102,485	2 - 2*	$ 104,255	2 - 2*	$ 104,255	2 - 2*	$ 104,255
Higher Education	3 - 1½	$ 112,610	2 - 1½	$ 132,984	2 - 1½	$ 120,149	2 - 1½	$ 112,149	2 - ½	$ 106,149
BASIC BUDGET TOTALS	11 - 6½	$ 616,570	12 - 9	$ 761,000	12 - 9	$ 746,000	12 - 9	$ 738,000	12 - 8	$ 730,000
Programs Beyond Basic Budget		163,225		850,000		900,000		900,000		900,000
TOTALS	11 - 6½	$ 779,795	12 - 9	$1,611,000	12 - 9	$1,646,000	12 - 9	$1,638,000	12 - 8	$1,630,000

*Restricted Funds provide support for 3 additional appointed staff persons.

D. DIVISION OF COURT PARTNERSHIP SERVICES										
Division Management, Materials & Services	1 - 1	$ 100,664	1 - 1	$ 113,629	1 - 1	$ 99,180	1 - 1	$ 97,684	1 - 1	$ 96,189
Candidacy & Examinations	0 - 1	$ 27,069	0 - 1	$ 31,922	0 - 1	$ 27,457	0 - 1	$ 27,010	0 - 1	$ 26,563
Ministerial/Lay Professional Relocation & Data Exchange	1 - 5	$ 122,685	1 - 5	$ 134,153	1 - 5	$ 126,347	1 - 5	$ 125,199	1 - 5	$ 124,051
Professional Support Services	1 - 0	$ 57,205	1 - 0	$ 69,291	1 - 0	$ 69,530	1 - 0	$ 68,544	1 - 0	$ 67,579
Women in Church Professions	1 - 1	$ 52,353	1 - 1	$ 58,412	1 -1	$ 55,191	1 - 1	$ 54,703	1 - 1	$ 54,215
Theological Education	0 - 0	$ 30,946	0 - 0	$ 32,150	0 - 0	$ 9,610	0 - 0	$ 9,312	0 - 0	$ 9,015
Stewardship Education	1 - 1	$ 66,243	1 - 1	$ 68,593	1 - 1	$ 63,830	1 - 1	$ 63,191	1 - 1	$ 62,553
Stewardship Promotion	1 - 0	$ 25,316	1 - 1	$ 59,387	1 - 0	$ 41,895	1 - 0	$ 41,317	1 - 0	$ 40,739
Financial Development	1 - 1	$ 33,934	1 - 1	$ 55,364	1 - 1	$ 51,946	1 - 1	$ 51,460	1 - 1	$ 50,973

	1978		1979		A - 1980		B - 1980		C - 1980	
	Staff E - A	Cost	Staff E - A	Budget	Staff E - A	Budget	Staff E - A	Budget	Staff E - A	Budget
Regional Communication System	6½- 0	$ 201,864	6½- 0	$ 211,405	6½- 0	$ 209,473	6½- 0	$ 208,356	6½- 0	$ 207,239
Management of Partnership Systems	1 - 1	$ 44,439	1 - 1	$ 48,700	1 - 1	$ 48,887	1 - 1	$ 48,672	1 - 1	$ 48,456
Planning for Church-Wide Funding	0 - 0	$ 3,498	0 - 0	$ 5,000	0 - 0	$ 3,654	0 - 0	$ 3,542	0 - 0	$ 3,428
BASIC BUDGET TOTALS	14½-11	$ 766,196	14½-12	$ 863,000	14½-11	$ 807,000	14½-11	$ 799,000	14½-11	$ 791,000
Programs Beyond the Basic Budget		21		22,000		12,000		12,000		12,000
TOTALS	14½-11	$ 766,217	14½-12	$ 885,000	14½-11	$ 819,000	14½-11	$ 811,000	14½-11	$ 803,000
E. DIVISION OF CENTRAL SUPPORT SERVICES										
Division Management, Materials & Services	1 - 1	$ 77,652	1 - 1	$ 78,750	1 - 1	$ 77,450	1 - 1	$ 77,125	1 - 1	$ 76,702
Board Meetings, Legal & Audit Expenses, & Contingency	0 - 0	$ 122,867	0 - 0	$ 126,360	0 - 0	$ 151,370	0 - 0	$ 151,070	0 - 0	$ 150,450
General Accounting	4 -13	$ 264,837	4 -13	$ 283,782	4 -12	$ 302,552	4 -12	$ 302,552	4 -12	$ 302,552
Publications/MDS Accounting*	0 -14	$ 226,409	0 -14	$ 228,649	0 -18	$ 235,845	0 -18	$ 233,685	0 -18	$ 231,105
Data Processing	1 - 8	$ 170,755	1 - 8	$ 206,120	1 - 9	$ 213,010	1 - 9	$ 211,890	1 - 9	$ 210,560
Subscription Services	0 - 3**	$ 25,283	0 - 3	$ 23,720	0 - 4	$ 25,096	0 - 4	$ 25,096	0 - 4	$ 25,096
Property Management	1 -16	$ 407,528	1 -16	$ 422,500	1 -16	$ 426,027	1 -16	$ 424,247	1 -16	$ 422,147
Office of Media Communications; Broadcasting & Audio-Visuals (TRAV)	3 - 3	$ 164,001	3 - 3	$ 178,850	3 - 3	$ 179,625	3 - 3	$ 178,535	3 - 3	$ 177,245
Print Media*	3 - 3**	$ 98,259	3 - 3	$ 126,310	2 - 4	$ 133,675	2 - 4	$ 133,675	2 - 4	$ 133,675
Publishing Group Administration	1 - 1	$ 45,906	1 - 1	$ 46,416	1 - 1	$ 47,276	1 - 1	$ 47,276	1 - 1	$ 47,276
John Knox Press*	2 - 4	$ 155,606	2 - 4	$ 162,359	2 - 4	$ 164,824	2 - 4	$ 164,824	2 - 4	$ 164,824
Marketing/Promotion	0 - 1	$ 70,779	0 - 1	$ 57,755	0 - 1	$ 45,900	0 - 1	$ 45,900	0 - 1	$ 45,900
Publishing Production	1 - 2	$ 3,556	1 - 2	—0—	1 - 2	—0—	1 - 2	$ —0—	1 - 2	$ —0—
Copy Editing	0 - 3	(3,044)	0 - 3	—0—	0 - 3	—0—	0 - 3	—0—	0 - 3	—0—
Operations Group Administration	1 - 1	$ 36,926	1 - 1	$ 41,530	1 - 1	44,876	1 - 1	$ 44,876	1 - 1	$ 44,876
Materials Distribution Service*	1 -33	$ 422,679	1 -33	$ 402,770	1 -30	$ 415,567	1 -30	$ 413,817	1 -30	$ 411,737
					1 - 36***		1 -36***		1 -36***	
Retail Bookstores*	0 - 3	$ 38,097	0 - 3	$ 43,099	0 - 3	$ 44,877	0 - 3	$ 44,877	0 - 3	$ 44,877
Print Services Administration	0 - 2	$ (352)	1 - 1	—0—	1 - 1	—0—	1 - 1	—0—	1 - 1	—0—
Print Production	0 - 5	$ 19,662	0 - 5	—0—	0 - 5	—0—	0 - 5	—0—	0 - 5	—0—
Assembly	0 - 5	(3,032)	0 - 5	—0—	0 - 3	—0—	0 - 3	—0—	0 - 3	—0—
Art/Design	0 - 1	$ 6,493	0 - 1	—0—	0 - 1	—0—	0 - 1	—0—	0 - 1	—0—
Administrative Services to Other Divisions	0 - 0	$ 48,024	0 - 0	$ 53,030	0 - 0	$ 51,780	0 - 0	$ 51,305	0 - 0	$ 50,728

	1978		1979		A - 1980		B - 1980		C - 1980	
	Staff E - A	Cost	Staff E - A	Budget	Staff E - A	Budget	Staff E - A	Budget	Staff E - A	Budget
Mission Consultation Study Guide and Filmstrip				5,000						
SUB TOTALS	19 -122	$2,398,891	20 -121	$2,487,000	19 -122 19 -128***	$2,559,750	19 -122 19 -128***	$2,550,750	19 -122 19 -128***	$2,539,750
Publication Gross Income		$1,293,918		1,475,000		$1,572,750		$1,572,750		$1,572,750
SUB TOTALS	19 -122	$1,104,978	20 -121	$1,012,000	19 -122 19 -128***	$ 987,000	19 -122 19 -128***	$ 978,000	19 -122 19 -128***	$ 969,000
Programs Beyond the Basic Budget		$ 33,623		$ 26,400		$ 40,000		$ 40,000		$ 40,000
TOTALS	19 -122	$1,138,596	20 -121	$1,038,400	19 -122 19 -128***	$1,027,000	19 -122 19 -128***	$1,018,000	19 -122 19 -128***	$1,007,000
F. ADMINISTRATIVE COMMITTEE										
Interpretation & Advocacy	1 - ½	$ 128,072	1 - ½	$ 147,500	1 - ½	$ 145,000	1 - ½	$ 142,000	1 - ½	$ 140,000
Personnel Office	1 - 1	$ 50,128	½ - 1	$ 50,000	½ - 1	$ 46,000	½ - 1	$ 45,000	½ - 1	$ 44,000
Program Coordination	1 - 1½	$ 65,345	1 - 1½	$ 72,240	1 - 1½	$ 73,000	1 - 1½	$ 73,000	1 - 1½	$ 73,000
Research, Planning, Evaluating Budgeting	1 - 1	$ 39,364	1 - 1	$ 47,260	1 - 1	$ 46,000	1 - 1	$ 46,000	1 - 1	$ 46,000
SUB TOTALS	4 - 4	$ 282,909	3½ - 4	$ 317,000	3½ - 4	$ 310,000	3½ - 4	$ 306,000	3½ - 4	$ 303,000
Programs Beyond the Basic Budget		$ 7,219		$ 4,400		$ 8,000		$ 8,000		$ 8,000
TOTALS	4 - 4	$ 290,128	3½ - 4	$ 321,400	3½ - 4	$ 318,000	3½ - 4	$ 314,000	3½ - 4	$ 311,000

*These functions are income producing and their combined income is shown above.
**One staff member transferred to Subscription Services from PRESBYTERIAN SURVEY work.
***Additional eight (8) staff a potential need if centralized warehouse is operated.

II. SPECIAL REPORTS

TASK FORCE ON CRIMINAL JUSTICE

The immediate effort of the Task Force has been to review the projects selected for "seed money" funding from moneys provided by the Women of the Church's Birthday Offering. Progress reports, presbytery evaluations, and audits were examined to allow evaluation of the eleven programs that had been chosen in the spring of 1978 from thirty-four applications. The purpose of the funds are to promote positive change in the criminal justice system. Additional projects will be funded in 1979 with the remaining funds. The Task Force is deeply concerned about the need for the church to provide additional funds for ministries in criminal justice after 1979 when the Birthday Offering funds are exhausted.

Another project of the Task Force has been the planning for a Criminal Justice Breakfast during the 1979 General Assembly to increase awareness of the crises in the system and to encourage study of the General Assembly (1978) paper on "The Church and Criminal Justice" for which a study guide has been developed.

During the next three years, the Task Force will primarily address itself to the following issues:

1. Juvenile Justice.
2. The bankruptcy of the prison system.
3. The death penalty.

High priority will be given to working with presbyteries to establish significant ministries in criminal justice which will promote positive change.

Working toward creating in the church an awareness of the theology of criminal justice, the system itself, its failures and need for change, the Task Force has:

1. Encouraged study of the General Assembly paper on "The Church and Criminal Justice", initiated by the Task Force.
2. Encouraged churches to observe Criminal Justice Sunday on the Sunday nearest St. Valentine's Day and provided program resources to every congregation for use in connection with Criminal Justice Sunday.
3. Developed better communication through a network of communicators, synod representatives, staff and key persons as contacts.
4. Attempted to cooperate with ecumenical partners for coordination in order to use limited resources as effectively as possible.

We are encouraged by the growing concern and response by the church to the problems and failures in the criminal justice system. Obeying Christ's call to those in prison is akin to obeying many of his calls to us — it is not an easy task. But it is a challenge set before the church if it would be faithful to Christ.

TASK FORCE ON WORLD HUNGER

In 1978, the World Hunger Emphasis began its second decade in the life and mission of the Presbyterian Church, U.S. The 1978 General Assembly declared "that world hunger continues to be a major programmatic emphasis in the life and mission of the Presbyterian Church in the United States until at least the year 1989, and that all program units of the church, from General Assembly to local congregations, be called to marshal the strength of our church and its constituency to respond to this crisis in the name and spirit of Christ."

While the issue no longer occupies the place in the headlines which it did several years ago, it is evident that those who take a long-range view of the world situation see this as one of the overarching issues with which humankind must deal in this last quarter of the twentieth century. The President has appointed a Commission on World Hunger to recommend to the Administration our nation's role in responding to the issue.

Within the Presbyterian Church, U.S. we are gearing up for this second decade, having carried out those changes in structure which were mandated by the 118th General Assembly. A new Task Force on World Hunger comes into being at the beginning of 1979. The retiring Task Force, some of whose members have served since the Task Force came into being in 1974, gave much time to preparing a statement on "The Future of the World Hunger Emphasis," for the guidance of the New Task Force, as well as the General Assembly Mission Board.

It is evident that the hunger emphasis continues to call forth a growing concern and commitment across the General Assembly. Giving for this purpose in 1978 (20% of the Easter Offering, plus contributions to the Halt Hunger Fund) came to a total of $394,055. However, above and beyond this, numerous presbyteries and congregations have undertaken special objectives: the Mecklenberg Presbytery Community Development Project in Croix Fer, Haiti; the Orange Presbytery Project for a Public Health/Nutrition Education Center in Mbuji Mayi, Zaire; the Bethel Presbytery Agricultural Development Project in Honduras made significant progress in 1978. New undertakings were launched by several presbyteries during 1978: Atlanta Presbytery for the Volta Dam Resettlement Project in Ghana; Middle Tennessee Presbytery for the hunger/development program of our new partners in mission, the Presbyterian Church in Rwanda. Two presbyteries are undertaking special efforts in cooperation with their United Presbyterian counterparts: Brazos, with Gulf Coast Presbytery, for the Vocational Educational School in Haiti; Westminster, with West Florida Presbytery, for the Land and Food for People Project in the Caribbean.

The year 1978 brought significant progress in the Presbyterian IMPACT Food Policy Campaign, seeking to enlist members of our church in personal support of the policies called for in the statement adopted by the 1977 General Assembly, "An Appeal to the President and the Congress for a Morally Responsible U.S. Food Policy." During the year, over 375 new PCUS members were enlisted in the IMPACT Network. The Task Force approved support for a proposal from the Food Policy Campaign Team, which provides for a Field Representative to press and coordinate the Campaign across our General Assembly during the remaining two years of the Campaign.

Through the resources made available by the special giving to the Halt Hunger Fund, the Task Force on World Hunger helped to initiate and develop a wide variety of programs at home and abroad combating hunger and promoting development as an integral part of our Christian mission. Funding was provided for a total of 20 overseas hunger programs in 12 countries, for a total of $133,433. Among these were the Land for the Landless Program in Brazil; an agricultural development program in a tribal area of India; programs in the strife-torn southern Africa nations of South Africa, Lesotho and Botswana; Family Life and Planning programs in Ghana and Mexico; assistance for the initiation of the Africa program of the Ecumenical Development Cooperative Society. The Task Force sought to provide assistance in every way possible to national church colleagues and PCUS missionaries engaged in hunger-related programs, through underwriting participation in workshops and conferences, field trips of technical advisors, and sending of resource materials.

Working in cooperation with presbyteries, the Task Force funded 30 domestic hunger programs in 15 presbyteries, for a total of $116,509. Such programs ranged from the Cross-Lines Emergency Assistance and Advocacy Program in Kansas City, to the Lee County Vegetable Production/Preserving Project in eastern Kentucky, to the Greene-Hale Sewing Cooperative in Alabama, to the Mississippi Hunger Coalition seeking to make federal food programs work effectively. The Task Force participated in the second major national consultation on Domestic Hunger and Poverty, helping to set the goals for all major denominations in the attack on hunger in the U.S.

Numerous special educational efforts were undertaken in 1978: The Task Force participated with the United Presbyterian Hunger Program in several synod-planned Hunger Leadership Development Events, which will be completed during the early months of 1979. Food Day in April 1978; the "Fight for Food" television series on world hunger; the "Offering of Letters of Bread for the

World" were promoted across the General Assembly. A packet was prepared to help churches struggle with controversial hunger issues such as the farmworker situation. Responsibility was taken for following up on the General Assembly action on the Infant Formula Issue and the Nestlé Boycott. A consultation on the relation of the church and land-grant colleges in relation to world hunger was held in cooperation with the United Presbyterian Hunger Program; several regional follow-up consultations are being planned for 1979 through United Ministries in Higher Education.

The critical importance of affecting lifestyle received special emphasis, as the Task Force participated in promoting the Alternate Celebrations Campaign, and participated with the United Presbyterian Hunger Program in selecting "covenant congregations" across the nation who during the coming year will seriously study and undertake changes in their institutional lifestyle.

In and through all its work, the Task Force has sought to move toward as full cooperation as possible with the United Presbyterian Hunger Program. A Joint UPC/PCUS Hunger Committee has met several times during the year, reporting on developments, proposing joint efforts, and particularly developing a statement on a Joint Hunger Action Program to propose to the 1979 General Assemblies as they meet concurrently in Kansas City.

The task is overwhelming. The time is precious. But the Spirit's resources are immeasurable. Let us dare to believe that He will "do exceedingly abundantly, above all that we ask or think, according to the power at work in us."

RESTRICTED FUNDS FOR WORLD HUNGER
WORLD SERVICE/WORLD HUNGER-CORPORATE AND SOCIAL MISSION
February 1979

		1978 Total	1979 Proposed Budget	
INCOME				
Brought Forward		$ 6,124.00	$—5,363.00	
Easter Offering (20%)		135,352.00	142,000.00	
Halt Hunger Fund		258,703.00	250,000.00	
TOTAL INCOME		400,179.00	386,637.00	
EXPENDITURES				
Program Funding:				
Domestic Program (see Table 1)	117,509.00		104,650.00	35%
Overseas Program (see Table 2)	133,433.00		134,550.00(1)	45%
Public Policy (see Table 3)	50,731.00	Ad/Ed	59,800.00(2)	20%
Sensitizing the Church (see Table 3)	38,653.00		(299,000.00)	
		Food Pol.	35,000.00(3)	
		340,326.00	(35,000.00)	
Hunger Action Program:				
Coordinator & Secretary	21,914.46	Sta. Asst.	15,000.00	
Work Expenses	6,238.95		3,000.00(4)	
Enabler Network	9,300.00		9,000.00	
Enabler Training	869.00		8,000.00	
WHEAT	1,067.55		3,000.00	
		39,390.00	(38,000.00)	
Other:				
Ecumenical Coordination	9,000.00		9,000.00	
Task Force Meetings	12,462.45		2,000.00(4)	
Miscellaneous	4,363.71		1,000.00	
		Promotion	2,000.00	
		25,826.00	(14,000.00)	
		405,542.00	386,000.00	
BALANCE CARRIED FORWARD		—5,363.00	637.00	
		$400,179.00	$387,637.00	

RE Proposed 1979 Budget:

(1) In addition to these overseas grants, ten presbyteries are contributing to special Overseas Hunger Projects through special campaigns.

(2) This includes a grant of $21,500 for the Interreligious Task Force on U. S. Food Policy.

(3) This represents the asking for the IMPACT Food Policy Campaign itself, beyond the regular grants for the Interreligious Task Force on U.S. Food Policy.

(4) Mission Board regular program budget includes some funds for these items.

Table 1

TASK FORCE ON WORLD HUNGER
Domestic Program Grants
1978

SYNOD OF FLORIDA		
Suwannee Presbytery		
Jacksonville Ecumenical Right to Eat Advocacy Board, Inc.	$ 2,000	(July)
	2,000[2]	(Nov.)
SYNODS OF MID-AMERICA		
Kansas City Union Presbytery		
Cross-Lines Emergency Assistance & Advocacy Program	2,000[2]	
Missouri Union Presbytery		
North Callaway Hunger Project	2,880	
Southeast Missouri Presbytery		
St. Louis United Hunger Effort	3,000	
SYNOD OF MID-SOUTH		
Agricultural Marketing Program	5,000	
Birmingham Presbytery		
Coalition on Hunger & Nutritional Needs in Jefferson County	3,000	
Central Mississippi Presbytery		
Mississippi Hunger Coalition	10,000	
John Knox Presbytery		
Greene-Hale Sewing Cooperative	9,627	
Alabama Coalition Against Hunger	10,000	
Memphis Presbytery		
West Tennessee Volunteer Outreach	4,000	
Middle Tennessee Presbytery		
MANNA	3,000[2]	
Transylvania Union Presbytery		
Lee County Vegetable Production/Preserving Project	4,200	
Marketing Appalachia Through the Church	1,000	
Grass Roots Craftsmen of the Appalachian Mountains	2,000	
Mountain Association for Community Economic Development	6,500	(July)
	3,500	(Nov.)
	500[1]	(Oct.)
SYNOD OF RED RIVER		
Brazos Presbytery		
Houston Interfaith Hunger Coalition	2,000	
Del Salvador Presbytery		
Mexican-American Center for Economic Development	2,000	
SYNOD OF SOUTHEAST		
Atlanta Presbytery		
Clergy & Laity Concerned	150[1]	
Christians Against Hunger in Georgia	4,000[2]	
Charleston Presbytery		
Infinite Creations	3,000	
SYNOD OF THE VIRGINIAS		
Highlands Presbytery		
Bread and Chicken House	10,143	
Creekside Corporation	3,000	(July)
	5,000[2]	(Nov.)
Mountain Management Institute	4,250	

REGIONAL GRANTS

Responsible Agriculture Program, The Action Center		5,000	
Agricultural Teams, Inc.		5,000	
Puerto Rico Industrial Mission		3,750	
Women of All Red Nations, Agricultural Missions		500[1]	
Food Day, Bread for the World		500[1]	
Coal Miners Assistance, Commission on Religion in Appalachia		500[1]	
Federation of Southern Cooperatives		500[1]	(Apr.)
		500[1]	(Nov.)
		309[1]	(Nov.)
Ecumenical Review Board Minority Member Support		200	
		$125,509	
		—16,000[2]	
		$109,509	
Grants Approved in 1977, Paid in 1978:			
Responsible Agriculture Program, The Action Center	500.		
Food Research and Action Center	7,500.	+8,000	
		$117,509	

[1] Coordinator's Discretionary Grant
[2] Grant approved in 1978; to be paid in 1979

Table 2

TASK FORCE ON WORLD HUNGER

Overseas Program Grants
1978

	Africa/ME	Asia	Latin America	General
March				
Lesotho-Thaba Khpua	$ 10,000			
Zaire—Kabeya Khumanga	4,200			
Village Cisterns	8,000			
Zambia—Training Center	5,000			
Korea—Matching Grant		2,928		
Leadership Development				10,000
Zaire—Ag Teams	4,000			
July				
Botswana Pelegano	10,000			
South Af.—Domestic W.	5,000			
India—Rural Comm.		13,000		
Brazil—Land for the L.			15,000	
Ecuador—Self Dev.			5,000	
Nutrition Manual				3,738
November				
Ghana Family Life	3,000			
Korea—Blind Training		5,000		
Mexico—Family Education			5,000	
EDCS				10,000
Ag Teams				5,000
Puerto Rico Ind. Mission			3,750	
Land Grant Cons.				1,500
Hunger Action Enabler				4,317
Overseas				
TOTAL	$ 49,200	$ 20,928	$ 28,750	$ 34,555
GRAND TOTAL	$133,433			

Table 3

TASK FORCE ON WORLD HUNGER

Public Policy Grants, 1978

IMPACT Food Policy Campaign	$ 50,000.
Bread for the World materials	731.
	50,731.

Sensitizing the Church Grants, 1978

March	
Alternatives Campaign	4,750.
Conference on Self-Management	500.
General Assembly Hunger Display	500.
July	
Transnational Institute, Hunger and the NIEO	2,000.
Atlanta Clergy and Laity Concerned	3,000.
Interfaith Center for Corporate Responsibility:	
Infant Feeding Practice Survey	2,000.
Agricultural Accountability Project	2,250.
Nestlé Boycott materials	1,000.
November	
Bread for the World, Food Day	1,000.
CALC Politics of Food Program	2,000.
Environmental Policy Center Project	3,000.
Ecumenical Project Lifestyle Columns	1,000.
World Hunger Education Service	3,000.
"Covenant Congregations" Project	1,000.
Other	
"Faith in a Fight" Filmstrip Project	5,000.
Worship Resource Guide	500.
Land Grant College Consultation	448.
Purchase of films	1,174.
Other educational materials and expenses	5,431.
	$ 38,653.

RESTRICTED FUNDS FOR WORLD SERVICE
Financial Report for 1978

INCOME	1978 Budget	1978 Actual	Difference
1. Balance brought forward	—1,394.29	1,170.71	2,565.00
2. Easter Offering 80%	565,000.00	541,411.73	—23,588.27
3. Overseas Relief	50,000.00	32,480.11	—17,519.89
4. TOTAL INCOME	613,605.71	575,062.55	—38,543.16
EXPENDITURES			
Ecumenical Commitments			
5. Church World Service	230,000.00	230,000.00	0
6. Agricultural Missions	20,000.00	20,000.00	0
7. WCC Unit II	60,000.00	60,000.00	0
8. Heifer Project International	1,000.00	2,000.00[a]	+ 1,000.00
9. Technoserve		1,000.00[a]	+ 1,000.00
10. Interchurch Medical Assistance	2,000.00	1,267.00	— 733.00
11. Atlanta Assn. for International Ed.	9,000.00	6,000.00[b]	— 3,000.00
12. (Sub Total, Ecumenical)	(322,000.00)	(320,267.00)	(— 1,733.00)
Denominational Commitments			
13. Hospital Charity Fund	180,000.00	198,003.50[a]	+18,003.50
14. Good Samaritan Aid	22,000.00	16,134.26	— 5,865.74
15. Refugee Resettlement Program	22,000.00	27,961.89	+ 5,961.89
16. Family Life & Population Pro.		1,695.65	+ 1,695.65
17. (Sub-Total, Denominational)	(224,000.00)	(243,795.30)	(+19,795.30)
18. Response to Disasters (See Sch. 1)	51,000.00	79,321.48	+28,321.48
19. Promotion	15,000.00	23,413.50	+ 8,413.50
20. Miscellaneous	1,605.71	3,344.84[c]	+ 1,739.13
21. TOTAL EXPENDITURES	613,605.71	670,142.12	+56,536.41
22. BALANCE FORWARD		—95,079.57[d]	
	613,605.71	575,062.55	

[a] 1977 commitments paid in 1978:

Heifer Project International	1,000.00
Technoserve	1,000.00
Hospital Charity Fund	18,003.50

[b] 1978 commitment paid in 1977:

Atlanta Assn. for Inter. Ed.	3,000.00

[c] Includes $2,574.19 for travel and telephone beyond DIM budget.

[d] Deficit to be divided as follows:

Crisis Fund (line 18-line 3)	—46,841.37
World Service	—48,238.20
	—95,079.57

Schedule 1 — Response to Disasters and Emergencies

Nation	Appeal	Church World Service	Other Ecumenical	Denominational
AFRICA				
Ghana	Sahel Food Shortage	10,000.		
Horn of Africa	Displaced Persons	5,000.		
Malawi	Drug Crisis Fund		5,000.	
South Africa	Victims of Civil Strife	5,000.		
Swaziland	Aid to Refugees		2,000.	
MIDDLE EAST				
Iran	Earthquake Relief	3,000.		
Lebanon	Civil Crisis Relief		10,000.	
	Emergencies (MECC)		5,006.50	
	Displaced Persons	5,286.		
EUROPE				
Romania	Earthquake Relief to Ches.		2,000.	
ASIA				
Bangladesh	Flood Relief	2,000.		
India	Flood Relief	5,000.	2,500.	
Taiwan	Aid to Yushan Institute			1,600.
Vietnam	Wheat Shipment	10,000.		
LATIN AMERICA				
Honduras	Hurricane Relief		1,000.	
Nicaragua	Food Shortage	2,000.		
GENERAL				
Emergency Assistance for Refugee Students			500.	
Clothing Appeal		928.98		
Material Resources Study		1,500.		
		$49,714.98	$28,006.50	$ 1,600.00
TOTAL — RESPONSE TO DISASTERS AND EMERGENCIES				$79,321.48

CRISIS FUND

During 1978, the Crisis Fund was the General Assembly Mission Board's means of assisting synods, presbyteries and local churches in responding to emergencies arising from natural disasters, civil crises, human distress, and the like within the national bounds of the General Assembly.

During April of 1977, devastating flooding in Appalachia precipitated grant requests from the Presbyteries of Transylvania, Greenbrier, and Highlands which not only depleted the Crisis Fund but also were insufficient for their needs. The Moderator of the 117th General Assembly issued an extraordinary appeal for funds to which there was a generous response. The three presbyteries were encouraged to reapply for further funding, and in April of 1978, Highlands Presbytery applied for and received a grant of $18,000.

During 1977, the Crisis Fund responded to the modest request of Kansas City Presbytery following a tragic flash flood. When previously undocumented cases were discovered, the Crisis Fund was able in October, 1978 to grant a second $5,000.

In September, flooding in three counties in the Little Rock, Arkansas area affected 2400 families and caused $11 million in damage. The interfaith recovery effort was strongly supported by Arkansas Presbytery (Union) to which a grant of $15,000 was made.

In early December, major flooding along the Ohio River in Kentucky occurred in all three presbyteries of that state, and was responded to initially by the opening of a $5,000 line of credit for immediate relief through the Synod of the Mid-South into the presbyteries. So far, 37 counties have been "presidentially declared" as disaster areas, indicating that additional demands will probably be made on the Crisis Fund in early 1979.

Notable in this year's Kentucky tragedy has been the work of PCUS ministers and others who were trained in disaster response seminars led by Church World Service which had active Mission Board staff participation in their development and promotion.

By order of the 1978 General Assembly, beginning in January 1979, the Crisis Fund will provide resources for response to disasters and emergencies both at home and abroad. (Previously, response to crises overseas has been made from the budget for World Service.) 20% of the Easter Offering will be designated for the Crisis Fund, in addition to contributions made in response to particular crises whether in the U.S. or overseas.

Beginning Balance — January 1, 1978 — $173,016.15

Grants made in 1978

Grantee	Receiving Agency	Amount
Highlands Presbytery	Southwest Virginia Flood Recovery	$18,000
Kansas City Presbytery	Metropolitan Interchurch Agency	5,000
Arkansas (Union) Presbytery	Arkansas Interfaith Disaster Relief Committee	15,000
Synod of the Mid-South	Presbyteries of Louisville, Transylvania, Western Kentucky	5,000
		$43,000
Church-wide Strategies: training experiences and resources for middle judicatory persons		$1,056.82

Receipts in 1978	$ 17,953.83
Beginning Balance	173,016.15
	$190,969.98
Disbursements in 1978	44,056.82
Balance — Dec. 31, 1978	$146,913.16

JOINT STRATEGY COMMITTEE

The Joint Strategy Committee of the General Assembly Mission Council (UPCUSA) and the General Assembly Mission Board (PCUS), with four members from each body, was created in response to actions taken by both 1977 General Assemblies which encouraged closer cooperation between both denominations. Those actions are recorded here:

> "That sessions, presbyteries, synods and the General Assemblies of both Churches, along with their committees, boards and agencies, be encouraged to seek, establish, and intensify relationships with each other so that cooperative service may be strengthened and expanded and an increasingly united witness of the Presbyterian Church may be offered to the nation and the world.
>
> "That the General Assembly urge each of its agencies to undertake work cooperatively on a joint basis with the United Presbyterian Church except in those cases where such would be constitutionally or legally impossible (such as Pensions) or represent poor stewardship of funds or personnel. This includes joint planning by elected boards, sharing of funds in joint projects, cross deployment of staff, and mutual commissioning of overseas workers, but it does not include nor imply any organic merger of the boards and agencies of the respective Assemblies." (*1977 Minutes,* p. 171)

The Joint Strategy Committee made its first report to the 1978 General Assemblies in which it published a detailed and extensive inventory of joint work which is already going on together among agencies of the two General Assemblies. (*1978 Minutes,* pp. 551-560)

In its use of the inventory of existing joint and cooperative work, the Joint Strategy Committee has been increasingly impressed with the significant level of jointness which is already part of our life and work. A number of these programs have been joint or cooperative for a long time. The Joint Strategy Committee, therefore, sees its task to be the expansion of a form of work which is already deeply rooted and widespread, rather than the initiation of something new.

At the request of the Joint Strategy Committee, during 1978 the Mission Board and agencies of the United Presbyterian Church analyzed their work with the intent of suggesting areas in which significant further progress could be made in joint work. On the basis of the data gathered and the areas of common judgment of the two denominations the Committee recommended to the General Assembly Mission Board and General Assembly Mission Council that these three areas of work be done jointly:

1. *Work with the National Presbyterian Church of Mexico,* chosen both for its readiness and because, in line with our policies in ecumenical mission, partnership with churches in other nations is a prime area for joint efforts.
2. *Ethnic Minority Ministries,* chosen because a great deal of preparatory work and relationship have already been established and because this area is so crucial in both denominations to the development of professional ministry and to the further deepening of working relationships between us.
3. *World Hunger,* chosen because the pervasive and massive nature of the problem being addressed far outweighs any differences in approach which either denomination might express, because union presbyteries will be greatly helped by a single program, and because our programs are still young enough to be malleable.

On February 25, 1979 the Mission Board affirmed these three new ventures in joint work. Other areas of potential joint work are currently being explored and analyzed and the Joint Strategy Committee anticipates making further recommendations for new joint work during the latter part of 1979.

The Joint Strategy Committee is encouraged with the state and progress of joint work between the General Assembly levels of our two denominations. Not only does the inventory of joint and cooperative work demonstrate an existent broadbase of joint work, but also the work of the Mission Board and the agencies of the United Presbyterian Church in recent months have produced valuable resources for developing strategies for further steps.

MISSION CONSULTATION

I. Introduction

A. Description of the Montreat Consultation and Report

The 116th General Assembly instructed the General Assembly Mission Board to appoint a special task force, broadly representative of the viewpoints and constituencies within the denomination, to design a major consultation on the overseas and domestic mission of the Church. Such a consultation was held in Montreat, North Carolina, February 2-9, 1978 using the theme "One Mission Under God".

The 214 delegates who attended represented a rich diversity of Christians from across the Church, including representatives from every presbytery and synod as well as missionaries of this denomination and from around the world, including representatives from church and ecumenical partners.

The report of the consultation was divided into two sections. Section I, "God's Claims", includes the six claims of Proclamation, Compassion, Justice, Reconciliation, Partnership, and Education for Mission. Section II contains 13 "Proposals" of directions for mission of the Presbyterian Church in the United States in the next decade in light of the paper "God's Claims".

B. Actions of the 118th General Assembly and Its Directions to the Mission Board

The 118th General Assembly accepted the Mission Consultation report with comments and exceptions and commended it to synods, presbyteries, sessions, and members of the Church "as the basis of study for mission directions and decisions, with special emphasis on the problem of declining church membership". It called on the Church to be guided in its approach to mission in the next decade by this report with comments and exceptions and results of the lower court study. *(Minutes,* pp. 101, 140-162, 541-546)

The General Assembly particularly commended the Mission Consultation Report for: (a) stressing the unity of the one mission of the Church, wherever that mission is carried out; (b) for its effort toward a better balance of evangelism and social justice; and (c) for its emphasis on partnership with indigenous churches.

The Mission Board was requested by the General Assembly to prepare a study guide and response forms to accompany the Mission Consultation Report with comments and exceptions when it was distributed to the Church for study. An audio-visual presentation of the Consultation was to be prepared by the Mission Board and made available to the Church.

Further, the Mission Board was instructed to study Part II of the Report with comments and exceptions, including specific project recommendations and data from both the Mission Consultation and the lower courts study, and to bring to the 119th General Assembly a proposed priority listing of items within each section, a clarification of national and international items and estimates of funding costs where possible.

II. Responses to General Assembly Directions

A. Response of the Mission Board

By late summer 1978 the Mission Board had prepared a study guide with response sheets as well as both a filmstrip and a slide presentation of the Consultation, which were distributed to presbyteries and synods. A study was con-

ducted by the majority of the presbyteries. Individuals and sessions, various local church groups, and ecumenical and overseas partners likewise responded to the Assembly's request that there be study of the Consultation Report. Further study of the Mission Consultation Report will surely continue in the decade ahead.

B. Response from the Church

Presbyteries (42), sessions (51) individuals (49), and representatives from overseas and ecumenical groups (14) responded to the Mission Board regarding the Consultation Report. Responses included that of (1) rating the God's Claims areas and prioritizing goal statements in the Proposal section; (2) suggestions for new goal statements and proposal areas; and (3) narrative comments.

Twenty-nine of the 42 presbyteries, 17 of the 42 sessions, and 37 of the 49 individuals responding did so by filling in the response sheets (rather than or in addition to submitting narrative comments).

The number of presbyteries responding is by far the most representative sample of the results tabulated (71% of the presbyteries have participated in the study of the Mission Consultation Report and responded to the Mission Board). International ecumenical groups and church bodies expressed great appreciation at the opportunity to participate in the study but were handicapped because of the length of time required by mail delivery.

The rating of the "God's Claims" areas is shown in Appendix A. The response clearly indicated that all Claims areas were of importance at each court level of the Presbyterian Church in the United States. Appendix B contains a summary of results among presbyteries of prioritizing goal statements in the Proposal section of the Consultation Report. Appendix C displays in summary fashion the narrative comments from presbyteries. The Mission Board will make available to the appropriate General Assembly Standing Committee the original documents on which are contained all tabulated and narrative comments of all groups and individuals who sent responses to the Mission Board relative to the Mission Consultation Report as well as folders from the Mission Consultation which contain specific project recommendations.

Guided by the Mission Consultation Report with comments and exceptions of the 118th General Assembly, data from work groups at the Mission Consultation, and responses from presbyteries, sessions, and individuals, and overseas and ecumenical groups, the Mission Board has developed 33 Mission Direction Statements and a number of Program Statements to guide the Presbyterian Church in the United States in its approach to mission in the next decade. The Mission Direction Statements are included in the next section of this report and are being recommended for adoption by the Assembly. Program Statements, included as supplementary materials for the Commissioners of the 119th General Assembly, are displayed simply to give Commissioners samples of a variety of ways a Mission Direction might be implemented among the different courts of the Church.

III. Mission Directions

A. Proposed Mission Direction Statements for the Presbyterian Church in the United States (1980-89)

The General Assembly Mission Board has developed 33 Mission Direction Statements and is proposing these for adoption by the 119th General Assembly as a faithful programmatic expression of the report of the 1978 Mission Consult-

ation with the comments and exceptions and commendations of the 118th General Assembly and the results of the lower courts study. The Mission Board, in response to the actions of the 118th General Assembly, is proposing that the Presbyterian Church in the United States be guided in its approach to mission in the next decade by the Part I of the Mission Consultation Report ("God's Claims"), with the comments, exceptions and commendations of the 118th General Assembly (appropriately cross-referenced to the report), and the 33 Mission Direction Statements listed here:

References:
MCR=Mission Consultation Report
B =Appendix B (Summary of Response to Goal Statements)

1. *PROCLAMATION*

*Mission Direction #1

To develop models for congregational revitalization which affirm a renewed commitment to our Biblical, theological, historical heritage of faith, and which witness to the interaction between worship and service inherent in any ministry of proclamation.

MCR Claims, p. 7, lines 18-26
B: Statement 1 (Proclamation)
B: Statement 3 (Proclamation)
B: Statement 9 (Proclamation)

Mission Direction #2

To enrich, improve and revitalize corporate and individual worship as central to the life of God's people in mission.

MCR Claims, p. 9, lines 9-12
B: Statement 7 (Proclamation)
B: Statement 8 (Proclamation)

*Mission Direction #3

To challenge our members as individuals-in-community to act upon their commitment to God through Jesus Christ as Savior and Lord, to call other people to join in this commitment and, together through the word and work, to witness in personal and public life.

MCR Preface (2) (a)
MCR Claims, p. 6, lines 20-24
MCR Claims, p. 6, lines 44-49
MCR Claims, p. 7, lines 1-3
B: Statement 4 (Proclamation)
B: Statement 5 (Proclamation)

Mission Direction #4

To seek and use every opportunity to proclaim and practice the Gospel, in partnership with other Christian churches and agencies, in those areas of the world and sectors of society where there is little or no effective Christian witness.

MCR Preface (2) (a)
MCR Claims, p. 6, lines 13-17
MCR Claims, p. 12, lines 1-5
MCR Claims, p. 13, lines 3-12

*Mission Direction #5

To develop new congregations, both traditional and innovative, consistent with reformed polity, to meet the challenge of a rapidly growing and changing South.

MCR Claims, p. 7, lines 6-12
B: Statement 10 (Proclamation)
B: Statement 12 (Proclamation)

Mission Direction #6

To develop new ethnic minority congregations and revitalize existing ones, working cooperatively in strategy and service.

MCR Claims, p. 13, lines 16-22
B: Statement 11 (Proclamation)
B: Statement 34 (Reconciliation)

Mission Direction #7

To create an effective urban mission at every court level, ecumenically where possible, for the spiritual, sociological and economic health of cities in the changing South.

B: Statements 14-18 (Proclamation)

Mission Direction #8

To equip small town and rural churches to make their unique contributions to the Church's mission in a changing South.

B: Statement 1 (Proclamation)
B: Statement 3 (Proclamation)
B: Statement 5 (Proclamation)

2. *COMPASSION*

*Mission Direction #1

To respond to critical and immediate human need, suffering and health concerns, both at home and abroad, and to work toward removing their underlying causes.

MCR Claims, p. 7, lines 41-47
MCR Claims, p. 8, lines 12, 13
B: Statement 20 (Justice)
B: Statement 21 (Justice)

Mission Direction #2

To work in partnership with churches at home and abroad to enable people to express their human dignity and to move toward self-development as children of God.	MCR Claims, p. 7, lines 48-50 MCR Claims, p. 8, lines 1-7 B: Statement 35 (Reconciliation)

Mission Direction #3

To give the hunger emphasis, at home and abroad, a major place in the total mission of the Presbyterian Church in the United States.	MCR Claims, p. 7, lines 41-47 MCR Claims, p. 8, lines 3-7 B: Statement 14 (Proclamation) B: Statement 16 (Proclamation) B: Statement 17 (Proclamation) B: Statement 20 (Justice) B: Statement 22 (Justice) B: Statement 27 (Justice)

3. JUSTICE

*Mission Direction #1

To help Presbyterians understand the power of economic forces, examine economic systems in the light of the Gospel, work for justice in existing economic systems and institutions, including the church, and seek to work with others to create the political will for a more equitable international economic order to serve the common good.	MCR Preface (2) (b) (i) MCR Preface (2) (b) (iii) MCR Claims, lines 37-46, p. 9 B: Statements 22; 24; 25; 26 (Justice) B: Statement 38 (Reconciliation)

*Mission Direction #2

To respond to God's call to the Church to exercise faithful stewardship by (1) sharing our human and material resources, influence and power for the sake of others in the world, and (2) nurturing stewardship attitudes in every individual Presbyterian court and agency which result in simpler, more responsible lifestyles and a just, humane, and liveable world for all.	MCR Claims, p. 8, lines 32-35 MCR Claims, p. 9, lines 13-36 MCR Claims, p. 10, lines 4-6 B: Statement 27 (Justice) B: Statement 31 (Justice) B: Statement 33 (Justice)

Mission Direction #3

To ally ourselves with the poor and the powerless in our communities and abroad and to work with them toward the elimination of injustices and inequities, especially those based on race, sex, and age.

MCR Claims, p. 9, lines 21-36
MCR Claims, p. 10, lines 7-13
B: Statement 36 (Reconciliation)
B: Statement 37 (Reconciliation)

Mission Direction #4

To work on behalf of all people and groups whose basic human rights (religious, civil, political, economic, social, cultural) are violated or denied in the United States and abroad.

MCR Preface (2) (b) (v)
MCR Claims, p. 10, lines 24-39
B: Statement 23 (Justice)

Mission Direction #5

To involve the Church in bringing positive changes to the criminal justice system and in ministering to those persons caught in that system, including victims of crime, with emphasis on the impact of racism and economic condition on the criminal justice system.

B: Statement 28 (Justice)
B: Statement 29 (Justice)

Mission Direction #6

To work ecumenically to address injustice and meet basic human needs of people in economically depressed areas in the United States.

MCR Claims, p. 10, lines 7-13
B: Statement 19 (Justice)

4. RECONCILIATION

Mission Direction #1

To find new and effective ways to identify with and participate in the experience of those groups, in and outside of the Church, who are victims of discrimination and exploitation.

MCR Claims, p. 10, lines 14-23
MCR Claims, p. 11, lines 10-26
B: Statement 34 (Reconciliation)

Mission Direction #2

To utilize the gifts of women in the total life of the Church by supporting women in ministry and mission and by bearing faithful witness to justice for women.

MCR Claims, p. 10, lines 7-23
MCR Claims, p. 11, lines 20-23
B: Statement 37 (Reconciliation)
B: Statement 38 (Reconciliation)
B: Statement 41 (Reconciliation)

*Mission Direction #3

To identify and work to eliminate both the problems and root causes of discrimination against people who are marginalized by the Church and by society (such as older adults, the poor, and the disabled) to enable their full participation.

MCR Claims, p. 9, lines 22-30
MCR Claims, p. 10, lines 14-23
B: Statement 34 (Reconciliation)
B: Statement 39 (Reconciliation)

Mission Direction #4

To enable congregations and courts of the Church to take actions which visibly express the oneness which the Church both has and seeks in Jesus Christ, both within the Presbyterian Church in the United States and other parts of the Body of Christ.

MCR Claims, p. 10, lines 43-49
MCR Claims, p. 11, lines 37-49
MCR Claims, p. 12, lines 35-44
B: Statement 13 (Proclamation)
B: Statement 30 (Justice)

Mission Direction #5

To demonstrate the Christian commitment of the Presbyterian Church in the United States to overcome barriers that divide people and groups in society by supporting the efforts of persons and groups working for mutual understanding among peoples.

MCR Claims, p. 11, lines 3-9
MCR Claims, p. 12, lines 15-19
MCR Claims, p. 13, lines 28-32; 42-48
B: Statement 32 (Justice)
B: Statement 40 (Reconciliation)

Mission Direction #6

To lead the Church toward a deeper commitment to peace through increasing involvement in the search for alternatives to war and through cooperation

MCR Claims, p. 10, lines 32-39
MCR Claims, p. 12, lines 6-19

with all who are working to make and keep peace within and among nations.

5. PARTNERSHIP

Mission Direction #1

To participate in the development of patterns of partnership in all aspects of our mission that affirm dialogue, flexibility, mutual support and human solidarity.

MCR Claims, p. 13, lines 7-22
MCR Claims, p. 13, lines 28-32
MCR Claims, p. 13, lines 39-41

Mission Direction #2

To engage in joint mission, with partner churches and with the assistance of Third World missionaries, in new geographic and social settings in the United States and overseas.

MCR Claims, p. 13, lines 3-6
MCR Claims, p. 13, lines 16-22
B: Statement 42 (Partnership)

Mission Direction #3

To enable synods and presbyteries and similar overseas partner groups to engage in joint mission relationships coordinated through the General Assembly Mission Board and the appropriate overseas body.

MCR Claims, p. 13, lines 7-12
B: Statement 43 (Partnership)

*Mission Direction #4

To find new and effective ways to release and mobilize the human and financial resources within the Presbyterian Church in the United States and within overseas partner churches to achieve partnership and interdependency in mission.

MCR Claims, p. 12, lines 45-51
MCR Claims, p. 13, lines 1-32
B: Statement 44 (Partnership)

6. EDUCATION

*Mission Direction #1

To develop an approach to education for mission at every court level that is based in

MCR Claims, p. 6, lines 3-10
MCR Claims, p. 14, lines 6-10
B: Statement 54 (Education)

scripture and in the Reformed theological tradition, global in perspective, and combining knowledge and responsible action.

Mission Direction #2

To enable the Church to work ecumenically in every level of education, public and private, as a field of mission, a resource for ministry, and an instrument of service.

MCR Claims, p. 14, lines 20-44
B: Statement 50 (Education)
B: Statement 51 (Education)

*Mission Direction #3

To challenge sessions, presbyteries, and synods to develop youth ministries, cooperatively with the Mission Board, and to provide opportunities for young people to become involved in the Church's total mission at home and abroad.

MCR Claims, p. 10, lines 9-23
MCR Claims, p. 11, lines 24-26
MCR Claims, p. 14, lines 11-16
B: Statement 45 (Education)
B: Statement 46 (Education
B: Statement 47 (Education)

Mission Direction #4

To develop lay leadership in each congregation and presbytery for ministries of compassion, justice, proclamation and reconciliation.

MCR Claims, p. 14, lines 17-19
MCR Claims, p. 14, lines 39-44
B: Statement 52 (Education)
B: Statement 53 (Education)

Mission Direction #5

To equip the professional leadership of the Church, at home and abroad, as enablers of personal witness and social concern.

MCR Claims, p. 7, lines 17-32
MCR Claims, p. 14, lines 17-19, 35-44
B: Statement 4 (Proclamation)
B: Statement 5 (Proclamation)
B: Statement 6 (Proclamation)
B: Statement 53 (Education)

Mission Direction #6

To provide through seminaries, the Presbyterian School of Christian Education and in other ways, quality theological education to equip pastors and other church professionals throughout the world to lead the Church to be the Body of Christ in the world.

MCR Claims, p. 14, lines 35-44
B: Statement 53 (Education)
B: Statement 57 (Education)

B. Continuing Work To Be Done On The Mission Consultation

The 118th General Assembly assigned a number of tasks to the Mission Board relative to the Mission Consultation including the following directives: "bring to the 119th General Assembly a proposed priority listing of items within each section, a clarification of national and international items and estimates of funding costs where possible."

1. *Priority listing*-The Mission Board has tabulated, in priority order, the responses from the Church and these responses give indication of which tasks seem most appropriate for the various courts of the Church. The 33 Mission Direction Statements which grew out of the data collected from the Church are the Mission Board's response to this directive concerning a priority listing as well as its response to the note taken by the 118th General Assembly regarding the "wide variety of suggestions" and the diversity of formats in the Consultation Report as well as the need for clarifying the language of the goals. Finally, the Mission Board is recommending that the General Assembly lift up 10 of these Mission Directions as proposed priorities for General Assembly agencies for 1980-84 and is suggesting that each court of the Church determine for itself which of the 33 Mission Direction Statements, on the basis of the Mission Consultation Report and the response from the Church, are the most appropriate emphases for it in 1980-1984.

2. *Estimates of funding costs*—Should the 119th General Assembly approve lifting up a number of Mission Direction Statements as priorities for General Assembly agencies for the next five years, it would be the intent of the Mission Board to bring to the 120th General Assembly a five year plan (to be updated by subsequent Assemblies) which would display the potential implementation of these Mission Direction Statements by the Mission Board for the five years (including their relationship to ongoing programs) with specific funding costs for 1981 program proposals and a more general picture of the potential distribution of financial resources for 1982-84.

3. *Clarification of national and international items*—A part of the instructions to the Mission Board was to bring a "clarification of national and international items." As the Mission Board proposes to the 120th General Assembly specific programs for the Mission Direction Statements, it is anticipated that a number of such programs can be identified administratively as "national and international items" but the Mission Board, unless corrected, would see even those items in relationship to the one mission affirmed by several General Assemblies in the decade of the 1970's. The Mission Board is likewise aware that in some ways such a distinction may contradict a central thrust of the Consultation Report as well as the first commendation of the Consultation Report made by the 118th General Assembly, i.e., "for its approach which stresses the unity of the one mission of the Church, wherever that mission is carried out."

C. Implementation of Mission Directions by Synods, Presbyteries and Sessions

The responses from the Mission Consultation study demonstrate that while the Church feels many of the 33 Mission Directions should be implemented by all courts of the Church in partnership, there was significant data which indicated that some of the Mission Directions should be initiated at a particular level of the Church (session, presbytery, synod, General Assembly).

For this reason each of the courts of the Church is being encouraged to identify mission goals and priorities for itself in the areas of Proclamation, Compassion, Justice, Reconciliation, Partnership and Education for Mission, using Part I of the Mission Consultation Report ("God's Claims") and the 33 Mission Direction Statements adopted by the General Assembly. In every instance it is hoped that the court will lift up a few particular Mission Directions as the most appropriate for mission planning by the court over the next five years.

In its study of Part II of the Mission Consultation Report and the lower courts response the Mission Board has developed some examples of programs which could be used by various parts of the Church to implement the 33 Mission Direction Statements. The Mission Board will send, on request, to sessions, presbyteries and synods the data from the lower courts study which gives indication of which Mission Direction Statements may best be initiated by them, as well as the program suggestions prepared by the Mission Board which may be helpful in implementing particular Mission Direction Statements.

The Mission Board looks forward to the mutual enrichment of a continuing dialogue and exchange between itself and the synods and presbyteries (and, through them, the sessions) regarding the planning and implementing of the 33 Mission Directions.

D. Ten Mission Direction Statements for All Assembly Agencies and for Five Year Planning by the Mission Board (1980-84)

The General Assembly Mission Board is requesting that the 119th General Assembly select 10 Mission Direction Statements, from among the proposed 33 Mission Direction Statements, as priorities for the next five years (1980-84) for General Assembly agencies.

In not making its own recommendations as to what the priorities for 1980-84 should be, the Mission Board is not meaning to disregard the instruction of the 118th General Assembly that the Board "bring to the 119th General Assembly a proposed priority listing of items within each section." The Mission Board, in developing and affirming the 33 Mission Direction Statements, has completed a significant portion of the prioritizing process as it has sought to interpret faithfully the directions of the 118th General Assembly, the content of the Consultation Report, and the response from the Church.

The General Assembly Mission Board is convinced that the 119th General Assembly has the information it needs to enable it to make its decisions in behalf of mission for the years immediately upon us. The Mission Board is likewise confident that the Assembly itself, as that body which represents "all the churches thereof", is the appropriate decision maker regarding priorities for its agencies for 1980-84.

As the 119th General Assembly seeks to make its determination regarding the priority Mission Directions for its agencies for the next five years, it has before it:

1. the Mission Consultation Report with comments, exceptions, and commendations of the 118th General Assembly
2. the response from the Church which

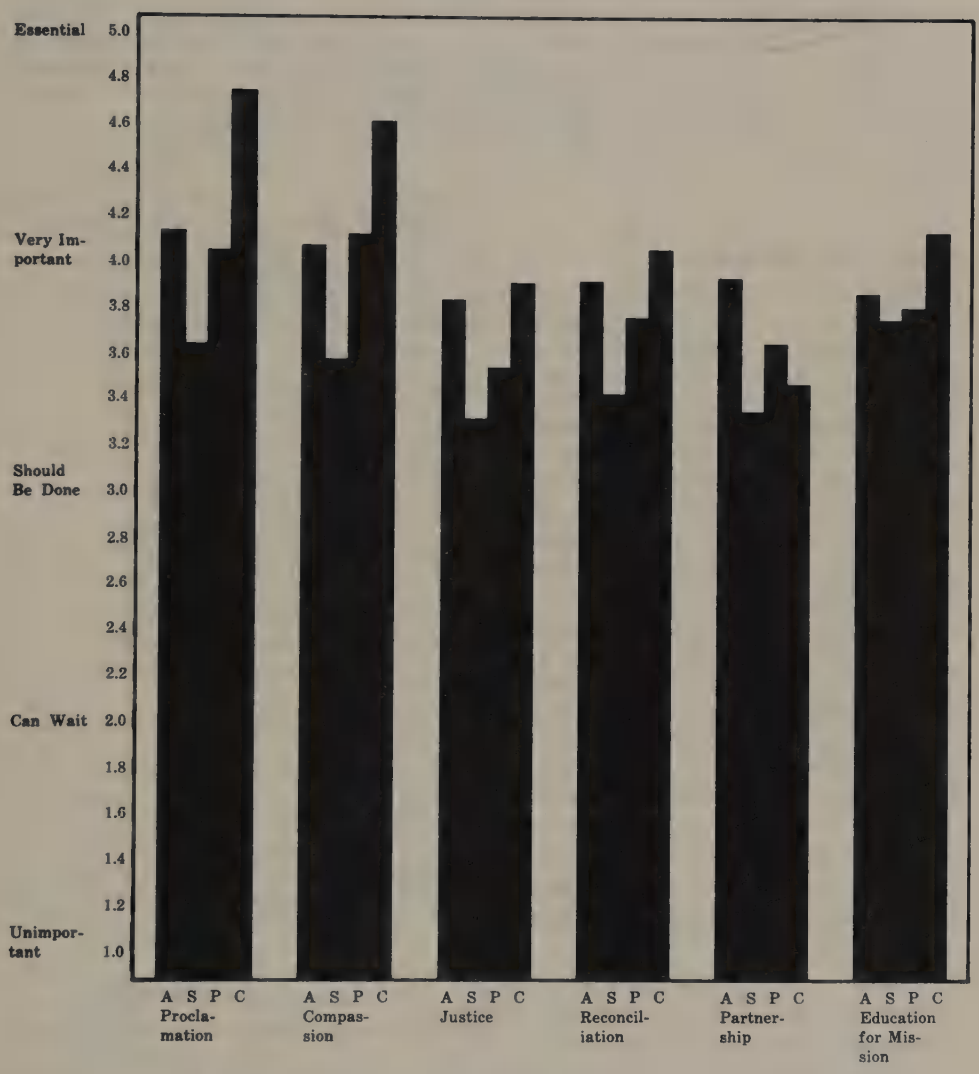
—affirms all six of God's Claims of Proclamation, Compassion, Justice, Reconciliation, Partnership and Education for Mission
—gives indication as to which Mission Directions should be pursued by Assembly agencies

As an additional resource for the Assembly, the Mission Board secured from its membership a priority listing of the 33 Mission Direction Statements and has marked with an asterisk (*) those ten Mission Direction Statements which constitute the Mission Board's best judgment as to what should be the priorities for the Mission Board for 1980-84.

The General Assembly Mission Board looks forward to the decade ahead as it seeks to be faithful to God's Claims of Proclamation, Compassion, Justice, Reconciliation, Partnership and Education for Mission and as it does its work in response to the affirmation of (1) stressing the unity of the one mission of the Church, wherever that mission is carried out; (2) engaging in evangelism and social justice as two dimensions of the one Gospel of Jesus Christ; and (3) emphasizing partnership with indigenous churches. And the Mission Board pledges its earnest desire and firm intent to test and shape its mission for 1980-84 in response to the priorities established by the 119th General Assembly.

APPENDIX A

Presbytery Response to Importance of "God's Claims" Areas for Court Levels of PCUS



A = Assembly
S = Synod
P = Presbytery
C = Congregation

Number of Presbyteries responding = 29

APPENDIX II

SUMMARY OF PRESBYTERY RESPONSE TO PROPOSAL AREA GOAL STATEMENTS

Twenty-nine presbyteries selected priority goal statements for each court level from among statements listed in each proposal area. Goal statements selected by thirteen or more presbyteries as priorities for any court level are listed here. The numbers in the columns indicate the number of presbyteries selecting a particular goal statement as a priority for the Church at that court level. Blank spaces for court levels indicate that the goal statement was selected by less than thirteen presbyteries.

CLAIMS AREA: PROCLAMATION

	General Assembly	Synod	Presbytery	Congregation
Proposal Area: *Evangelism*				
1. The study and the styles of evangelism will be focused upon the good news of the gospel, the historic Reformed emphasis on grace, the empowering role of the Holy Spirit, the cross-cultural dimensions of the gospel, the contemporary context in which evangelism is to take place, and other pertinent items.	16		13	14
2. The present confusion of the Presbyterian Church in the United States on the subject of evangelism be resolved.	16			
3. The study will eventuate in appropriate models for evangelism into which the Presbyterian Church in the United States can cast its full energies.	16			
4. Styles of evangelism will be developed which integrate personal witness and social concern.			16	13
5. Our congregations will be renewed and helped to serve their calling as evangelizing communities.			18	21
6. The people of the church will learn to state their experience of Christian faith in words.				23
Proposal Area: *Worship in Mission*				
7. To reclaim the Biblical, theological and historical basis for worship.	18		15	
8. To celebrate the historical experience of God's power and presence.				17
9. To respond in word and deed to the power of the Holy Spirit.		13		15
Proposal Area: *New Congregations*				
10. We will meet the challenge of new growth areas.	14	14	27	16
11. We will start ethnic minority congregations.			19	
12. We will develop creative and innovative models of congregational life along the following lines:			18	22

	General Assembly	Synod	Presbytery	Congregation
a. congregations oriented to special tasks, situations, vocational groupings, life-style groupings;				
b. worship in a fixed location; setting may vary;				
c. acquisition costs of land and large buildings should be kept at a minimum;				
d. new models of membership, e.g., limited number;				
e. flexible use of Presbyterian polity, e.g., organized for a fixed time period; all or most adult members ordained as deacons and elders;				
f. variously financed, e.g., zero part of or full subsidy;				
g. various pastoral relationships, e.g., pastor may serve as moderator only, in "tent-making" ministry, part-time, or full-time;				
h. emphasis on mutual caring and sharing among members.				
13. We will make ways for greater participation of lay persons in their effort.				23
Proposal Area: *Mission Strategy for the Urban South*				
14. The Presbyterian Church in the United States constituency will be sensitized to the tragic human suffering within our cities and challenged with opportunities for effective urban mission.	20		14	17
15. Major urban problems will be clearly identified.	18		14	15
16. Urban mission strategy groups will be established in at least 15 southern cities who have urban health as their priority concern.	16			
17. Coordinated strategies and program for urban ministries will be developed for:	13		24	17
a. ministries of compassion				
b. strengthening inner city churches				
c. impacting public policy				
18. More city congregations will be established which are indigenous to their particular community, committed to urban developments and ministry, and which will become self-reliant.			23	

	General Assembly	Synod	Presbytery	Congregation
CLAIMS AREA: COMPASSION				
CLAIMS AREA: JUSTICE				
Proposal Area: *Towards Equality and Justice*				
19. *Appalachian ministry:* that the General Assembly Mission Board work with other denominations and with ecumenical agencies to develop and implement a ministry to the needs of the Appalachian region.	22	14		
20. *Health Concerns.* The church will improve the delivery of health care services to all people through:			18	17
a. investigating and proposing models for action, such as wholistic health care centers, bio-medical ethics seminars, meals-on-wheels, etc.;				
b. analyzing health care delivery systems in the community;				
c. developing and implementing programs to alleviate hunger and malnutrition in the community.				
21. *Special Needs.* Congregations will minister to persons under oppression from drugs, economic deprivation and other injustices by:				24
a. helping strengthen family relationships;				
b. finding ways to eliminate root causes of broken and strained personal relationships;				
c. considering the well-being of mothers and children receiving government assistance;				
d. supporting and assisting the victims of broken relationships;				

	General Assembly	Synod	Presbytery	Congregation
22. *Economic Concerns.* Congregations will work on behalf of the poor and the victims of economic injustice by:	16		15	16
a. exposing systems and employment patterns that prevent persons from full and fair economic opportunities;				
b. challenging business ethics or practices that oppress the poor;				
c. identifying and correcting local situations of poverty;				
d. obtaining decent housing opportunities for persons of all economic classes;				
e. using the church's purchasing and investment power in ways consistent with its understanding of economic and social justice.				
23. *Human Rights.* Every congregation will become concretely involved through:				16
a. studying materials such as the United Nations Covenants and the paper *Theological Basis of Human Rights,* prepared by the World Alliance of Reformed Churches;				
b. identifying specific human rights violations in the local community and abroad and working in ecumenical ways to redress them;				
c. becoming involved in secular groups such as Amnesty International.				
Proposal Area: *Christian Mission and Economic Realities*				
24. The establishment by church agencies, institutions and courts of policies and practices which advance economic justice.	22	13	15	
25. Appreciation of the relevance of the Christian Faith to Economics.	18	14	20	23
26. Sensitization regarding how present economic systems affect people.		14	21	23
27. Transformation of personal and corporate lifestyles.				18
Proposal Area: *Criminal Justice*				
28. Positive changes will be made in the criminal justice system including the reordering of the penal code and reformation of the court system.	23	19	17	14
29. A comprehensive ministry of presence and caring while supporting prison inmates and their families, sustaining and	15	14	23	26

	General Assembly	Synod	Presbytery	Congregation
encouraging the whole person during incarceration and the period of reentry into society.				
Proposal Area: *A Stewardship Lifestyle for Mission*				
30. The church will be unified through raised levels of mutual trust and expectancy.	23	20	23	
31. Benevolent giving will be increased.	15	18	18	24
32. A greater sense of personal participation in the corporate witness of the church universal will occur.	16		16	22
33. Local congregations will develop groups committed to the pursuit of a simple life-style which will be a witness to the whole community.				21
CLAIMS AREA: RECONCILIATION				
Proposal Area: *Ethnic Minorities' Imperatives*				
34. Ethnic groups in the Presbyterian Church in the United States will experience full membership as participants in Christ's body and will engage in all aspects of mission at home and abroad in full partnership.	24	21	21	21
35. The Presbyterian Church in the United States will encourage and support efforts of ethnic minorities to organize to gain dignity, justice, power, and equality in health care, education, and employment.	19	15	16	17
36. All forms of discrimination will be eradicated and the dignity and the right of self-determination of all people will be recognized.	19	17	17	22
Proposa Area: *Women in Ministry and Mission*				
37. The Church will be more sensitive to the issues of justice for women in our society and more able to address them.	21			
38. The church will address injustices in its own life and structure.	18	13	15	
39. Leadership will be more representative throughout the church.	14	16	18	
40. Both men and women will be free from stereotyped sex roles to be the persons God has called them to be.				16
41. The leadership and experience of women will be utilized in worship.				19

	General Assembly	Synod	Presbytery	Congregation
CLAIMS AREA: PARTNERSHIP				
Proposal Area: *Partnership in Mission*				
42. To engage in joint mission with partner churches in new geographic and social settings in the United States and overseas, with the assistance of Third World missionaries.	20			
43. To include international economic justice and special concern for the poor, women, and minority groups in the mission agenda in all countries where we work.	13			
44. To develop strategies whereby middle judicatories of the Presbyterian Church in the United States may engage with Christian churches and ecumenical agencies from outside the United States in joint projects, including the possibility of exchanging persons, with the Division of International Mission serving as broker and monitor.		16	23	
45. To release and mobilize the total material and human resources of churches in mission (self-reliance).			15	20
46. To explore the possibility of establishing advocacy groups (voluntary societies) for mission in the context of the one mission of the Church.			14	13
CLAIMS AREA: *EDUCATION FOR MISSION*				
Proposal Area: *Youth in Mission*				
47. In order to relate to their special needs, strengths, and interests, the youth will engage in vital programs of worship, study and service.	19	16	25	24
48. The youth will be expected to participate as full corporate members of the church.			20	25
49. All will recognize the youth as equivalent, responsible contributors.			13	18
Proposal Area: *Education for Mission*				
50. We will give serious consideration to the expanded development of curriculum resources at the General Asembly level for resourcing the church's education for ministry.	20			
51. We will establish a clear definition of the status of professional educators in the church.	16			

	General Assembly	Synod	Presbytery	Congregation
52. We will strengthen campus ministries and church-related colleges through participation in the 1979-81 church-wide emphasis on higher education.		24		
53. We will strengthen theological education		20		
a. by urging the appointment of full-time faculty in missions at seminaries;				
b. by encouraging the teaching of more Christian education courses, using both academic and cultural settings.				
54. We will have the leadership of a professional educator or coordinator of resources in each presbytery or synod.		17	24	
55. We will develop mobile and trained lay leadership in each congregation and presbytery with special skills to prepare members for ministries of compassion and justice.			25	27
56. We will facilitate understanding at the congregational level of the church's mission in the world through experience-centered learning.				27
57. We will design new models for education and create resources which will focus on the development of whole persons and their discipleship.			16	16

APPENDIX C

SUMMARY OF NARRATIVE COMMENTS FROM PRESBYTERIES

Thirteen presbyteries responded exclusively with narrative comments and seven other presbyteries included extensive narrative comments along with their tabulated response to "God's Claims" Areas and goals statements in the Proposal section of the Consultation Report. The narrative comments of these twenty presbyteries were collated and categorized according to the topical headings below. Numbers in the column indicate how frequently the particular comment or idea was expressed.

I. General Comments

A. Language is often imprecise and/or inflammatory 8
(Many words are used without making clear their intended meaning, and some words created strong negative reactions.)

B. Will commend report for study, noting that this does not indicate endorsement 2

C. Appreciation expressed for Mission Consultation 2

D. Able to affirm much that is in the Report 1

E. Report focuses so much on the new that present important work is being overlooked 1

F. The format was confusing 1
G. Proposal section highlights much that we are now doing 1
H. The Report should have been referred to courts for study before approval by 118th General Assembly 1
I. There is some suspicion about interpretation and implementation—a feeling that persons in positions to do so may use the Report to get their own ideas worked in 1
J. Traditional missionary emphasis should be strengthened 1
K. There should be greater emphasis upon church renewal and importance of congregation in ministry 1

II. Comments relating to actions of 118th General Assembly, and Proposals for 119th General Assembly
A. Affirmed Comments and Exceptions by 118th General Assembly 4
B. Comments and Exceptions of 118th General Assembly should be made an integral part of Report rather than included as a Preface 3
C. The 119th General Assembly should rescind the Report 3
D. The 119th General Assembly should recommit the Report for revision/rewriting 2
E. The 119th General Assembly should rescind the Report and develop an alternative strategy for Mission that is more Presbytery-initiated 1

III. Comments relating to Study and Response Process
A. The process does not allow for expressing negative votes in the rating exercises 1
B. The disparity of scope and style among goal statements makes it impossible to place them in a priority order 1
C. There was lack of opportunity for critique 1
D. The process was inadequate for allowing response 1

IV. Comments relating to Documentation of the Report
A. The *Westminster Confession of Faith* should have been used rather than "A Declaration of Faith" for referencing 3
B. The Report is not faithful to the theology of the standards of our denomination 2
C. Appreciated use of "A Declaration of Faith" in referencing 1

V. Comments relating to specific sections of the Report
A. Proclamation Claims Area
1. Report lacks a clear statement on the fact that salvation is through Jesus Christ only 3
2. Evangelism and church growth are not emphasized enough 2
3. Generally affirmed this section 2
4. The Report should contain a clearer statement about evangelism 1
5. Although evangelism and social action are related, there should be greater explicit awareness that issues and strategies related to the two are not always easy to resolve 1
B. Compassion Claims Area
Generally affirmed the intent of this section 2
C. Justice Claims Area
1. The relation between faith and economics is important, and more clarity is needed about how faith interacts with and changes economic systems 1

2. The General Assembly should appoint a group to conduct a new study on the relevance of Christian faith to various economic systems	1
3. Generally affirmed this section	1
D. Reconciliation Claims Area	
1. There should be more intentional emphasis on dealing with the biblical understanding of reconciliation	1
2. Generally affirmed this section	1
E. Partnership Claims Area	
1. Partnership should be carried out only within the provisions allowed by the *Book of Church Order*	1
2. Generally affirmed this section	1
F. Education for Mission Claims Area	
1. There is an overemphasis on youth and other special groups	1
2. There is a need for more emphasis on nurture and ministry to families, aging, etc.	1
3. Expand the emphasis on Christian higher education	1

PROPOSED JOINT RESOLUTION FOR UPCUSA—PCUS GENERAL ASSEMBLIES (MEXICO)

(Note: The text of the resolution and the action of the 119th General Assembly will be found on page 194 — *Stated Clerk*).

These are urgent concerns for the contemporary world because one billion people — one fourth of the human family — live in abject poverty and 500 million suffer from protein malnutrition, which in the early years of life results in permanent brain damage. It is estimated that over 12% of all babies born on this earth die before reaching 5 years of age because of malnutrition. There are many countries in the world with governments of the right and the left where these basic subsistence needs are not met. Albania, South Africa, Indonesia, Cambodia, and the Central African Empire provide an illustrative list of countries where economic and social rights are denied. The situation is especially urgent in the Third World where much of the abject poverty and hunger of the world are concentrated. The urgency of the situation is heightened in the Third World by the apparent inability of many growth-oriented economies to make any significant improvement in the nutritional level or standard of living of the vast majority of the population.

Zaire presents a case-study in the economic deterioration of a post-colonial, potentially wealthy Third World country. In spite of vast mineral reserves, the economy is oriented toward the wants of a few rather than the needs of the many. Goods and services are reserved for the city (50% of the modest health expenditures go to support two medical installations in Kinshasa, while 75% of the population lack health facilities, and three quarters of all money in circulation stays in the capital city) while the rural areas deteriorate. The road network has collapsed from 140,000 kilometres in 1960 to 20,000 kilometres in 1978. This system has been correctly labeled "mass pauperization," for real wages are below the 1910 level and the farmers regularly lose 50% of the value of their crops to government agencies with artificially-low fixed prices. "The centralization of state power in Kinshasa has been accompanied by a pathological concentration of economic resources; the capital is a gigantic suction pump drawing wealth out of the hinterland."[1]

Zaire is one of the most tragic cases of the systematic deterioration of economic and social rights, but Zaire is merely illustrative of this widespread evil. Similar mechanisms of enrichment and impoverishment are in operation within many countries, and between rich and poor nations.[2] Policies which foster rapid over-all economic growth frequently transfer income from the poorest groups to the richest groups in society. For example, the so-called "economic miracle" in Brazil which raised the annual Gross Domestic Product rate of growth to about 10% was achieved by government intervention to reduce the costs of labor, thus depressing the standard of living of the poorest 40% and raising the standard of living of the richest 10%. The correlation between lower wages for the poor and increasing infant mortality rates is not surprising. In Sao Paulo during the decade of the 60's real wages dropped by 30% while infant mortality rose by over forty-five percent.[3] Such cases of the denial of the necessities for basic subsistence are very common especially in the Third World, where they are largely due to the continuation of structures of domination and dependency which originated during the period of Western colonial expansion.

SECOND REPORT ON HUMAN RIGHTS: ECONOMIC AND SOCIAL RIGHTS

Introduction

The 116th General Assembly asked the General Assembly Mission Board to inform the General Assembly on human rights issues. A report concentrating on civil and political rights was adopted by the 117th General Assembly stipulating "that the 118th and succeeding General Assemblies be informed, when possible, about the struggle for human rights around the world with recommendations for more effective ways for the Church to make its witness" (1977 *Minutes,* pp. 178, 460).

The 118th General Assembly adopted a Declaration of Human Rights affirming the theological basis of human rights and four areas of rights:

1) Right to freedom to exist—including freedom from manipulation, brainwashing, torture, physical elimination and experimentation, as well as safeguards for willful and ready consent, public knowledge and legally constituted processes.

2) Right to basic subsistence — including adequate work, food, clothing, and shelter, together with liberty of thought, conscience and religion.

3) Right to participation in community including freedom from discrimination, participation in political and economic decisions which affect us, and the right to national self-determination.

4) Right to meaningful existence — including the right and obligation of bestowing a legacy of meaning, justice and hope for generations to come (1978 *Minutes,* pp. 186-188)

The 118th General Assembly also adopted a statement on "An Economic Imperative for all Humankind" and instructed the Council on Theology and Culture to undertake a five-year intensive study on the relationship between Christian Faith and Economics. This second report on human rights to the 119th General Assembly concentrates on economic and social rights, building upon and exploring the implications of the right to basic subsistence affirmed by the 118th General Assembly.

These are not new concerns of the Presbyterian Church in the United States. As far back as 1936 the Report of the Permanent Committee on Moral and Social Welfare declared, among other things, that

> "—Human rights must have precedence over property rights;
> —The possessors of wealth are under obligation to use it for the welfare of mankind;
> —The right to own property involves the duty to employ it as an instrument of service, but not as an implement of exploitation;
> —Every child should have a fair chance to live under conditions conducive to happiness, health, mental growth and attainment of a Christian character;
> —Every adult is entitled to an opportunity to earn a decent living;
> —For every person incapable of self-support such provision should be made as is consistent with the Spirit of Christ, as revealed in the parable of the Good Samaritan. Adequate security should be provided against the accidents of life, illness, unemployment and old age . . ." (1936 *Minutes,* pp. 36, 98).

The Urgency of Economic and Social Rights

Human rights are indivisible.[4] Like life itself they must be balanced, for neglect in one area leads eventually to distortion in another area. Nonetheless, economic and social rights—adequate food, shelter, medical care, employment, education, rest—retains a certain logical priority because the provision of these rights is the necessary condition for the exercise of civil and political rights.

Economic and social rights also have a strategic moral priority for us in the West today because historically they have been both distorted and neglected in our national traditions. We have *distorted* these rights by codifying into laws of private property the economic interests of the middle class while neglecting to codify, for example, such basic economic and social rights as the right to food which would have represented the economic interests of the poor. In spite of repeated Christian declarations that "human rights must have precedence over property rights," the sacredness and inviolability of property rights have seared themselves into our consciousness and shaped the ethos and institutions of all Western societies. We have even used our civil and political rights to weaken or deny the economic and social rights of others. Those who have money and power to lobby in legislatures reap greater benefits than the poor who have no lobby. For example, migrant workers have been denied the basic rights of a minimum wage, decent living and working conditions, and the right of collective bargaining. The biblical view of property belonging to God to be used for the well-being of the community rather than as the lubricant of power for a few has been cast aside. Our laws do restrain us from using our property in such a way as to cause direct harm to others. But the indirect danger of inordinate power derived from wealth is largely ignored.

Economic and social rights have been *neglected* in Western societies in the sense that they have been neither clearly defined nor equally applied to all. In fact, not only has the possession of property been a frequent legal requirement for the exercise of basic civil and political rights but also in actual circumstances even when this legal requirement has been abolished, many civil and political rights have often been available only to those who could pay for them.

This neglect can be explained in at least two ways. First, before the industrial revolution the means of production, which consisted mainly of land and labor, were more accessible to most groups within society. Secondly, while feudal serfs and plantation slaves lived in abject poverty, subject to the vagaries of weather and ill health and systematic exploitation, nevertheless, the agrarian way of life did provide most families and small communities with the means — albeit meager for many — to satisfy their own economic and social needs. The industrial revolution radically altered this fact, by creating a new type of poverty, although many in our society have not realized this. Thus, part of the resistance to welfare stems from a failure to see how industrial society itself creates unemployment, poverty and old-age insecurity, and to recognize that countless people who want to work cannot find meaningful employment.

Secondly, since the Middle Ages, Western tradition has carried a deep-seated mistrust of the power of the state and regarded the rights of the individual as somehow in conflict with the rights of the community. Civil

and political rights are primarily negative in the sense that they prescribe limits and safeguards against the misuse of power by civil authorities. The individual is protected from the state. Biblical witness as well as Western political history vindicate the absolute necessity for such protection. Because authoritarian government runs the permanent risk of degenerating into totalitarian government, authority must always be limited and prescribed.

On the other hand, this tradition loses sight of the more ancient biblical and Western emphasis on the positive role of the community. The large-scale political and industrial institutions characteristic of our contemporary period are frequently responsive to powerful groups in society rather than the needs of all groups for the common good. Hence, the emphasis on economic and social rights underscores the positive role of the community to establish the economic and social conditions prerequisite to peace and justice. This emphasis recovers the biblical concept of society as an active agent with primary responsibility to establish justice rather than merely acting as a bulwark against injustice. It is this role of society as active agent of justice and compassion which we see demonstrated throughout the Bible.

Economic and Social Rights in Biblical Perspectives

The prophets of Israel presented a strong case for economic and social justice. They vehemently protested against injustice, railed against sanctimonious hypocrisy, and steadfastly preached God's special concern for the needy. When we emphasize the duty of charity — "to share your bread with the hungry and bring the homeless poor into your house," (Isa. 58:7) — but neglect the call to justice — "to let the oppressed go free, and to break every yoke," (Isa. 58:6), we distort the prophetic message and ignore the biblical command to change the structures and systems which perpetuate oppression, injustice and poverty.

The prophetic passion for justice which transforms oppressive economic structures and practices is found in its most concrete form in legislation related to the Jubilee Year (Leviticus 25). This legislation codifies ancient Israelite ideals, in light of the terrible chastisement of the Exile which was understood to be God's punishment against injustice and idolatry. The Jubilee Year makes concrete biblical concepts of economic and social rights. According to the Law every seventh year was to be a "year of release" in which domestic slaves were freed and the land was allowed to lie fallow. Throughout the Old and New Testament periods sabbatical years were actually observed with varying degrees of faithfulness to the Law. Although there is no firm historical evidence for the actual observance of the Jubilee Year, this sabbatical of sabbaticals every 50th year provides a fundamental norm to strive for in economic and social affairs. Debts were to be cancelled, slaves freed and the land returned to the original owners, recalling the ideal of equitable division of land among the tribes at the time of the occupation of Canaan. The purpose of this periodic restructuring of society was the restoration of the material conditions — relative equality of opportunity and goods — which are the normal prerequisite for the possibility of fellowship and community. The Jubilee Year does not provide us with specific policy guidelines for our situation which is vastly different from that of ancient Israel, but it does provide us with

an intention which has permanent validity, the creation of the material conditions necessary for human community.

Jesus' own message is misunderstood unless it is seen in the context of the liberation of the Jubilee Year. When Jesus began his public ministry that day in the synagogue in Nazareth, he unrolled the scroll of Isaiah and found the one place where the prophet Isaiah most clearly and extensively draws upon the Jubilee Year. Then Jesus announced his own message in terms of the Jubilee proclamation of liberty. These themes of the Jubilee celebration echo throughout Jesus' teachings. The forgiveness of debts in the Lord's Prayer echoes the Jubilee; the fallow year serves as the background to Jesus' teaching on anxiety (Lk. 12:29-31); and the parables of the merciless servant (Mt. 18:23-25); and the unfaithful steward (Lk. 16:1ff) reflect Jubilee legislation.[5] Thus the New Testament message itself affirms the ideal of the Jubilee Year, while announcing also that the trnsformation of economic and social structures must be accompanied by and related to a basic transformation of the human spirit made possible by the crucified and risen One.

In biblical terms economic and social rights are dynamic, not static. More is required than equal opportunity, which in our society often means equal opportunity for the most aggressive or most fortunate to become and remain unequal, and which in international economic relations often means equal opportunity for the wealthy nations to get wealthier at the expense of poor nations. Inequality within and between nations has become the central theme of contemporary international negotiations. As difficult as it may be to put in practice in any concrete historical situation, the pressure of the biblical witness embodied in the prophets and in the Jubilee Year is toward a periodic redistribution so that a relative equality of results is actually achieved. This does not automatically insure the growth of community and fellowship, but gross inequality usually does insure their absence.

These are not theoretical issues, for many Third World countries have discovered what can also be learned from our own history that unless the wealth and power of the few is restricted, the abject poverty of the many cannot be overcome. In a world of finite resources this is simple logic. Unless a ceiling is placed on the few, a floor (basic subsistence) cannot be constructed by the many. Some must live more simply so that all may simply live. Accordingly, some countries are seeking to implement both a minimum and a maximum on wealth and power, not only as a means of more balanced economic growth, but also as an incentive for greater national cohesion. This norm is partially reflected in the progressive tax system in the United States.

In the light of the biblical view, we see that need, not merit, is the primary basis for defining what is just in economic and social matters. As the 117th General Assembly stated, "God's demand for justice is not one of balanced claims but is biased in favor of the poor, the hungry, the powerless and the oppressed." Redress of inequities responds both to the needs of the poor (to have enough) and to the needs of the rich (not to have too much). "Give me neither poverty nor riches," prays the writer of Proverbs, "less I be full, and deny thee, . . . or lest I be poor and steal . . ." (30:8-9). Accordingly, a minimum and a maximum, a floor and a ceiling

on wealth and power provide the material conditions for the development of genuine spirituality.

Beyond the Welfare State

In our day the biblical teachings on economic and social rights have acquired new relevance and urgency both in the West and in the Third World. In the West the Welfare State appears to be predicated upon contradictory assumptions: that individuals and corporations should maximize their self-interests but that the state should pick up the pieces and provide a minimal welfare for the victims which the economic system creates. In this remedial approach, society legislates corrective or remedial action rather than direct preventative measures in the first instance. Most Third World countries do not have the productive base to generate sufficient surplus to become welfare states. This, coupled with their economic dependency on the rich nations and persistent structures of internal colonialism, is producing a growing disenchantment with capitalism in general and an increasing conviction that this type of economic system is not only unable to fulfill economic and social rights, but is itself a systematic violation or denial of those rights. Many of these countries see both the systemic strengths and flaws of communism and capitalism. Therefore, they are seeking a "third way" between the scourge of tyranny on the one hand and the scourge of poverty for the many and wealth for the few on the other hand. They wish to design alternative systems whose policies seek directly to create the conditions for the satisfaction of economic and social rights, as an alternative to the remedial Welfare State, while at the same time guaranteeing political and civil rights. Such a basic structural change in Third World countries will also mean basic changes in Western economies.

Moreover, it is frequently pointed out that in numerous countries the denial of economic and social rights produces a denial of political and civil rights. For where there exists great disparity in wealth and power, the elite often feel that to retain their power and even their very lives they must systematically deny the civil and political as well as economic and social rights of the majority. Thus we are reminded again of the indivisibility of all the various human rights.

It is evident that concern for economic and social rights is imperative for our Christian mission in the contemporary world, if we are to fulfill the biblical mandate for mission. What are some of the implications for the church of this report on economic and social rights? We need to make the following affirmations:

First, with the 118th General Assembly, we need to reaffirm the interdependence and indivisibility of economic and social rights, (in particular the basic rights to adequate work, food, clothing and shelter) and civil and political rights, (in particular liberty of thought, conscience and religion). Neither is sufficient without the other.

Second, with the 118th General Assembly, we need to reaffirm that we in the United States, while safeguarding civil and political rights, have neglected to safeguard as carefully economic and social rights for all our people.

Third, we need to affirm that our commitment as Christians to human rights must reach beyond ourselves to the whole human fam-

ily. We must continue to work toward that day when our billion poor and hungry neighbors have a sufficiency for their basic needs.

Fourth, we need to acknowledge that working for the economic and social rights of the world's people presents complex challenges whose solutions are not clear or easy but we commit ourselves to address those problems from the perspective of the biblical demand for justice and equity.

Finally, we need to covenant to ally ourselves as a church with the poor and the powerless seeking to discover as people and as institutions and agencies of the church a lifestyle that more nearly reflects the simplicity of Jesus' life.

[1] Crawford Young, "Zaire: The Unending Crisis," *Foreign Affairs*, Fall, 1978, pp. 169-185; see especially p. 176.

[2] Cf. Charles Elliott, *Patterns of Poverty in the Third World*, Praeger, 1975.

[3] Charles H. Wood, "Infant Mortality Trends and Capitalist Development in Brazil: The Case of Sao Paulo and Belo Horizonte," in *Latin American Perspectives*, 15, Fall 1977 Vol. IV, No. 4, p. 57, 58.

[4] With reference to self-determination of the people of Taiwan, "The 118th (1978) General Assembly of the Presbyterian Church in the United States affirms that human rights are indivisible and are to be safeguarded," *(Minutes*, p. 183).

[5] See especially John H. Yoder, *The Politics of Jesus*, Chapter 3.

MINISTRY WITH AGING

Overview

This report is a reply to the 119th General Assembly on the following mandate from the 118th General Assembly:

> That Overture 78-48 from the Presbytery of Greenbrier regarding ministry to the aging, be answered in the affirmative by expressing the General Assembly's concern for the aging, by authorizing a General Assembly's Office on Aging as funds become available, and by asking the Presbyterian School of Christian Education's Center on Aging and the Division of National Mission to collaborate on a study of the best ways our denomination can develop a comprehensive program for coordinating the concern of aging; that this study be funded in the amount of $3,000 through the Division of National Mission; and that the program be presented to the 119th General Assembly with recommendations for implementation.

This report reveals that concern for aging goes back to the eighteenth century among Presbyterians in the United States. Since 1970, however, interest and activity in major denominations and in secular organizations has gained momentum. There are theological and Biblical reasons why the church has a particular interest in the problems and opportunities of the aging. The church has a unique role in expressing and exemplifying its faith and in empowering the aged.

This report explains what a comprehensive denominational program with the aging would look like within the General Assembly. Specific goals and objectives for a three year period, 1980-82, are outlined, along with implications for budget.

This work is commended for your serious and prayerful consideration.

I. Rationale

The Presbyterian Church in the U.S. is aging. Increasingly our Church and our society are comprised of older adults. Our denominational rationale for work with these aging is based on our theology and the Bible, on the needs of the elderly, and on the Church's present opportunity.

Theological and Biblical affirmations

The creation story provides a basis for our concern for the aging. "God said, "Let us make man in our own image, in the likeness of ourselves . . ." (Gen. 1:26). In those words Scripture affirms human dignity and meaning. God made us. The worth of life in each of us is not dependent on our achievements or talents; it is the worth God places on us by creating us. This truth nourishes our regard for all other lives. Human existence, therefore, bears this intrinsic worth without regard to age, status, or ability.

This understanding of human worth is confirmed throughout Old Testament Scripture and reaffirmed in the new. This worth is specifically ascribed to the aging. The fifth commandment declares this principle of respect in the words, "Honor your father and your mother, that your days may be long in the land your Lord God gives you." (Exod. 20:12).

Other such statements and admonitions of respect for the elderly as sources of understanding, wisdom and integrity are imbedded throughout the Scriptures. For example, "A hoary head is a crown of glory; it is gained in a righteous life." (Prov. 16:31). Wisdom was an expected characteristic of old age: "Remember the days of old, consider the years of many generations; ask your father, and he will show you; your elders, and they will tell you." (Deut. 32:7). And again, "Wisdom is with the aged, and understanding is length of years" (Job 12:12).

Jesus demonstrated loving concern for his mother in his last words on the cross. Paul referred to the fifth commandment as the first commandment with a promise (Eph. 6:2), warning Timothy not to rebuke an older man (I Tim. 5:2). The early church selected elders (presbyteroi) deserving of respect and honor as leaders to whom all were to look for example and guidance.

If we seek to operate as a nation under God, our human institutions must be just and must function under just and loving leaders. Attention not neglect, caring not abuse, integrity not selfishness must undergird our laws and their implementation lest we invite and deserve the imprecations of the Biblical prophets of justice, righteousness, mercy and love. Therefore, the Church has a Biblical mandate for advocating justice in the areas of wages, housing, medical care, through appropriate channels (church, private sector, or government). The Church has a responsibility to urge new or corrective legislation to meet the needs of those whose needs will otherwise go unmet.

Finally, the Scriptures point to our Christian hope in Jesus Christ who came that we might have life, and have it more abundantly (John 10:10). This hope applies to *all* of our life span, not just the early or middle years. Jesus' message of forgiving and accepting love and abundant life is for everyone—the aged as well as the young, the unchurched as well as the churched, the poor as well as the affluent. It is the mission of the Church in our time to bring this message of hope, and to

apply it creatively and consistently to this rapidly growing segment of our population known as "the aging."

The Present Problems of the Aging

The aging now comprise the fastest growing segment of our population because of increased longevity, better nutrition, and advanced medical care. Only 5 percent of these aging are in institutions, dependent on others for almost all of their needs. This fact leaves 95 percent who, in varying degrees, are totally independent or semi-independent. This huge majority of older adults must face:

1) The negative attitudes, both subtle and overt, of our youth-oriented culture. Older persons must function in a society that often equates age with weakness, illness, senility and uselessness, and sees them as expendable human beings in our throw-away age, as alumni who have graduated from life. Collectively they are held in low regard when their very longevity could make them the bearers of culture, truth, wisdom, traditions to coming generations. Such prejudices translate quickly into poverty, sickness, hunger, hopelessness, isolation and despair. (Poverty among the elderly is nearly twice that of the nation as a whole).

2) The inevitable conditions of advancing age. Some practical factors that emerge to many older persons causing anxiety or multiple fears are:

—maintaining independence on fixed incomes with the alarming rise of inflation.
—continuing or sudden illness.
—declining health, eyesight and hearing.
—increased possibility of accidents, mental illness, malnutrition.
—high cost for medical care.
—housing and transportation problems.
—alarming increase in criminal attacks on older persons.
—living alone.
—becoming non-entities following retirement when one's profession or work no longer gives status.

On the positive side, this 95 percent of our aging population is a vast potential resource of talents, skills, interests, abilities and service. The aging can be a significant resource in helping each other, the dependent 5 percent, and the population as a whole. Attitudes, values and priorities must undergo fundamental change to enable the aging to realize their potential in our society. We need to look at every age level in human development as unique in its own gifts, accomplishments, and tasks.

The Responsibility of the Church

The bleak situation of older adults represents a deep abscess in our society, and presents a unique opportunity for the Church. It has been said that a society is legitimately judged by how it cares for its youth and its old. Our society stands judged. Yet there are signs of hope. Government and voluntary efforts have begun to focus on the special needs of the elderly. Universities and agencies are providing resources.

And the Church? As an instrument and expression of the Gospel of Christ in the world, the Church has no just alternative but to become actively involved in ministries to advocate, plan, and lead programs that contribute to the spiritual, physical, mental, emotional and social well-being of the aging. Moreover, the contribution of the Church in meeting this issue is an appropriate and unique witness to the Gospel. The Church is called to *express* its understanding of the faith, to *exemplify* its values, and to *enable* those who make up its family to find new channels of power.

A. The Church is Called to Express Its Faith

The Church is called to be the instrument of God to declare and interpret the meaning of life to the world. The Church is called to offer its understanding of life in the purpose of God. The whole of life is one—from birth through death, and on into an ever-expanding eternal life. As Christians, we cannot see aging as a negative end-period that is unavoidable. Life is a continuum of opportunity for learning, sharing, accomplishing, and loving, as well as for suffering after the manner of our Lord.

B. The Church is Called to Exemplify Its Faith in Its Practice

Since the Church is called to affirm and exemplify Christian attitudes and values, the Church must begin with itself! The Church must become transparently clear in its own attitudes toward the aging process and toward aged persons before any other social institution can be expected to consider seriously its values, priorities, and processes in regard to older persons. The Church can provide education and support, as well as personal assistance in meeting physical, material, and spiritual needs of older persons. It can foster new attitudes of appreciation of older adults, and

enhance relations between young and old. It can stress the fruits of maturity, the strengths of ripe age in useful retirement, and the wisdom of older people. It can encourage cultivation in the middle years of strong inner resources. It can aid members in preparing for their later years, when they can face crises, loss, and death in faith in Jesus Christ and in the confidence that death is as much a God-given event as life.

C. The Church is Called to Enable the Aged to Find Confidence and Power.

The third calling to the Church in this day is to become the enabler. The Church serves to empower the aged to become more secure in their identify, confident in their love, hopeful in their perception of reality, and willing in their involvements. The Church can amplify the voice of the aging on pending legislation. It can provide opportunities for services by the elderly for others. In short, the Church should serve to translate the later years into an arena of promise rather than a sphere of demise.

II. Historical Background

Throughout the history of the Presbyterian Church in the United States, various official and unofficial programs and activities have focused on specific problems and needs related to aging persons in its constituency.

Developments before 1970

The Board of Annuities and Relief was formed in 1940 to provide a means whereby retired and disabled ministers and their dependents could maintain an adequate income in the later years. This agency has broadened its coverage to include lay church workers and special insurance needs as well.

Prior to its formation, a number of voluntary and independent plans were utilized, though Assembly-wide concern was voiced as early as 1863 (*Minutes*, pp. 123-129). As early as 1719 Presbyterians created the "Widows' Fund" and by 1794 action was taken to meet the needs of aged "destitute" ministers, their families and widows, first under the Board of Publication and later under the trustees of the General Assembly (1852 *Minutes*, p. 224).

In terms of its older adult membership at large, numerous efforts to provide institutional or congregational care facilities for retired and frail elderly have been undertaken under Presbyterian auspices. Many of these arrangements are of long standing and serve as models of supportive care for the approximately 5% of older adults who by choice or of necessity find such institutional settings appropriate. The growth of these homes and related care facilities in our denomination at local and synod levels led to the establishment in the 1950's of a division of Homes and Christian Welfare under the then existing Board of Church Extension. This office served as a coordinating mechanism to facilitate efforts within the PCUS. Though later reorganization dropped official General Assembly sponsorship of this function, the Association of Presbyterian Homes continues to function as a voluntary group.

In 1959 the General Assembly adopted recommendations regarding homes for the aging (*Minutes* 1959, pp. 39, 151) which expressed concern that its appropriate agency provide professional guidance in collaboration "with synods and presbyteries in setting standards for . . . sites and . . . construction of homes for the aging" as well as "policies for operation, personnel, programs . . . and all that may be involved in the physical and spiritual health of the aging." The action further urged that through the Boards of Christian Education and Women's Work programs of education and activity be enlarged and strengthened in order to meet the growing needs of older members of our church. No official mandate for such activities continues under the present organizational structure.

Developments since 1970

In 1971 and early 1972, the PCUS through its Board of Women's Work assisted in the ecumenical sponsorship of a National Interfaith Conference on Aging. With other denominational leaders and national public and private agencies concerned with aging the PCUS in this conference began to develop a vital response to the 1971 White House Conference on Aging recommendations. Though interested with all sections of the concerns, the conference focused on the specific recommendations about the "Spiritual Well-being of the Elderly." As a result, the PCUS representative, together with 15 other national Church and Synagogue leaders became charter organizers of the *National Interfaith Coalition on Aging*, Inc. (NICA) as a viable ecumenical cooperative agency on aging. Through the first seven years of this coalition, PCUS has remained an active partner with representatives assigned from women's work, adult education, health and welfare.

In 1975 the PCUS representative to NICA chaired a special task force which developed the interfaith working definition of "Spiritual well-being." In 1977, the PCUS representative chaired a National Intradecade Conference on Spiritual Well-being of the Elderly, a water-mark event.

From 1974 to 1976, the PCUS participated in a *nationwide survey of programs for the aging* under religious auspices through NICA. Over 4500 congregations and agencies in the PCUS were requested to supply information on activities and services to older adults in their care. More than 1200 responses were received, of which 412 programs with special attention to older adults needs and services were identified. Of these, 82% were at the congregational or local level. Most programs provided an average of three of 39 possible categories of services and activities listed. A majority of the intentional ministry with older adults clustered around traditional congregational and pastoral ministry efforts. More than 75% of such ministries with the elderly were started during the period of 1970-75.

Although no accurate data regarding the age composition of PCUS congregations exists, studies of comparable sister denominations such as the United Church of Christ would indicate that up to 25% of communicant members in mainline denominations are age 65 and above. This statistic is particularly significant in view of an average of 10 to 12% for the U.S. population as a whole 65 or older. When one considers the fact that many of the programs in the PCUS survey reported the inclusion of persons in aging programs beginning with age 55 and over, the percentage of older adults would increase dramatically.

In 1975, groundwork was laid for the establishment of a Center on Aging at the Presbyterian School of Christian Education. Supported by the birthday offering of the Women of the Church in 1976, PSCE announced the establishment of the center in 1977, employed its first director in the fall of 1978, and dedicated the new center in March of 1979. Designed to prepare lay and clergy leaders for ministry in aging and to assist the local churches, presbyteries and synods in workshops on aging, the Center will fill a much-needed training and research gap.

In October of 1977, the first assembly-wide Conference on Aging was held at Montreat, N.C. During this most successful and well attended conference, a positive statement on aging was drafted and sent by the conference to the General Assembly Mission Board and others for study. This statement was intended to assist the General Assembly in formulating its position regarding aging ministries. In October of 1978, the second of a planned regular annual series of conferences on aging was held.

Recent General Assembly actions

Early in 1978, the Presbytery of Greenbrier made an overture (1978 *Minutes,* pp. 7) requesting that the 118th General Assembly establish an Office on Aging to begin to coordinate and provide for the needs of, and to develop the potential of, older persons in the life and work of the church. Subsequent affirmative action by the 118th General Assembly (1978 *Minutes,* p. 163) has initiated the process leading to the recommendations outlined in the present document. (See "Overview").

Church's Imperative for the 80's

A number of Presbyterian lay and clergy professionals are engaged in the field of aging, both in church and secular settings. Other denominations, particularly those engaged jointly with PCUS in the National Interfaith Coalition on Aging, are showing increased activity to meet the needs of their aging people. Recent attention has been given to aging on the national scene through two previous White House Conferences on Aging (1961, 1971), the Older Americans Act of 1965 with its recent amendments, the establishment of a Federal Administration on Aging, Federal Council on Aging, a counselor to the President on Aging, a Bill of Rights for Older Americans, and now firm plans ahead for a 1981 White House Conference on Aging. All developments point to increased need for a cooperative and well-informed partnership between the church and public and private agencies and for resources to meet the burgeoning needs of our aging people. It is imperative that the church, as the advocate of God-given rights and obligations in human relationships, maintain a prophetic voice, prepare its ministry, and create an effective program.

III. Process

In the light of this PCUS background and because of the above rationale, the denomination is now considering its obligations with the aging. Following the 118th General Assembly a committee was appointed jointly by the Mission Board's Division of National Mission and the Presbyterian School of Christian Education. This group met twice, with interim work performed by individuals to complete the task. In its work the committee relied heavily on the following resources:

1. "Position Paper on Aging" drawn up by the 1977 Montreat Conference on Aging.
2. Overture 78-48 from Greenbrier Presbytery to the 118th General Assembly.
3. Profile of PCUS ministry with aging made in 1975 with the National Interfaith Coalition on Aging.
4. Descriptions of comprehensive programs of other major denominations.
5. Description of the functions proposed for the PSCE Center on Aging.

The Committee's final report was submitted to the Division of National Mission and to the total General Assembly Mission Board in its February, 1979 meeting. From that body this report was recommended to the 119th General Assembly in answer to the request of the 118th General Assembly.

THE CHURCH AND PUBLIC EDUCATION

In our rapidly changing society there is no consensus about the education we desire for our children. Education in the schools as well as education in the home, the church, and the community is and should be under critical reexamination. To meet the urgent needs of children and youth our churches are called to the renewal of a long standing commitment — to secure for each child of God an education which will develop his or her capacities and which will enable that child to serve as a responsible person in the common life. Participation in efforts to strengthen and renew education for all children is a moral responsibility and a continuing work for every Christian. In this mission we affirm:

That the opportunity for an education of high quality is the right of each child, is basic to the social, political and economic health of our democracy, and is an indispensible preparation for life in an interdependent world.

That the public has a moral obligation to provide opportunity for every child to exercise his or her right to such an education.

That thoughtful participation in providing for the funding, operation and governance of public education is a continuing responsibility of every citizen.

That education is more than schooling and must be accepted as the responsible function of home, church and community as well as of the public schools.

Basis of Our Concern

The historical biblical community was always oriented in one way or another towards teaching-learning as an activity central to the life of faith. Both in the Old and New Testaments the primary focus of this activity was on growth in the life of faith. The Psalmist says:

Make thy paths known to me, O Lord;
teach me thy ways.
Lead me in thy truth and teach me;
Thou art God my Savior. (Ps. 25:4,5 NEB)

In the New Testament this focus upon growth is explicitly stated as "unity" or "mature personhood, measured by nothing less than the full stature of Christ." We are to grow up into Christ, "speaking the truth in love." (Eph. 4:13,15) Such growing up reveals itself in the "just and devout life." (Eph. 4:24) Jesus (as "Rabbi") is seen to be both the Master Teacher and the model of mature humanity. The fruits of his teaching and the fulfillment of our learning are that maturity which praises God and has an abiding concern for justice.

As the spokesman for the Kingdom of God, Jesus calls us to advocate and support all of society's efforts to bring about justice and harmony. (Mt.13). Insofar as public education strives to equip persons to build a just and harmonious society, Jesus calls us to advocate and support its efforts.

As one who was broken by society, Jesus calls us through our brokenness to the task of being supportive servants and agents of reconciliation to each other for each other (Mt.25:31 ff., II Cor. 5:18, Mt. 5:21). Insofar as public education embodies our brokenness, we are called to work for its wholeness.

As one who identified with those who were the "left-out ones" of his society, Jesus cared for them and healed them, making possible through their inclusion

in the larger community the wholeness of the body of creation. In this he calls us to a concern for the total community of human beings and for each person who composes it. This affirmation of the solidarity of all persons, dependent for its complete expression on the rich diversity of God's creatures, calls for the fullest possible development of each person for the welfare of all. Insofar as public education is also devoted to the task of the full development of each for the total well-being of all, Jesus calls us to participation in its efforts.

To be sure, this concern for the education of the public is a responsibility of the whole society. But it is also a primary commitment in the life and ministry of the churches whose teaching and learning in order "to grow up into Christ" opens it to involvement in the teaching and learning for the fulfillment of all God's creatures.

A Presbyterian Heritage

The biblical impetus toward growth for faith and justice is reaffirmed in the theological stance of the Reformed tradition. This impetus calls for a unique combination of teaching-learning experiences: in home, in church, and in public education.

Persons are called "to glorify God and to enjoy Him forever." Within the Reformed tradition, this calling is God's act of grace. On the Christian's side the act of grace is affirmed through commitment. But commitment is not simply the acceptance of the truth of certain doctrinal statements. It is much more the embodiment of the life-style of Jesus. This embodiment takes place in the everyday struggle to make decisions about the common life of God's creatures. Decision-making implies the freedom of self-determination. It calls for consciousness of alternatives and their consequences. Growth in self-determination is thus best achieved in a setting where alternate loyalties are experienced and reflected upon and where the freedom to create new alternatives is not only permitted but encouraged. Pluralism comprises such a setting, and the public school is the context of pluralism which provides an appropriate atmosphere for growth and development towards the maturity of decision-making and commitment.

In addition, Christian love and respect for persons demands that all persons be free to search for the truth wherever they may find it. This free search for truth which is essential to maturity calls for an appreciation and respect for all human efforts toward justice and love. When public education is not restricted by theological positions or secular ideologies, it provides such an arena for free inquiry and appreciation of all efforts toward humanization.

The Reformed tradition seeks, therefore, to sustain and support all efforts toward the removal of ignorance and bigotry and toward the establishment of free institutions as a source of a high degree of social stability. Public education can be such a free institution where ignorance and bigotry are challenged.

Finally, the Reformed tradition holds that "privatism," which implies refusal to participate in a creative way in the social milieu, is incompatible with God's intention for our lives. It thus affirms that growth toward self-determining, responsible, committed persons, concerned for the freedom and stability of their society, is best fostered in the pluralistic and ideologically open setting of public education.

The Presbyterian Church in the United States

The Presbyterian Church in the United States reflects a tradition which has combined a commitment to the development of the whole person in God's service with a lively concern for equal access to education for all members of the human community. Our Reformed heritage consistently commends education as an aid to discerning and responding to the will of God. Presbyterians, both lay and clergy, have made significant contributions to the establishment and support of the public education in America. Our own denomination has often distinguished itself through the advocacy of educational opportunities for all people within its boundaries. The story of our home mission schools in the late nineteenth and early twentieth centuries is testimony to this concern for the education of the public, as is our repeated involvement in support of the orderly desegregation of public schools in more recent times.

Support of public education has not usually been difficult for the members of our denomination. For many years most public schools closely reflected the economic and cultural makeup of our church and, as such, mirrored our values and concerns. Now, however, we are called upon to offer concrete and enthusiastic support for public education in a day when we cannot so easily identify with it. It is fitting, nonetheless, that we approach the present situation not merely as a crisis, but also as an opportunity to contribute the distinctive emphases of our Reformed heritage even as we benefit from the richness of a pluralistic society. We can face the future with the same theological commitment, the same concern for all people, and the same expectation that God will shed yet more light upon our way.

The Current Crisis in Education

Schools Reflect the Problems of Society

The "crisis is education" in the late 1970's defies simple analysis and description. Problems of education are, in fact, problems of society. Schools reflect the fair and the stormy elements in the life of our society. Public schools in the USA have become mirrors for a variety of current social ills:

—negative attitudes toward the value of the educational process,
—segregation in housing and employment,
—personal confusion amid shifting patterns in moral life,
—mobility that makes for rootlessness and the disruption of community cohesion,
—changing patterns in family life and the role of the family in society,
—inflation and economic conflict,
—violence throughout the common life.

Problems Across the Nation

Most school systems have very severe problems, some of which appear to be almost universal. These problems vary in intensity when viewed nationwide. Urban schools and school life present educational dilemmas barely encountered in many rural, suburban, or county seat towns across the country; the reverse is also true. Sectional influences — north and south, east, midwest and west — add further variations to "school crises". Education can be making considerable progress in one location and deteriorating in another.

Growth in Scope and Size of Public School Systems

With education understood and acted upon as a "right" of each child, American public education is engaged in a major effort to extend learning to all children and youth. Our society has made changes and added programs which extend schooling to persons previously ignored or excluded by race, class, sex or handicap. Language barriers are attacked through new multi-lingual programs. Older youth — women as well as men — are discouraged from leaving school. In 1975 over 98% of those 14 and 15 years of age and close to 90% of youth 16 and 17 years of age were enrolled in school. Such figures contrast with a 1950 enrollment of 71% of the 16 and 17-year-olds. (Health, Education and Welfare Report, 1978)

Such major growth in education has also produced problems. While more and more youth are qualifying for post-secondary education, many educational systems are over-extended and unable to cope with the wide varieties of personal maturity, independence, motivation and learning readiness of some youth. To provide effective educational experiences for all remains an elusive goal, calling for new and creative sharing of responsibility by home, school and community.

Governance of the Schools

Major growth has also produced new problems in the governance of education. There has been a development of large educational systems for urban or even metropolitan areas and increased involvement of state and federal administrators in special programs. These two factors have combined to make it more difficult for parents and taxpayers to overcome the distance which has opened between them and those persons chosen to manage or govern schools. Teacher organizations and unions have worked for improved salaries and conditions for teachers; however, they often serve also to increase the separation of this professional group from other persons who educate the child in home, church and community. These gaps have become exceedingly destructive in many communities and lead to a breach of confidence and trust so necessary to all who would share in the constructive education of a child.

Declining Membership vs Increasing Costs

Most recently public education systems have been caught by two apparently contradictory socioeconomic developments — the end of the "baby boom" and the inadequacy of educational funding. Even though our school age population is declining significantly, the galloping rate of inflation and the mandate to provide suitable programs for the handicapped and the culturally disadvantaged are making heavy demands on public education budgets. In addition, it simply costs more each year to provide an education of quality and breadth to all of our young people. Many school boards and their school superintendents have difficulty in reducing facilities and staff in keeping with a decreasing enrollment. Many have difficulty in coping with the failure of their income to keep up with rising costs and in adjusting for the disparity of tax income among school districts. The "tax rebellion" of those who are struggling with inflation, rising property valuation and fixed annual incomes is compounding this problem for school systems. Public school officials are required to make reductions that are not determined by clear definitions of society's educational goals.

A Crisis Within A Crisis

To combat these very real threats to the health of our nation's public education system requires an extraordinary effort of will and commitment on the part of society. Yet the need to respond to these crises is undermined by still another crisis: the erosion of support for America's public schools. Some persons bring about this erosion indirectly. They place their children, their interest, their initiative and their support into an alternative private school which more nearly satisfies their needs. This action is most characteristic of parents who are in an economic and social position to choose the alternative. Seldom is the choice of an alternative school coupled with a continuing effort to improve the public school *from* which the child is being transferred.

Some people abandon public schools because of racial prejudice. They have mistakenly concluded racial integration and education of high quality are never to be found in the same school. They, too, relocate their children, their interest, their initiative and support in schools consistent with their racial perspective.

Other people advocate a system which would equip each parent or guardian with a public tax voucher which he or she could choose to invest in any one of the alternative schools which would compose the new system.

Some people choose religious schools. In these schools they seek particular forms of religious instruction and a personal discipline which can be made integral to the educational process.

There are many educators and concerned citizens who now fear the destruction of public tax-supported education either by abandonment or by replacement. It is ironic that this fear arises at the very time when schooling has become equally available to all children and youth. Faced with inadequate funding and an already undermined confidence in public education, responsible leaders in the school and the community struggle to make much needed changes and to avoid irreparable damage to schools.

Maintenance — A Priority

The establishment and maintenance of effective public education should be a first order of business for both the church and society.

If public schools cannot gain the broad support of all citizens, they cannot hope to overcome the very real problems of fiscal imbalance, governance of the schools and the crucial need to tailor curricula and services to meet the needs of our diverse population. Unfortunately, those persons who are most likely to abandon public education are the very citizens who could make a significant contribution to the solution of the crises in public education. Each child has a right to the opportunity for an education which recognizes, rather than obscures, the ethnic, racial and religious pluralism of American life and which prepares that child for the emerging world-wide culture of the twenty-first century. The availability of public education has been, and remains, a cornerstone of our democratic society. Our faith in the stability and effectiveness of our government rests in large measure upon the assurance that we produce an educated populace. Clearly, our society has a self interest in providing for the education of the public in a way that private education may not. The richness of the varied communities and heritages, as reflected in our public schools, becomes invaluable for the education of all. Competence and capacity to contribute to the social good become an indispensable preparation for all persons. Shared experiences

among younger members of the society must cement understandings for the building of a new order and an interdependent world.

Beyond Maintenance — Necessary Change

In order to reaffirm public schools, the church also must accept responsibility for influencing changes in the life and conduct of schools and providing supplemental learning experiences for children and youth. Despite substantial improvements in such areas as curricula and teaching methods, it seems clear that further improvement is both necessary and possible in public education. Moreover, many children receive little reinforcement outside the classroom in using the basic skills they have learned. Classroom learning may be either enhanced or eroded by personal experiences in family, neighborhood, church and other community settings.

How to inspire, to create, to adapt and to enlarge the constructive learning opportunities for a child is the work of many and the responsibility of all. Accordingly, churches must share with others in the community a concern for renewal of the educational provisions for each new generation. This is especially urgent in those times when educational institutions are the objects of widespread criticism.

We believe the following to be among the issues most in need of attention and change by educators and by the larger community:

1. *Development of a new set of agreed-upon goals for the education of children and youth.* Inherited traditions and current needs must be carefully assessed. Life-long learning possibilities must be appraised; needs of youth in preparation for living in a radically changed and changing world must be explored. Responsible visions for the future must be brought forward. In the development of such goals, teachers, administrators, parents, taxpayers, and youth should be involved. The value components of education should be recognized and made part of the development of new goals. The complementary roles of home, school, media, church and community in the education of the young should be described with greater clarity.

2. *A reduction of the current distrust and an enlarged participation in the governance of public schools.* The current struggle over governance should be accepted as part of the development of new patterns for participation in the renewal of education. The governance role of school boards, state and national education authorities must be clarified and defined. Adequate information on school operations should be shared with the public. The respective role of parents, taxpayers, professional societies, teacher unions, and special interests as they affect governance and decision making must be supported,

3. *Development of a tax base for schooling that fixes fiscal responsibility equitably and of a distribution system that makes equal opportunity for schooling available to all children.* In a technical age, a free and democratic society cannot survive with large numbers of educationally handicapped citizens. Equal educational opportunity in a highly mobile, interdependent world requires that local responsibility be coupled with federal and state aid to overcome unequal distribution of wealth. This will insure, in the critical area of access to education, that the best interests of the whole society are served.

4. *Finding a valid and responsible role for children and youth.* Education is more than schooling. Institutionalized schooling is very important; how-

ever, when acting alone, schools are incapable of producing responsible citizens. In order to educate for full citizenship, the social order must provide to a rising generation a responsible place in the current life structure of the society, commensurate with their growing skills and maturation.

5. *Providing opportunities for moral learning and reflection in both school and community and for an appreciative understanding of the richness of the ethnic and religious pluralism reflected in life in the USA.* Ethnicity and religion are deeply entwined in American life. However, in much of recent American education open consideration of the development of moral responsibility has been omitted from basic education. Serious distortions in our education have come about, creating serious gaps in our capacity for forming and sustaining human relationships. Our education in technical skills far outstrips our education in the art of living as one people. Through improved learning experiences, in school and community, moral learning and value development must be restored to the education of all persons.

6. *Support for the continuing education of teachers and school administrators.* Beyond educational certification programs, which have been widely used for job and salary advancement, continuing education should be required to enable educators to prepare for change and to develop new competencies. Such experiences become extremely critical when the job mobility of persons in education is radically reduced and when teachers remain for many years in the same school. The capacity of many schools to effect change will depend upon the continuing education of teachers and administrators, both as those responsible for instruction and as those who are role models.

7. *Support for adequate preservice training for teachers.* Quality preservice teacher education should include the acquiring of basic skills, as well as skills which would help teachers learn how to accept themselves and others.

Church Resources

In and through churches a variety of resources may be made available for the educational task. Among these are the following:

—An educational concern

Churches have been involved with education over many years and are committed to the growth and development of persons. Out of this inheritance church members can bring a major contribution to community consideration of goals, policies and programs in education.

—An educational role

Churches, synagogues and other religious communities must be engaged in religious instruction and educational development with children and youth. They share in the learning experiences of many persons involved in or related to public schooling and may demonstrate proven and innovative methods of education.

—A community service

Churches are scattered throughout the community. They can offer their facilities as semi-public space for service to the community and can use their relationships to call community organizations to think and act upon educational issues, including school problems that arise from conditions outside the schools.

—A support community

Churches relate to children, parents, teachers, administrators, school board members, taxpayers, and other concerned persons. Churches may provide a much needed support community for persons engaged in struggles to solve educational problems, may use these contacts to secure supplementary assistance for the work of education and provide a means for informing the public about educational needs and developments.

—A reconciling ministry

Churches represent a ministry of love, justice and reconciliation that is often needed where persons and groups become engaged in educational conflict.

—Role of Judicatories

Church judicatories and organizations most often represent geographical commitments and contacts that cut across political jurisdictions. These may prove especially useful in metropolitan areas where urban-suburban separations compound educational problems.

Declaration of Commitments

Committed to share in the maintenance of public schools and in the renewal of public education, we believe the Presbyterian Church, U.S. should support programs and measures which:

1. Continue to provide as the right of *all* children and youth the opportunity for education of high quality which avoids stereotypes of class, race, religion, sex and place of national origin, as well as physical, mental or emotional capacity.
2. Encourage adequate and equitable tax support and provision for public schools of high quality for all children and youth without regard to race, economic condition or place of residence.
3. Enlarge public participation in open inquiry, debate and action concerning the goals of education, the current operation of schools and the development of those educational reforms which will equip the current generation of children and youth for equal opportunity to participate in the life of their day.
4. Enable parents to understand, accept and fulfill their responsibilities for the education of their children. These responsibilities include the relationship of parents to teachers and school administrators, their participation in community decisions which bear upon schooling, and upon other learning opportunities for children and youth.
5. Provide continuing education and further training for teachers and administrators directed toward educational change and improved learning opportunities and the significance of their responsibilities as role models for children and youth.
6. Provide for informing the public about the education of children and youth, the operation of local schools and new developments in education through home, school and community.
7. Bring about order, mutual respect for persons and acceptance of responsibility in the schools.
8. Help teachers, parents and others to reinforce, both in and out of schools, the development of basic skills by children and youth.

9. Enable teachers and school administrators to work together with parents and other community persons in the defining and developing of opportunities for education both within and without the formal academic setting outside the school.
10. Provide for objective education concerning religion in public schools and encourage the church and community to provide for responsible instruction in religion.
11. Enable children and youth to be included in community decision-making experiences, in providing services throughout the community and in sharing more fully in intergenerational living.
12. Encourage church members and others to study the ways in which the moral formation of youth is accomplished in our society, to share in defining the relative roles of family, church, business, government and communications media in that formation, and to join with others in providing for such education.

JOINT TASK FORCE ON A MORE EFFECTIVE PLACEMENT SYSTEM

REPORT TO THE 119TH GENERAL ASSEMBLY PCUS AND THE 191ST GENERAL ASSEMBLY UPCUSA

I. Introduction

In 1976 the 116th General Assembly of the PCUS and the 188th General Assembly of the UPCUSA each received identical overtures (#76-39 PCUS, #57 UPCUSA) asking for a study of the wisdom and feasibility of establishing a Joint Vocation Agency serving both denominations.

Representatives of the General Assembly Mission Board (PCUS) and the Vocation Agency (UPCUSA), to which these overtures were referred for study and action, determined that the most appropriate response was to discover ways to develop a more effective Presbyterian placement/call system that both denominations might affirm. To accomplish this, a Joint Task Force on a More Effective Placement System was established consisting of four representatives from each denomination and three representatives from union presbyteries. This task force which is responsible to the Vocation Agency (UPCUSA) and the General Assembly Mission Board (PCUS) has been given the assignment to:

1. Identify problems in our present placement and ministerial relations systems (those in common; those in each denomination).
2. Identify issues of theology, polity, tradition, expectations or procedures which hinder the development of a more effective common placement system (at presbytery, synod, and national levels).
3. Discover solutions to those problems.
4. Explore alternative models for a new and more effective placement/call system for church professional which:
   a. is consistent with our Presbyterian form of government;
   b. is more efficient than either of our present systems;
   c. draws upon the best available insights and experiences of other denominations;
   d. makes use of relevant personnel expertise and information processing technologies;
   e. includes proposals for structures that will enable an integrated approach by presbyteries to the minister and his/her work, professional effectiveness, and development.
5. Test acceptability of the alternative models with each denomination in order to develop a single model that is both feasible and more effective than the present placement systems of each denomination.
6. Draft proposals for implementing action to be taken to the General Assembly Mission Board and the Vocation Agency including proposed recommendations and constitutional revisions for submission to the two General Assemblies.

The Joint Task Force began its work with the assumption that its task was much bigger than simply to reconcile the difference between the existing placement/call systems. It readily agreed that the most important task was the discovery of creative new approaches to enhance the effectiveness of our placement/call systems.

At the beginning of its work, the Joint Task Force identified some of the implications of our Reformed theology for issues related to any acceptable calling and placement system. Out of this reflection it agreed upon the following principles which it has sought to keep in focus throughout its work:

II. Principles:

We seek a system that works:

A. *Theologically:* Taking seriously the doctrines of "Calling" and mission, any undertakings to "place persons" or "fill spaces" must be grounded on the presupposition that ultimately these questions are in the Providence of our Lord. The peace and unity of the Church must not be neglected in the system; God's intent of fulfilling His mission in particular situations, not the structure's nor the committee's, should be given overriding consideration.

B. *Justly:* Taking seriously the diverse nature of persons and congregations who are created to do God's work and yet free to sin, the system should establish and maintain an open, honest process that is administered fairly, ethically, and equitably, and that encourages congregations and all participants to act accordingly. There must be more equitable treatment of those persons who are most frequently victims of unfair treatment, and of those congregations which have many needs and problems.

C. *Supportively:* Processes must encourage positive attitudes and values in dealing with persons and congregations where professional and lay skills, needs, and sense of "calling" and commitment can be openly discussed without violating rights of privacy. There must be periodic honest discussion of mutual needs and hopes, with a means of mobility, change, and regeneration. Acceptance of professional, families, and congregations, should assist them in coping and serving.

D. *Realistically:* The system must function efficiently and effectively as a good steward of both human and material resources, dealing with the mobility of persons, and changes in pastorates in a flexible style, accepting conflict as normal while dealing with it productively, or when necessary, correctively and quickly.

E. *Lucidly:* The system should be clearly articulated with open lines of communication, in several directions where persons, groups and constituent bodies are able to hear and be heard.

F. *Comprehensively:* Responsibilities must be shared connectionally, provide resources for all presbyteries and their congregations to work with equal effectiveness in fulfilling their placement responsibilities. Entry and exit systems must be adjustable enough to meet needs of both church professionals and the church.

III. The Work of the Task Force

The work of the Joint Task Force has been divided into five phases, three of which have now been completed:

PHASE 1. RESEARCH—*Gathering data on the present formal and informal placement systems of the two denominations:* Information has been gathered by survey questionnaire from chairpersons of pastor nominating committees (those who called a pastor during 1977 and those still seeking a pastor as of March 31, 1978); ordained ministers (those who were called as pastors during 1977 and those who were still seeking a call as of March 31, 1978); and from chairpersons of Ministerial Relations Committees (UPC) and Commissions on the Minister (PCUS). Complete summaries of significant data in these studies are available at cost from the Office of Research, 475 Riverside Drive, New York, NY, 10027, Room 1740.

PHASE 2. PLANNING—*Study by Presbyteries and synods:* Alternative possibilities for the placement/call systems were identified by the Joint Task Force and shared with presbyteries and synods of both denominations who volunteered to participate in a special study during the fall of 1978. 80 presbyteries (64 UP, 12 PCUS and 4 Union) and synods completed these studies and sent reports to the Joint Task Force.

PHASE 3. PRELIMINARY PROPOSALS—*Suggesting directions for future action:* Results of the research and of the studies conducted by presbyteries and synods have been compiled and studied by the Task Force. On the basis of that study some preliminary findings have been formulated to share with both denominations for reaction and further study. These are set forth in Section IV below.

Although the Joint Task Force has been somewhat hesitant about making recommendations at this stage of our work, several conclusions have emerged with such clarity and urgency that we feel we must make related recommendations immediately. (These are found in Section V below.)

Two phases of the Task Force's work remain to be done:

PHASE 4. PILOT PROJECTS, EXPERIMENTS, AND FURTHER STUDY—*Action research in partnership with presbyteries and synods:* The implications of the research and the study by presbyteries and synods found in this report will now be shared with all presbyteries and synods of both denominations for study and reaction. Where possibilities for future action are suggested they will be the basis for experiments and pilot projects to be conducted by presbyteries and synods in partnership with the Joint Task Force, the Vocation Agency, and the General Assembly Mission Board. Some presbyteries have already volunteered to conduct such experiments or pilot projects. Not later than the summer of 1980 the results of those projects will be gathered together with additional reactions and suggestions from all presbyteries and synods. (SEE RECOMMENDATION 9)

PHASE 5. FINAL PROPOSALS: Based upon information gathered from presbyteries and synods in Phase 4, the Joint Task Force will refine its proposals and prepare its final recommendations to the General Assemblies of the two denominations to be acted upon in May, 1981. If these recommendations require any revision in the constitutions of either denomination, overtures would be voted by presbyteries between the General Assemblies of 1980 and 1981. (SEE RECOMMENDATION 10)

IV. Some Preliminary Findings

After careful study of the extensive survey data collected by the Task Force and of the results of presbytery and synod study, the Joint Task Force on a More Effective Placement System suggests to the two denominations the following preliminary findings:

A. *A number of problems related to the difficulty in the mobility of ministers are not problems with the placement call system itself,* but are inherent in other realities of our current church, economic and cultural situation. Solutions to these problems will not be discovered by changes in the call/placement system. For example:

1. The relatively large number of small, less affluent congregations in relation to the small number of ministers who feel they are able or willing to serve them.
2. Economic, housing, and family needs which pastors feel their congregations are unable to meet. These include needs for larger incomes, ownership of their own homes, cultural opportunities, and opportunities for spouses to work and to find occupational and personal fulfillment.
3. The American cultural success syndrome which measures the success of a pastor by the number of members, size of budget, scope of program of the congregation and by movement "up the career ladder" to "bigger" and therefore presumably to "better" congregations. Until recent years the myth that this is widely possible as a career pattern has been perpetuated by our churches and our seminaries.
4. A feeling of stagnation, lack of professional and spiritual growth and a corresponding restlessness among a relatively large number of pastors who feel they must move in order to keep growing, or in order to get away from the problems they have encountered in their particular parish. Clearly, the church and its leadership need to address alternatives to moving in such situations. (SEE RECOMMENDATION 1)

B. *Significant differences in perceptions exist between the ministers and the congregation in relation to issues which affect the mobility of ordained ministers.*

1. The expectation of "upward mobility" in relation to salary and to size of congregation is not matched with corresponding opportunities. Competition for congregations in the middle range of size and budget appears to be particularly great. Clearly, the need for "lateral mobility" must be recognized.
2. There are clear differences between current expectations and possibilities in relation to the availability of a choice between manse or manse allowance. Many pastors want such a choice and not many congregations are able to offer it. In a time of changing economics and changing life styles, a detailed study of this issue is very much needed. The Joint Task Force will be making such a study.
3. Reasons for the dissolution of pastoral relationships are perceived differently by congregation and by pastor. Since such differences revolve around such crucial matters as professional fulfillment, conflict with laity, and providing more adequately for the pastor's family, it seems clear that the communication between pastors and other congregational leaders on such matters is frequently inadequate. The positive response from the presbyteries on the importance of a session personnel committee confirms the conviction of the Joint Task Force that every session should have such a committee, among other things, to facilitate communication around matters of deep concern to the minister. (SEE RECOMMENDATIONS 1, 2 and 3)

C. There is a relatively high level of positive feeling and commitment to the use of present forms and procedures with a widespread feeling that they are more effective than the Joint Task Force had assumed at the outset of its work. At the same time, in the case of both ministers and pastor nominating committees, there are more resources available to them within the present system than are used. Some find innovative ways to use the available resources, receiving counsel and services from a variety of sources. Others, however, especially those congregations who have not been successful in calling a pastor make less use of available resources at both the presbytery and the national agency level than do churches that have completed a call. Additional guidance to such pastor nominating committees might enhance the possibility of their finding the right pastor.

D. There is a high level of commitment to maintaining an open system of access of pastors to pastor nominating committees and of pastor nominating committees to the Personal Information Forms of any minister. Therefore, the most acceptable changes in the volume of paper flow need to focus, not on restricting that flow, but on helping ministers and pastor nominating committees themselves to be more selective in self-referral and in requesting other information.

E. Provision needs to be made in our placement/call procedures for considerable diversity of response to enable presbyteries to deal creatively with specific congregations and/or ministers whose needs are not readily met by a single rigid call pattern.

Flexibility in the patterns and structures of the calling system may well be increasingly necessary as needs of the church, of the pastoral ministry, and of society change in the years ahead.

Fortunately the churches are open to trying new ways to improve the placement process so long as such changes do not restrict the mutual openness of pastors to pastor nominating committees.

F. Interim pastors are used increasingly and are seen as an effective way to continue pastoral leadership. The fact that the search process is somewhat longer when an interim is used may be a means of taking undue pressure off the pastor nominating committees. The role of the interim and the special skills needed are not clearly defined. Persons who might otherwise be attracted to such a ministry are faced with problems of continuation of salary, and other personal and family considerations. Many presbyteries and synods are dealing with this need; others are seeking ways to deal with it. (SEE RECOMMENDATIONS 4 and 5)

G. Dramatic discrepancies appear when one compares the number of clergy over 55 years of age who are seeking a call, and the number of churches who would choose to call a person over 55. Similar discrepancies are seen in statistics about unmarried clergy. Where presbytery Affirmative Action plans exist, they usually include age and marital status in their statements, but usually do not make specific suggestions to pastor nominating committees which increase their openness to single persons and to those over 55. (SEE RECOMMENDATION 6)

H. There are relatively few ordained ministers who are actually unemployed. The maximum percentage at any one time would appear to be considerably less than 1% of the active ordained ministers of our denominations. At the same time, the Task Force has been keenly aware that there are many persons in the ordained ministries of our churches who are "hurting." Opportunities for counseling, for reflection and for rethinking one's goals (vocational, personal, and family) appear to be of critical importance to some of our pastors. Some, if given the right kind of help, might even discover that their Christian calling might better be lived out in professions other than the pastoral ministry. The Task Force intends to study the extent of these needs and the possibilities of meeting them.

I. The Task Force has found it impossible within the scope of its work to consider with sufficient care the needs and opportunities before nonparish clergy. The dimensions of their ministries and the complexities of the issues relating to their status within their presbyteries and their relationship to the call placement systems of our churches have convinced the Joint Task Force that a major study of these issues is called for. (SEE RECOMMENDATION 7)

Other implications and conclusions will undoubtedly emerge as the Joint Task Force has opportunity to study further the results of its research and of the studies carried out by the presbyteries and synods. We are therefore hesitant to assume that the foregoing are any more than very tentative generalizations. We expect to refine and change them in the light of reactions from the experimentation by presbyteries and synods.

V. RECOMMENDATIONS:

The Vocation Agency of the UPCUSA and the General Assembly Mission Board of the PCUS join in making the following recommendations to the 119th General Assembly of the PCUS and the 191st General Assembly of the UPCUSA.

1. **That the General Assembly urge presbyteries to interpret widely to candidates, pastors, sessions, pastor nominating committees and church members the realities of the present employment and call possibilities within the PCUS and the UPCUSA as described in the research findings of the Joint Task Force on a More Effective Placement System and to instruct the Vocation Agency and the General Assembly Mission Board to prepare a popular interpretation of those findings for widespread use throughout the two denominations.**

2. **That the General Assembly urge presbyteries to encourage every session to establish or upgrade a Session Personnel Committee which will work with pastors and all employees of the congregation:**

   a. **to provide counsel and support**

   b. **to clarify mutual expectations and increase understanding between the staff and the congregation**

   c. **to develop appropriate position descriptions**

d. to provide assistance that will enhance staff effectiveness
e. to recommend compensation and benefits
(Attention is called to the availability from the Presbyterian Distribution Service of guidelines for a Session Personnel Committee)

3. That the General Assembly instruct the Stated Clerk to include in the annual report form of each Clerk of Session a request for information on Session Personnel Committees.
4. That the General Assembly urge Synods and Presbyteries to discover ways to call specialized full-time interim ministers to their staffs in order to make them available to congregations for a series of interim assignments. Provisions need to be made by these judicatories for training of such specialists and for continuing salary and benefits between interim assignments.
5. That the General Assembly request the General Assembly Mission Board and the Vocation Agency to develop guidelines for the qualifications, training and assignment of interim ministers.
6. That the General Assembly urge presbyteries to make certain that pastor nominating committees realize that Equal Employment Opportunity applies to ministers over the age of 55 and to unmarried ministers as well as to women and racial ethnic minorities. Full consideration should be given to such ministers as pastor nominating committees seek to fill pastoral positions.
7. That the General Assembly request the General Assembly Mission Board and the Vocation Agency to undertake a joint study of non-parish ministers, their status and their needs, including the full range of non-parish ministries and dealing not only with placement concerns, but with other needs and concerns of these ministers and of their presbyteries.
8. That the General Assembly thank presbyteries synods, ministers, pastor nominating committees, and others who have participated in the research and planning process of the Joint Task Force on a More Effective Placement System.
9. That the General Assembly encourage presbyteries, and synods to participate further in the work of the Joint Task Force on a More Effective Placement System by conducting experiments and pilot testing of various proposals for the improvement of the call/placement system.
10. That the General Assembly approve this report of the Joint Task Force on a More Effective Placement System and encourage it to proceed with its study and experimentation in order to make a final report with recommendations in 1981 to the 121st General Assembly of the PCUS and the 193rd General Assembly of the UPCUSA.

FINANCIAL CAMPAIGNS AND SPECIAL OFFERINGS

The 117th General Assembly referred several items to the Mission Board concerning the need for a comprehensive study of special offerings and financial campaigns for General Assembly causes and needs. The 118th General Assembly asked the Mission Board to bring a plan to expand and strengthen the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority Peoples, looking to the growth of said fund to $1,000,000. At the December 1977 meeting of the Mission Board a task force was appointed to recommend to the Mission Board through the Administrative Committee guidelines and proposals to be recommended to the General Assembly. The task force included a Mission Board member from each division and the Administrative Committee, a middle judicatory staff person and a representative from the Board of Annuities and Relief. In its meetings the task force studied the history and experience of special offerings and capital funds campaigns in the denomination and reviewed the actions of the General Assembly referred to the task force. It consulted with General Assembly agencies and institutions, the Program Resourcing and Coordinating Council and participated in a feasibility study on capital funds campaign. Information was received on campaigns presently in progress or scheduled in synods and presbyteries and on the four union presbyteries which are moving to the practice of two annual special offerings for General Assembly needs. The information received gave the task force two distinct impressions: (1) there are critical mission needs for financial support which come through special offerings and campaigns, and (2) a unanimous opinion across the Church does not exist on the appropriate pattern for special offerings and campaigns. With this information and impressions, the Mission Board makes the following report:

Guidelines

This report is based on certain assumptions and guidelines:

1. Within the denomination there are different stewardship philosophies — some emphasizing a pledge to meet all needs for the year and others emphasizing special appeals during the year. The needs of the basic ongoing programs should be emphasized but a means to provide for special appeals to accommodate different stewardship philosophies should be provided.
2. Donors want and have the right to know how their gifts are used. Therefore, in the basic budget and in special appeals, the objectives for these appeals and the use of funds should be made clear.
3. Because of changing needs and situations, any plan for campaigns and special offerings should be flexible and reviewed periodically.
4. In light of the variety of appeals from many sources made to Presbyterians, all courts of the Church need to emphasize the opportunities for giving through the Church based on sound biblical stewardship principles.

Special Offerings

Through the years the General Assembly and the General Assembly Mission Board have approved various offerings to highlight and raise funds for different General Assembly causes. At the present time, these offerings are:

Time	Name	Cause
February	Witness Season	International Mission
March or April	Easter Offering	World Suffering and Human Need
May	Women's Birthday Offering	Domestic and/or Overseas Mission
December	Joy Gift	Assistance to Retired or Disabled Church Employees

The General Assembly has used the terms "special offering" to mean beyond the basic budget of the spending agency and "supplemental offering" to mean a part of the basic budget of the spending agency. The Easter Offering is a "special offering." The Joy Gift is a "supplemental offering." The Witness Season Offering is a mixture. For 1978, the first $700,000 was a "supplemental" (within the budget) offering and any funds over $700,000 was "special" (beyond the budget). The use of these terms now appears to cause confusion in the minds of donors. One of the recommendations is that the use of the term "supplemental" be discontinued making all offer-

ings "special" offerings. The objectives for the offerings should be clear and funds from the special offerings will not be a part of the regular budget but will be used for purposes beyond the regular basic budget.

It should be noted that the recommendations on the pattern for special offerings are only through 1982. This is done to encourage a review of special needs which may exist in the future and to provide an opportunity to consider the results in those presbyteries which have moved to only two annual special offerings for General Assembly causes.

Capital Funds Campaign

While there have been numerous capital funds campaigns in the synods and presbyteries in recent years, the last General Assembly campaign was the Presbyterian Development Fund launched in 1963, which by the end of 1971 had produced $12,460,057. The 117th General Assembly requested the Mission Board to prepare a feasibility study for securing major capital funds for church growth, extension and development. The same General Assembly asked the Mission Board to consider a capital funds campaign for one or more General Assembly agencies. Recommendations are made on the basis of consultations and feasibility studies.

(Recommendations growing out of this report may be found on p. 598.)

RESEARCH AND RECOMMENDATIONS REGARDING THE PAPER, "ORDINATION TO THE MINISTRY OF THE WORD AND SACRAMENTS"

The 118th General Assembly referred the paper, "Ordination to the Ministry of the Word and Sacraments", written by the Council on Theology and Culture, to the General Assembly Mission Board's Office of Professional Development. The instructions of the General Assembly were:

> "(a) To gather information in consultation with the presbyteries, concerning the number and models of ministry other than the local pastorate;
> (b) To research the implications which the adoption and application of this paper would have for present ordained clergy in specialized forms of ministry;
> (c) To bring the Paper, together with findings and recommendations to the 119th General Assembly for action." (1978 G.A. *Minutes*, p. 120)

Seventy-three persons who had responded to earlier drafts of the paper were asked for their evaluation of the final version. Fourteen submitted their comments. The fourteen represent a fairly wide cross section of PCUS clergy: pastors, associate pastors, seminary personnel, institutional chaplains, retired clergy, missionaries. On the whole, there were more unfavorable than favorable comments among the responses. The summary of the general reaction would be that the paper is not satisfactory as it now stands. It is too oriented toward congregational concerns, stressing clergy in local pastorates over against those in other forms of ministry. It undermines the ordination status of retired ministers, leaving open the question of the retired minister's relationship to presbytery. It confuses "function" and "form". It does not deal adequately with clergy in specialized ministries, with church educators, with the "inactive status," nor with retired ministers. These and similar concerns about the paper's shortcomings, plus recommendations for improvement, comprise an overall feeling of dissatisfaction with the present paper on the part of this small but representative group.

Reactions which were received from other individuals engaged in specialized ministries (educators, pastoral counselors, institutional chaplains, etc.) followed very closely the responses cited in the preceding paragraph, i.e., that the paper has merit but still has not dealt in a comprehensive way with ordination *and ministry*.

In addition to replies received from these various individuals and groups, we note the following:

1. Priorities will be set by the 119th General Assembly guided by the 1978 Mission Consultation and the results of the lower court study. These priorities will, in effect, define the mission of the PCUS for the next decade. That mission informs the nature of ministry and the deployment of personnel, including ordained people.
2. Ecumenical partners are engaged in similar studies. The work of the (joint) Presbyterian delegation to COCU is especially pertinent in two ways: 1) Their focus is on the total range of ministry, including the laity. (This focus is more consistent with the views of the respondents than is the Ordination Paper.) 2) Substantive work will not be complete until March, 1979 and that work informs PCUS views on ordination.
3. The recommendations of the consultation on "Partnership Toward a Culturally Plural Church" emphasize the fact that the paper "Ordination to the Ministry of the Word and Sacraments" reflects the culture and theology of the white majority only. Therefore there is a need to rewrite it to reflect the cultural plurality of the Presbyterian Church, U.S.
4. The work being done by the Committee for Non-Ordained Certified Educators on the accountability and support of non-ordained certified educators seeking voice and vote in Church courts is still in process.
5. The Council on Theology and Culture will report to the Assembly its work on Church Membership and Discipline which names ministry as the work of Church members with preaching among the important ways of proclamation. Ministry includes love, nurture, instruction, service, the establishment of justice and peace, the relief of suffering, discipline, and participation in the Sacraments. The only specific reference to special tasks for elders and ministers is in the ministry of pastoral oversight for which the membership is also responsible. In short, there is a suggested ministry of the total membership which raises questions as to the place of ordination not yet addressed in the Ordination Paper.
6. The Vocation Agency of the UPCUSA has begun to struggle with the ordination issue within the context of its study of the future of ministries, and by mandate of the Assemblies, joint work must be explored.

In sum, there is significant work in progress that makes a unilateral decision on the Ordination Paper both premature and incomplete. It is necessary to ask, now, larger questions: What is the mission of the Church and what is the full range of ministry (parish and specialized ministries) to carry out that mission?

In response to instruction #1, the Mission Board reports that information was solicited from all the presbyteries regarding the number of models of ministry other than the local pastorate. Responses were received from 50% of the presbyteries representing all seven synods, with one-third of the total number of ministers reported shown to be engaged in ministries other than the local pastorate. While only 60% of the responding presbyteries expressed any view about the Ordination Paper, those comments ran two to one in concerned opposition to the present paper.

In response to instruction #2, the Mission Board reports that this General Assembly is being asked to approve a report from the Joint Task Force on the Specialized Ministries of Institutional Chaplains and Pastoral Counselors, and to print the appendix: Trial Guidelines for Applying Criteria for Continuing Membership in Presbytery. This appendix correlates (1) recommendations brought by the Council on Theology and Culture in conjunction with the paper "Ordination to the Ministry of the Word and Sacraments" to the 118th General Assembly, and approved by it; and (2) a paper "Guidelines for Applying the Criteria for Continuing Membership in a Presbytery", which is being submitted by the Vocation Agency of the United Presbyterian Church, U.S.A. to their 1979 General Assembly for study and use by the Presbyteries. While not all the implications for ordained clergy contained in the PCUS Ordination Paper were embodied in the recommendations approved by the 118th General Assembly, PCUS, many of them are. Furthermore, as this General Assembly distributes the Appendix, it will give the presbyteries the kind of guidance sought by the 1969 Washburn Presbytery overture which initiated this study of ordination. The pressure for immediate help will be relieved, allowing time for a continued study of the basic theological issues of ordination in a broader and more appropriate context.

In response to instruction #3, the Mission Board recommends that the Council on Theology and Culture be authorized to develop jointly with the UPCUSA a task force to prepare a study on the nature and practice of ministry:

—The task force be developed in consultation with and representation from the Mission Board, Vocation Agency, and the Presbyterian delegation to the Consultation on Church Union;

—The paper, "Ordination to the Ministry of the Word and Sacraments" be referred to that task force as information;

—The task force be instructed to make a progress report to the 120th General Assembly through the Council on Theology and Culture.

PROGRAM AND RESOURCING COORDINATING COUNCIL

The Office of Review and Evaluation recommended to the 118th General Assembly that it "review the requirement for a staff position in the Pastoral Care for Church Professionals and their Families, considering the widespread availability of such services at the presbytery level and the need for devoting any available funds to insuring a fully adequate Placement and Relocation service, and either reaffirm or rescind the action of the 1977 General Assembly." *(Minutes,* p. 317)

The 118th General Assembly referred this recommendation to the Program and Resourcing Coordinating Council with instructions to:

a) Obtain from each presbytery and synod a brief description of what it and its institutions are doing in pastoral care of church professionals, ordained and lay, and their families;

b) Obtain from each presbytery and synod a list of suggestions as to what is needed in co-ordinating these activities among the courts and institutions of the Church; and

c) Report the findings through the Mission Board to the 119th General Assembly as a guide to it in making a response to this important concern. *(Minutes,* p. 242)

The Program and Resourcing Coordinating Council at its meeting in Atlanta on June 29-30, 1978, received the reference and started the process to do the assigned task. A communication was sent to the office of every synod and presbytery with the request to provide the specified information regarding the court's present activities in pastoral care and its suggestions as to the needed coordination of these activities among the courts.

The Council received written responses representing over half of all the presbyteries and synods. These written replies together with the input from Council members brings the total synod and presbytery responses to 65%.

The findings regarding what is now being done in pastoral care for church professionals indicates that a deep concern is felt, and that a wide range of services are available. Nearly every response indicated that budget monies are provided by the presbytery for use of career development centers by church professionals. Many of these also provide money to assist in the expense of therapy, with nearly one-third of all respondents indicating an on-going contract with a mental health center for use by their church professionals. No response challenged the value of these services, nor did anyone question the need for additional support within the system for access to and use of pastoral care by our church professionals and their families. The full display of the variety of programs being pursued by the various courts will be prepared and distributed by the Council, using the services of the Division of Court Partnership Services, to all the presbyteries of our Church, and will be available on request from the office in Atlanta.

With regard to the suggestions as to what is needed in co-ordinating these activities, there was no single voice. A minority (app. 11%) strongly support providing staff for this function at the General Assembly, as had been directed by the 1977 General Assembly. An additional minority (app. 9%) identify the need for funding support from the General Assembly level to assist presbyteries in more effectively meeting this need. The remainder of respondents (app. 80%) support the position that "this function is not needed at the General Assembly." These parties are not in consensus as to what degree of coordination among the courts is desirable. Some reject the need for coordination across court lines. Some consider it desirable, and consider that the potential for effecting it is already available. Others consider that the present program and staff of the synods/Assembly is adequate for appropriate sharing and coordination of what is being done. But almost all of them affirm in one way or another that they consider the concern of pastoral care of church professionals is primarily a responsibility of the presbytery.

The Program and Resourcing Coordinating Council recommends to the 119th General Assembly that the General Assembly Mission Board, through the Division of Court Partnership Services, continue to monitor coordination of the pastoral care of church professionals and their families without additional staffing of this function at this time.

SPECIALIZED MINISTRIES OF INSTITUTIONAL CHAPLAINS AND PASTORAL COUNSELORS

This report, to the General Assemblies of the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America, is in response to the assignment given to a task force, composed of representatives of both denominations, to explore a variety of concerns connected with specialized ministries. Although much of what follows is applicable to many forms of ministry, only two categories are discussed here, the specialized ministries of institutional chaplains and of pastoral counselors.

Background

The church throughout its history has established institutional structures, which may or may not have been identified with the local parish, to meet human need: hospitals, schools, homes for the aged, for children, for unwed mothers, for persons who are blind, developmentally disabled, or deaf, and others. A more recent development has been the rise of pastoral counseling centers with new institutional forms.

Many of these institutions have now come under the jurisdiction and support of governmental and other agencies. Although they are no longer under church auspices, the spiritual needs of the people in them, including many Presbyterians, continue to be our responsibility, and an opportunity for mission to the world. In recent years, the number of clergy[1] serving these people with special needs has increased dramatically. For example, in 1952 the Presbyterian Church in the United States had only one full-time civilian chaplain in a hospital, whereas today there are more than 150 chaplains and pastoral counselors. In 1946, there were five clinically trained United Presbyterian clergy serving as full-time chaplains, whereas today there are more than 175. Of course there are hundreds of persons in other denominations involved in similar ministries. The extent of such ministry is significant now, and is expected to increase in the future.

This ministry, although not performed in a specific parish location, is a reconciling ministry of body, mind and spirit. It is a gift of Christ to his church to be cherished and supported. Both people and pastors attest to a dependence upon and appreciation of this ministry in their own times of deep need as a part of the ministry of Christ which the New Testament addresses in Matthew 25:31-46 and James 5:13-17.

Such ministry to individuals is performed, of course, daily by parish pastors, elders and deacons visiting and counseling with those of special needs. The more than 325 full-time Presbyterian clergy serving as institutional chaplains and pastoral counselors are just as clearly ministering in the name of Christ's church. In our mobile and heterogeneous society, the need for such specialized ministry continues to increase. Many who are isolated or estranged from the church, unchurched, or institutionalized are served by pastoral counselors or chaplains. Without these specialized clergy, their needs would be unmet. In truth, people are sometimes finding their way into the church—or back into it—through these pastoral ministries.

The facts available suggest that during the course of their ministry, one-half of all ordained Presbyterian ministers will serve in non-parish ministries. At any given time, about 35% of non-retired United Presbyterian clergy and 33% of non-retired Presbyterian Church U.S. clergy are serving in non-parish roles, such as military and VA chaplains, campus and community ministers, and denominational executives. While all are equally worthy of church support, the immediate concern of this report is with the clergy serving as institutional chaplains and pastoral counselors. We feel that concentrating on these two ministries will be useful for the church in dealing with other areas of specialized ministry.

The former Board of National Missions of the United Presbyterian Church in the United States of America had a part-time Office of Institutional Chaplains as early as 1948, and in 1956 established an effective national organization for such clergy. Since the mid-1960's, however, little attention has been given to this ministry either at a national level or in most presbyteries, although there are notable exceptions. A task force of the Board of National Missions completed a careful report in October of 1970. Several overtures at that time requested an Office of Specialized Ministries which the Board finally voted to establish, but which was not activated because of the Board's own demise during that period of reorganization and restructure. Several overtures have again been before recent General Assemblies, and this Task Force Report is ■ response to these concerns.

In the Presbyterian Church in the United States, the Presbyterian Association of Diversified Ministries was organized in the late 1950's and continued actively for several years, only to be affected by PCUS restructuring in 1972. No arrangements were made to serve the needs of institutional chaplains or pastoral counselors in this restructuring.

In both denominations, this has led to feelings of isolation, frustration, and even outrage that so crucial a form of ministry has been given marginal treatment by the church. This whole matter is of concern because the church carries responsibility both for the best use of its reconciling, healing gifts and for those who are engaged in this ministry. A renewed focus on this area would strengthen the church's arm in mission in the world at precisely that point where its institutional sensitivity is most critically needed, that is, toward suffering people in their deepest need for faith, hope and wholeness of spirit.

To mobilize the talents and skills of clergy in these areas of specialized ministry is truly to be in mission in the world, by reaching beyond institutional needs, to meet those human ones for which the church exists. As Christians in the world we are torn between meeting our own inadequacies and being concerned about those of others. For Christians to minister in the sanctuary without hearing and regarding the cries of those outside the gate is to come under the judgement of God as did the people in the days of the prophets (e.g. Amos 5) and as did the Pharisees and Sadducees in Jesus' own healing ministry (Matthew 23:1-4).

The Reformation emphasis for ministry of the word and sacrament was a concern for the whole community in its common life, as the Geneva Experiment attests. The church's role was seen as preparatory to service in the world, which, in turn was seen as a necessary correlate of that of the word and sacrament. The church has one ministry, not two.

The Current Situation

To proceed as if these specialized ministries can be continued effectively without conscious structural provision at the several levels of our denominations leaves too much to chance. In 1978 a Presbyterian Association of Specialized Pastoral Ministries was organized jointly by the UPCUSA and the PCUS. Both denominations sponsored consultations in 1977 to address this concern, and the four meetings of this Joint Task Force on the Specialized Ministries in 1978 has resulted in these considerations and recommendations.

For the purpose of this paper, institutional chaplains and pastoral counselors will be defined by most or all of the following criteria:

1. An ordained minister in the UPCUSA or PCUS with a responsible relationship to a particular presbytery for the purpose of carrying out its mission beyond the local parish.
2. A person who is engaged in a ministry of pastoral care or pastoral counseling, directed toward those persons who are served by the employing institution, the staff of the institution, or the public at large.
3. A person whose income, in whole or part, is derived from sources outside the ecclesiastical structure (governmental agencies, hospitals, foundations, and others) over which the church usually has no control, or from services rendered to the public at large.
4. A person who is a specialist by virtue of training and experience appropriate to the needs of his or her particular ministry.
5. A person who is certified by an appropriate certifying agency as to his or her competence to serve in the ministry in which he or she is engaged.

The task force has examined the relationship between an ordained person in a special ministry and a local congregation, termed Parish Associate (UPC F.G. 50.012). Whereas this relationship has value for ministers who wish to maintain a relationship with a particular church, it should not be interpreted as a requirement for continuing membership in presbytery, nor should it suggest that the only authentic location for ordained clergy is in relationship to a parish.

The task force also reports that some subjects arose during the course of its work which it could not address, but which need attention, including the unique problems of prison chaplains and the special nature of "private practitioners" among clergy who are pastoral counselors. If studies of these subjects are not underway in other portions of the church, the task force urges the General Assemblies to authorize such projects.

Description of Concerns About Specialized Ministries

The "isolation, frustration, and even outrage" referred to earlier as feelings common to many engaged in institutional chaplaincies or pastoral counseling is matched in many presbyteries by feelings of bewilderment, confusion, and even anger toward those who are not in traditional parish settings. There are needs to be met creatively from both viewpoints; this section highlights only a few of the prevailing concerns, without commenting on their merits.

Concerns from the viewpoint of the presbytery

As has been pointed out, most institutional chaplains and pastoral counselors are employed by organizations not under the control of the church, and thus do not fit neatly into the formal

presbytery structure. For example, the presbytery does not necessarily participate in the validation of the specialized ministry or in negotiation of the terms of the call. It does not take its opportunity for continuing care and oversight of such clergy because there is no established accountability or responsibility to the presbytery in which they hold membership or in whose bounds they labor. Those in specialized ministries are sometimes logistically difficult to locate or keep track of, especially when attendance at presbytery meetings and participation in the ongoing committee work of the presbytery is not supported by the employing organization.

Members of presbytery who are in parishes may share this sense of confusion. They perhaps question the validity of some non-traditional or experimental forms of ministry and feel that the presbytery is being used for inappropriate purposes not related to its overall mission. They might resent persons graduating from seminary, taking specialized additional training, being ordained to a non-parish call, and then "hanging out their own shingle" as pastoral counselors without being required to have parish experience. Some parish clergy envy those in specialized ministries because of a perceived "lighter" pastoral load and/or clearer role expectations. The concentration of specialized ministries in metropolitan areas may be an alienating factor to those in suburban and rural parishes. Absence of supportive relationships because of the unfamiliar contexts of much institutional and counseling work can be compounded by guilt feelings about not providing a support system. Some parish clergy question the right to vote on presbytery financial matters by those who have no responsibility for providing the resources being voted on.

Underlying these structural and individual concerns are basic theological questions about the nature of the call, the meaning of ordination, and the validity of a ministry which is not primarily sacerdotal. (Recognizing the long history of studies into these questions in both denominations, the task force preparing this report finds such questions beyond the scope of its assignment.)

Concerns from the viewpoint of institutional chaplains and pastoral counselors

Those in specialized ministries have concerns at every phase of their careers. In seminary, even when specialized courses are offered, the emphasis seems to be more on preparation for the parish as the normative and appropriate goal, and calling to the congregational setting as the only "real" ministry. In seeking placement, listings of diversified ministries are minimal compared to those for parishes, and support in the certification or endorsement process is unclear and difficult to obtain. Lack of presbytery participation in negotiating a call, and presbytery's ignoring the traditional installation or commissioning services, adds to estrangement from the court or judicatory. The perception of rejection is enhanced in the pattern of communication by mailings from which non-parish clergy are excluded. When advocacy on behalf of the counselor or chaplain is needed, it is frequently not forthcoming from the presbytery, court, or parish clergy, and its need is not understood.

Those in specialized ministries in whatever phase of their careers most strongly feel the absence of nurture and support on at least two levels, tangible and personal. Tangibly, they are concerned about difficulties with pensions and annuities, especially when employed by governmental agencies. They are subject sometimes to peculiar payment systems and feel a lack of parity in regard to such pension and annuity procedures as withdrawal, transfer, and adequacy of coverage. They need support for continuing education and professional development. Personally, they seek fellowship and community with those who have mutually promised to be comrades in ministry, even though that ministry may be worked out in different settings. They feel that their insights and resources concerning human needs are largely untapped by the church.

Conclusions

These concerns—and many others not articulated in this report—are real and complex, but not without solution. Several concrete possibilities for response are in the specific recommendations which follow. The thrust of this paper—and of the concerns which led to the formation of the task force preparing this report—is that the church needs to give focused attention to the work and persons of institutional chaplains and pastoral counselors. This need is on behalf both of the persons serving in these special roles and of the people to whom they are sent. These professional services should be seen and interpreted as essential functions of the church's calling to its own people and the community, and as part of the total ministry of word and sacrament.

The mandate to minister to those in need requires a concern for the theological rationale, the quality of life, the quality of rehabilitation services, and also the availability and quality of spiritual ministry to those who are temporarily or more permanently away from normal community and congregational life, or in other special situations.

We recommend that the church, at all levels—session, presbytery, synod and General Assembly — express through its mission statements a renewed concern for and interest in the millions of individuals residing on any given day in institutions and those served through pastoral counseling

centers. We further recommend that the church exercise its pastoral oversight of, and interest in, institutional chaplains and pastoral counselors, striving for harmony and solidarity among all who minister in the name of Jesus Christ.

RECOMMENDATIONS

A. That concerning the relationship of the General Assemblies to institutional chaplains and pastoral counselors, the 119th General Assembly (PCUS) and the 191st General Assembly (UPCUSA):

1. Lodge responsibility with the General Assembly Mission Board (PCUS) and the Vocation Agency (UPCUSA) for the preparation, certification, and professional development of specialized ministers.

2. Request the General Assembly Mission Board (PCUS) and the Vocation Agency (UPCUSA) to review the *Book of Church Order* and the *Book of Order,* respectively, and, where necessary, propose language and concept changes which will make adequate provision for those engaged in specialized ministries in keeping with these Assemblies' actions on this subject.

3. Urge the Committee on Theological Education (PCUS) and the Council of Theological Seminaries (UPCUSA) to consult with the seminaries regarding their specific curriculum offerings, or take other steps to insure that seminary students are prepared with a more comprehensive understanding of the professional ministry which includes not only parish ministries but also such specialized ministries as institutional chaplaincies and pastoral counseling.

4. Request the Vocation Agency (UPCUSA) and the General Assembly Mission Board (PCUS):

a. To review the existing certification endorsement procedures used by professional groups, to determine the common denominational certification endorsement processes with regard to institutional chaplains and pastoral counselors, and communicate to presbyteries the procedures which are in effect;

b. To include in their vocational referral services known and approved positions which, after adequate screening, are determined to be valid specialized ministries;

c. To study the extent of involvement of women and ethnic/racial groups in specialized ministries and make appropriate recommendations.

5. Urge the Permanent Nominating Committees to become aware of, and include in their processes, the reservoir of skilled people in specialized ministries for nomination to the General Assemblies' Committees, Board, and Agencies.

6. Request the General Assembly Mission Board (PCUS) and the Program Agency (UPCUSA) to encourage and provide service to networks of professional groupings in both denominations.

7. Encourage the Offices of the Stated Clerk to include in statistical reports, in a clearly identifiable way, institutional chaplains and pastoral counselors.

8. Request the appropriate agencies to take steps to provide general communications from the stated clerks and publications such as *Monday Morning, INFOPAK, PPS Communications,* and the *Program Calendar* to institutional chaplains and pastoral counselors on the same basis as others who now receive them.

9. Request the Board of Annuities and Relief (PCUS) and the Board of Pensions (UPCUSA), in consultation with the Presbyterian Association of Specialized Pastoral Ministries, to study the special pension needs of institutional chaplains and pastoral counselors, particularly those working in hospitals and governmental agencies, and develop recommendations for new procedures where applicable.

10. Instruct the several denominational Boards and Agencies to report their recommendations and implementing actions regarding this year's General Assemblies' actions on the above recommendations to the 120th General Assembly (PCUS) and the 192nd General Assembly (UPCUSA) in 1980.

B. That concerning the relationship of presbyteries to institutional chaplains and pastoral counselors, the 119th General Assembly (PCUS) and the 191st General Assembly (UPCUSA) urge their respective presbyteries to:

1. Fulfill promptly the constitutional requirement that a minister move membership to the presbytery in which he or she resides or chiefly labors as one primary way of making possible a meaningful membership in presbytery.

2. Study the *Guidelines for Applying the Criteria for Continuing Membership in Presbytery* developed by the Vocation Agency for use in the UPCUSA presbyteries and the *Trial Guidelines for Applying Criteria for continuing Membership in Presbytery* developed by the Division of Court Partnership Services for use in PCUS presbyteries. (Each Assembly will receive the appropriate document as an Appendix to this Report.)

3. Clarify responsibility for institutional chaplains and pastoral counselors within the appropriate existing presbytery committee on the ministry, or establish a special committee for that purpose, in each presbytery in which there are on the roll one or more persons engaged in these specialized ministries.

4. Include in the responsibilities of such committee to the individual chaplain or counselor the following:

a. Endorsement of candidates as a part of the certification process;

b. Diligent participation as a third party prior to the call, with concern for adequacy of salary, pension/annuity and medical coverage, study and professional leave, and leave to attend ecclesiastical meetings;

c. Initiation of or participation in a service of installation or recognition;

d. Goal setting and planning in conjunction with the employing institution;

e. Mutual annual review and evaluation with institutional chaplains and pastoral counselors;

f. Support for continuing education and professional growth;

g. Interpretation and advocacy to the presbytery of the special ministry and special needs of clients and staff of the institutions in which the ministry is exercised;

h. Liaison with the employing agency or board, providing advocacy, support, and counseling when necessary, particularly during the initial probationary period of employment, if such exists.

5. Include in the responsibilities of the individual chaplain or counselor to the committee the following:

a. Participation in the life and work of the presbytery, including regular attendance at meetings of presbytery and involvement in committees which will utilize the full range of the individual's skills and experience;

b. Formulation of goals for the special ministry which carry out the mission of the presbytery with emphasis on cooperation with other church bodies when possible;

c. Interpretation of his or her ministry through the committee or board, or in person to the local churches, the presbytery, or the synod;

d. Continuing education and personal and professional growth, supported in this by the presbytery;

e. The making of his or her skills available to other ecclesiastical bodies at an ecumenical level when possible.

6. Recognize the specialized professional skills which institutional chaplains and pastoral counselors have to offer, and intentionally utilize those persons.

7. Include in their statements of mission the goals and strategies for ministries in institutions and ministries of pastoral counseling.

[1] Though strictly speaking, the term clergy rests on a medieval distinction between ministry of the church and ministry to the church, for the purposes of this paper the term clergy applies to those ordained by a judicatory or court to perform a specific ministry of word and sacrament, without implication that the other forms of ministry are less authentic or central to the life of the church.

MEMBERS OF THE TASK FORCE

REV. JACK BAILEY	Associate Executive for Program Development, Synod of the Northeast (UPCUSA).
REV. DONALD K. CAMPBELL	Staff Associate for Professional Development (PCUS).
REV. JOHN T. CONNER	Campus Ministry, Oregon State University (UPCUSA).
REV. ROSS T. HIGHTOWER	Director of Chaplaincy Service, Grady Memorial Hospital, Atlanta, Georgia (PCUS).
REV. STANLEY HOGLE	Director, INTERFACE, Houston, Texas (PCUS).
DR. EDWARD M. HUENEMENN	Associate for Theological Studies and Planning (UPCUSA).
REV. JERRY L. KELLY	Chaplain, Federal Correction Institution, Anthony, New Mexico (UPCUSA).
REV. DEAN H. LEWIS	Associate Executive Director, General Assembly Mission Council (UPCUSA).
REV. JAMES MECHEM	Associate General Director, Vocation Agency (UPCUSA).
REV. ROBERT NEWBOLD	Associate Stated Clerk (UPCUSA).
REV. DAVID PHILLIPY	Chaplain, Tennessee State Penitentiary (UPCUSA).
REV. DONALD B. REGISTER	Associate Executive, Presbytery of Chicago (UPCUSA).
REV. JULIA SIMMONS	Director, Planning Systems/Resources, Synod of the Piedmont (UPCUSA).
REV. JAMES H. SKELTON	Chaplain, Western North Carolina Hospital (PCUS).
REV. DONALD P. SMITH	General Director, Vocation Agency (UPCUSA).
REV. JOHN R. THOMAS	Chaplain, Mendota Mental Health Institute, Madison, Wisconsin (UPCUSA).
REV. GRANT H. WILLIAMS	Division Director, Department of Pastoral Care, Council of Churches, City of New York (UPCUSA).
REV. RUSSELL S. WILLIAMS	Associate Executive, Presbytery of New York City (UPCUSA).
REV. DONALD J. WILSON	Coordinator, Unit II, Program Agency (UPCUSA).
REV. KATHY YOUNG	Associate for Justice System Issues (UPCUSA).
MR. RODNEY T. MARTIN	Associate for Social Welfare Ministries, Organizational Relations (UPCUSA), CHAIRPERSON.

APPENDIX

TRIAL GUIDELINES FOR APPLYING CRITERIA FOR CONTINUING MEMBERSHIP IN PRESBYTERY

"When a Minister is called by a Church court or agency of a court to labor in administrative capacity, or in the guidance of students attending a college or university, or in the Christian education program of the Church, or in any other field of service to the Church, it shall be incumbent on the Minister to make full proof of that ministry by disseminating the Gospel for the edification of the Church." (*Book of Church Order* 10-7.)

"(6) In order to fulfill its mission responsibilities, a court or agency of the Church may call into its service persons to function as executive or administrative officers. When a person is called to such office, the court or agency shall clearly define the person's duties, specifying the responsibilities and the authority of the office. The period and terms of such a call shall be specified and when the call is to a Minister, 26-8 shall apply." (*Book of Church Order* 14-3 (6).)

"When a court or agency of the Church shall call a Minister to labor in the Church at tasks edifying to the Church but not involving pastoral relationships, the court or agency shall lay before the Presbytery having jurisdiction of the Minister a call appropriate to the service involved. Such a call shall be in accord with Section 14-3 (6). It may be for a specified or unspecified term of service." (*Book of Church Order*, 26-8.)

"When a Minister desires to accept work which is not under the jurisdiction of any Church court, the Minister shall request permission of his or her Presbytery. After the Presbytery has determined that the nature of the work is proper to the Ministry of the Gospel, and that the particular work serves the best interests of the Church and the Minister, it may grant permission. If the work is not deemed proper to the Ministry, and the Minister insists upon accepting it, the Minister shall request to be divested of office without censure. The same procedures shall apply to a Candidate seeking ordination." (*Book of Church Order*, 26-9.)

The following guidelines are offered to presbytery as aids in determining the ways in which it will interpret and apply the criteria for continuing membership in presbytery. The discussion of the nature of the ministry, and the reasons for and uses of ordination of the Minister of Word and Sacraments, has been lively in recent years. Certain recommendations of the Council on Theology and Culture were adopted by the 1978 General Assembly (*Minutes*, pages 120-122); proposed amendments to the *Book of Church Order* were referred to the Permanent Judicial Commission for possible action by the 1979 General Assembly; and the paper "Ordination to the Ministry of the Word and Sacraments" was referred to the Office of Professional Development which is to report back in 1979. This document is intended as an aid to presbyteries in implementing the Assembly's instructions to the Office of Professional Development on ministers who are not directly related to a parish church.

Several principles are clear:

1. The presbytery determines what is valid ministry within its bounds.
2. The presbytery has oversight responsibility for the Ministers of the Word and Sacraments and their work.
3. Constitutionally and practically the presbytery determines its own continuing membership.
4. The presbytery determines whom it will ordain and the manner in which the trials for ordination shall be satisfactorily met.
5. The presbytery is the court where people know each other and the conditions which obtain for the church in that area. Information about people and conditions is essential for judging cases that do not easily and quickly fit the criteria.

In view of the rights of presbyteries these guidelines must be, at best, general and suggestive in nature. The presbytery, knowing the facts about specific cases and understanding the motives of the persons involved, will be able to make judgements about the applicability of these guidelines and will be able to make proper disposition of the questions of ordination and the validity of any particular ministry for continuing membership in the particular cases that it has. It is the judgment of the General Assembly Mission Board that the way in which presbyteries apply the criteria will have long-term effects upon the future ministries of the church.

Actions of the 1978 General Assembly which are generally applicable: *(Minutes,* pages 120-22,)

"That presbyteries be urged to exercise more caution and deliberation prior to the ordination of persons with particular and renewed emphasis being placed upon the commitment, competence and acceptability of candidates to do the work of the Ministry of the Word and Sacraments.

That the General Assembly recommend that synods require presbyteries to display in their minutes each year the way they have assured themselves that each Minister of the Word and Sacraments, including those in work outside local congregations, is devoting himself or herself to the sacred calling (BCO 16-7 (16)).

That "Guidelines for Presbyteries" be used by presbyteries at their discretion when:

a. A candidate seeks to be ordained for work other than that obviously appropriate for a Minister of the Word;

b. A Minister of the Word seeks permission to enter some work other than that obviously commensurate with his or her ordination;

c. The Minister of the Word of another denomination or holding membership in another presbytery who is laboring in some work other than that which is obviously appropriate seeks to be received into membership in that presbytery;

d. A Commission on the Minister reviews the work of all the presbytery's ministers to determine if all are devoting themselves to their sacred calling.

(Throughout the following quotations from the 1978 *Minutes* the term "the new work" is an abbreviated way of referring to the proposed or questioned work.)

A. Assumptions

We assume that the Commission on the Minister in conjunction with the Candidates Committee will determine how the criteria will be interpreted and applied. It should be emphasized that *all of the criteria* ought to be applied in each case; it is not wise or fair to use only one or two. It should be understood that these criteria are applicable to all Ministers of the Word and Sacraments. However, since parish ministers seem more obviously to meet the requirements of most presbyteries, these guidelines are most helpful in assisting presbyteries to determine the ways in which non-parish Ministers of the Word and Sacraments may most effectively pursue their ministries in line with the mission of presbytery. Further, we assume that presbytery, in exercising its role of oversight, will do so in a way that is pastorally supporting and caring.

B. "(5) The work must, in the judgment of presbytery, be consistent with the mission of the Church." (1978 *Minutes,* p. 121)

Most presbyteries will find that a helpful context for using this criterion is a statement of mission of the presbytery. A strategy statement that specifies what the presbytery desires to do within its geographic bounds and that is comprehensive will clarify the types of ministries the presbytery needs in order to accomplish its mission. This statement should be as comprehensive as possible and should include the work of congregations, mission projects, and other forms of ministry in which presbytery is engaged. It will also assist presbytery in determining what is "consistent with the mission of the Church". Such a mission statement should be developed in the light of synod and General Assembly directions for mission.

Growing out of this total mission strategy the presbytery may develop some evaluation criteria for application in order to validate mission projects and special forms of ministry within the presbytery. These could be used to assist in validating non-parish ministries, though the presbytery should keep in mind ministries that may be appropriate in other courts.

We would assume that where such mission statements are used the Commission on the Minister or the Candidates Committee would be in conversation with whatever strategy or planning committee the Presbytery has. It is vital that each committee know what the other is doing in relation to the application of mission criteria and those for continuing membership.

When an individual seeks ordination, or when a continuing member of presbytery not serving in a parish ministry wishes to have the particular ministry validated, the Commission on the Minister shall determine the validity of that ministry by applying the criteria in *Book of Church Order* 14-3(6); 26-8,9; and 27-2, (ordination for graduate study) in light of the presbytery mission statement and the evaluation criteria.

C. "(3) The minister must be free and willing to accept responsibility for part-time service in the worship and work of the courts and the congregational life of the Church; . . .

(6) The minister must be able to affirm that he or she is seeking the new work out of motivation to interpret, apply, and communicate the Word of God in some form that can be understood and affirmed by the presbytery, and the new work should require such communication of the Word . . ." (1978 *Minutes,* pp. 121-122)

These criteria imply that the primary thrust of the work responsibilities that call for continuing membership in presbytery are toward serving people and the Church through communication of the Word of God. Conversely, they imply that the primary thrust is not toward things, nor toward profit-making activities. (We are not suggesting that a person in a profit-making position cannot perform ministry; many lay-people do.) This does not imply that employment in such activities cannot be by a profit-making enterprise. It does imply, however, that if working in a profit-making organization, the primary functions of one's work must relate to the service of people through communication of the Word rather than to the production of goods or of profits. In this way the special gifts and training of the Minister of the Word and Sacraments that provide a theological perspective on the life of people can be used.

D. "(1) The minister must demonstrate that the desire to enter the new work is a positive expression of firm personal faith and not a means to escape the responsibility of regularly articulating a faith no longer believed; . . .

(8) Continued competency for the Minister of the Word should be listed or generally understood as at least one of the requirements for the satisfactory performance of the new work . . ." *(Minutes* 1978. pp. 121-122.)

"Theologically informed fidelity" may be evidenced in the ministry if it requires the ability to apply theological competence to such skills as communication, interpretation, care and nurture of a person's wholeness and growth in relating life experiences, to faith and service; ability to gather persons for worship, support, and study.

Presbytery needs to determine where theologically informed skills are needed to carry out its mission. This implies that work to which a continuing member of presbytery is called must be such that it makes active and effective use of the biblical and theological training that is required for ordination. Normally this means that such work should provide opportunities to interpret verbally the meaning of the Christian faith. If a proposed calling does not provide such opportunity, serious question should be raised as to whether one should be ordained for such a position and if one is already ordained, whether or not ordination should be set aside.

It should be noted that "theologically informed fidelity" is not equated with the possession of the M.Div. or D. Min. degree. This means that Commissions on the Minister and Candidates Committees need to evaluate the relationship between the M. Div. and D. Min degrees and "theologically informed fidelity." This needs to be done on the basis of the needs of the ministry that is to be performed and not on the basis of the individual under consideration, since all of the criteria refer to the qualities that are involved in the nature of the ministry under consideration.

E. "(2) The minister must be willing to have the nature of the new work placed under an annual or periodic review by the presbytery through its Commission on the Minister; . . .

(4) The minister must continue to be ready, willing, and able to obey the vows of ordination and the employing agency must be willing to permit obedience to these vows; . . .

(7) The presbytery must be convinced that good and sufficient reason exists at the given time for the work being done by a Minister of the Word; . . .

(9) There must be an identifiable body of persons in a position to evaluate the minister's effectiveness as a Minister of the Word in the new work." (1978 *Minutes,* pp. 121-122)

Accountability in this passage implies that a continuing member of presbytery is answerable to the presbytery for agreed upon end results or activities. If one can be called to account for the "character and conduct" of one's ministry, it must be clear from the outset what is expected in that ministry. Accountability therefore involves intentionality. In this case it involves the intentionality of a particular ministry "in the light of" the expressed intentionalities of the presbytery, synod and General Assembly. It includes performance review. It must provide for support on the part of the presbytery which enables a person to carry out the ministry with maximum effectiveness.

Meaningful accountability depends on the quality of relationship existing between presbytery and a person in non-parish ministry. The relationship needs to be: dynamic, ongoing, and mutual; as opposed to: static, occasional, and initiated by one party or the other.

In seeking to identify the validity of a ministry, both presbytery and the person need to explore and evaluate the ministry on a regular basis according to mutually agreed upon goals and guidance given by the presbytery.

We assume that the presbytery, through the Commission on the Minister, has established patterns of applying the criterion of accountability to parish ministers; consequently, the remainder of this section will deal specifically with non-parish ministers.

It is clearly inadequate for a presbytery to exercise its accountability relationship with its non-parish ministers, as with its parish ones, merely by collecting and reviewing annual report forms. Ideally each such minister of presbytery should be related to a colleague or colleague group that is

responsible for discussing his or her ministry several times a year. This should include provision for formulation and review of specific objectives for the ministry that clearly relate to the mission goals and strategies of the presbytery or to those of the synod or General Assembly; a progress report on the way in which those objectives are being reached or not reached; a consideration of obstacles that are preventing the attainment of the objectives; and an annual review and evaluation of performance in that ministry. Goals and objectives should be consistent with those of the employing institution. The result of this accountability review should be formally reported to presbytery by the Commission on the Minister of presbytery, and non-parish ministers should be given periodic opportunities to interpret their ministries to the presbytery so as to enlarge the presbytery's horizons. The presbytery should exhibit an openness to learning about and modifying its own mission goals and strategies in response to its non-parish ministers. When a person is employed by a body other than the presbytery, or a congregation within the presbytery, the continuing member of presbytery will be accountable to that body in specific ways which may or may not necessarily relate to the mission intentions of that person or of the presbytery. The objectives agreed to by the presbytery and the performance review related to those objectives should concentrate on the way in which that particular ministry relates to the mission purpose and strategy of the presbytery. If a position is of such a nature that it precludes the formulation of such objectives and the conduct of such a performance review, the Presbytery should consider whether or not this makes it "work . . . not deemed proper to the Ministry". If so, the minister should be urged to accept a call to other work. If he or she insists on remaining in work which the Presbytery deems "not proper to the Ministry", "the Minister shall request to be divested of office without censure." *(Book of Church Order* 26-9; 112-1.)

The 1978 General Assembly *(Minutes,* p. 121) instructed the Permanent Judicial Commission to draft proposed amendments to the *Book of Church Order* which would alter BCO 112-1 and 107-12 in such a way as to permit "release from the exercise of ordained office", and possible later restoration without reordination. However, at the present time this is not part of PCUS discipline.

The same criteria used for full-time ministries should be used in determining the validity of part-time ministries. In part-time pastoral ministries there should be an explicit, regular, ongoing relationship with a particular church or mission project in which the congregation or mission project, the presbytery Commission on the Minister, and the minister understand and agree upon the expectations for ministerial functions. The decision should be based upon the quality of the ministry in relation to the strategy of presbytery.

The presbytery should also decide whether it will validate ministries for which there is no compensation. We do not think that either the amount of time that will be spent in the particular ministry nor the amount of compensation for the ministry should be prime considerations in applying the criteria for validation. We do want to note, however, that lack of compensation or large time demands can be at times a means of using people and abusing the system of validation.

F. Concluding Comment.

> "(4) The minister must continue to be ready, willing, and able to obey the vows of ordination and the employing agency must be willing to permit obedience to these vows . . ." (1978 *Minutes,* p. 121)

In any form of ministry the presbytery needs to be a formal party to a formal call. In non-parish situations this would normally include the non-parish agency which is the employer as a party to the call.

It should be noted that a great many people consider ordination as a lifetime commitment which includes personal as well as institutional identity.

> This document, working within the framework of the *Book of Church Order* and actions of the 1978 General Assembly, PCUS, relating to the ordination of ministers *(Minutes,* pp. 120-122), is comparable to *Guidelines for Applying the Criteria for Continuing Membership in Presbytery* which has been approved by the Vocation Agency, UPCUSA.

STEWARDSHIP OF ACCUMULATED RESOURCES

From the beginning the Presbyterian Church in the U.S. has had a deep commitment to the stewardship of life and possessions. *The Book of Church Order* best expresses this when it states (BCO pp. 220-1):

> "Stewardship of possessions as the believer's response to God for the blessings he has bestowed on his people, finds its motive in God's gift of his Son to us, and its measure in Christ's offering of his life for our redemption. It is a voluntary expression arising out of a grateful heart and a grace derived through the Holy Spirit.
>
> "Recognizing God's sovereignty over and claim upon all of life, Christian stewards offer themselves and their abilities to God. They then present their possessions as an offering for God to use both in the Church and in the world."

The 1978 Mission Consultation has reminded us through the proposal in "A Stewardship Lifestyle For Mission" that the mission of the Church in the 1980's should reflect a renewed expression of our response "in faith to God's promises to provide for those who truly trust him, encouraging a lifestyle that would implement stewardship responsibility in all areas of life, developing more sacrificial support for mission in terms of human and material resources . . ." Planning for the future distribution of our accumulated resources to include the mission of the Church is an integral part of this stewardship lifestyle for mission.

The concept of the stewardship of accumulated resources involves some of the following actions: planning for the distribution of assets after death, creation of endowments during life and after death; making substantial gifts of accumulated resources above and beyond normal stewardship practices; creating trust plans with the Church as the beneficiary; and making accumulated resources available to the Church for use as memorials or loans during a person's lifetime.

The potential for the support of the Church's mission through the concept of the stewardship of accumulated resources is exciting. If we assume that the average Presbyterian has total assets that would equal $20,000, and if he or she tithed that estate at death, the Church would have the potential of receiving almost two billion dollars for mission. The practice of stewardship of accumulated resources gives Presbyterians the opportunity to draw from the heritage, experiences and joys of the past, and make significant differences in the future. The General Assembly Mission Board is recommending that the General Assembly form a Special Task Force which shall exist for three years and serve as the coordinating group for development, planning and advice in the implementation of a program in the stewardship of accumulated resources. The basic funding for the committee operations and meetings will be shared jointly by the Presbyterian Foundation, Inc. and the General Assembly Mission Board, through the Division of Court Partnership Services, with an anticipated annual cost of $25,000.

The Special Task Force should be composed of persons of expertise and competence in the area of the stewardship of accumulated resources. It should include persons from the business world, the General Assembly Mission Board, the Presbyterian Foundation and the Texas Foundation. It should also include a broad range of membership of the PCUS.

The functions of the Special Task Force shall be three-fold: a) to call the Church to a new understanding of stewardship commitment, as manifest in the concept of the stewardship of accumulated resources, b) to encourage substantial current gifts, including those to be held as endowment for use by the Church, and c) to encourage members of the Church to participate in life income agreements or plans that would ultimately benefit the Church.

III. OTHER REPORTS

PRESBYTERIAN CENTER MANAGEMENT COUNCIL

The General Assembly Mission Board occupies approximately 81 percent of the building. The remaining 19 percent is occupied by the Board of Annuities and Relief, the Office of the Stated Clerk of the General Assembly, the Office of Review and Evaluation, the Council on Theology and Culture, the Committee on Women's Concerns, and Atlanta Presbytery. During 1978 two additional church agencies were housed in the Center. These are the Council on Church and Race and the Joint Educational Development Office.

Our unaudited financial statements indicate revenues of $420,148, offset by expenditures of $424,077. The expenditures of $424,077 include an over-expenditure for salaries and fringe benefits of $8,031 caused principally by overtime hours. In addition, repairs and maintenance of the building totaled $27,870, which was $7,870 in excess of budget. Included were $7,968 for roof repairs, $4,356 for the heating and air conditioning system, and $2,450 to repair a water leak in the basement of the building. The escalating cost of the system used to monitor our heating and air conditioning system exceeded our budget by $6,023. Building security costs exceeded budget by $5,172 and were incurred to provide a greater measure of protection for personnel in the building. These over-expenditures of budget were offset by under-budget expenditures in other expense categories to produce an overall deficit of $3,929.

During 1978 the terms of office of Paul E. Manners, Cecile Dilbeck, and Thomas K. Edenfield expired. We were especially grateful for the long and valued service of Paul E. Manners, who served the Management Council in various capacities over an extended period of time.

THE PRESBYTERIAN FOUNDATION, INC. (U.S.)

The Presbyterian Foundation, Inc. (U.S.) is the oldest of the agencies established by the General Assembly, having been established in 1866. It has functioned without interruption for 112 years as the custodian of permanent funds for the Presbyterian Church in the United States and for any agency of the Church which wished to use its services.

Not only does it have a long history, it deals with matters of considerable importance to the life of the Church. It furnishes substantial sums to help fuel the engines of proclamation and compassion. Large sums (income from permanent funds) go toward the operation of the General Assembly Mission Board especially to the international missionary enterprise and the Office of the General Assembly. Lesser sums go annually to our four seminaries, to 10 or more of our schools and colleges, to a large number of homes for children and for the elderly. Through funds contributed for this purpose, the Foundation has played an important role in the establishment of several homes. A number of other agencies of our Church have received added strength by reason of funds supplied by the Foundation.

Funds entrusted to the Foundation are supervised by the Investment Committee of its Trustees and are managed by the Wachovia Bank and Trust Company and Thorndike, Doran, Paine & Lewis. There are four funds: 2 common funds of stocks and bonds and 2 bond funds. In addition, the Foundation writes and manages life income agreements—gift annuities, annuity trusts, and charitable remainder unitrusts. Several millions of dollars have been given to the Church in this way which provides the donor with a good income for life, many tax advantages, and the joy of aiding a loved cause. The Foundation also has an investment and management service. Any congregation, court or agency of the Church may place funds with the Foundation for management under a revocable trust agreement.

It is the hope of the Foundation that Presbyterians will take seriously their responsibility for the stewardship of accumulated resources. Our goal is: Every adult Presbyterian will have an up-to-date will and will remember the Church in that will. The United Presbyterian Church has shown us the way in this. They annually receive more than twenty million dollars in bequests. We can do proportionately as well if we wish. Also we hope that all will consider some form of life income agreement. If these two approaches are taken seriously we can greatly enlarge the work we do in God's Name.

PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION

The primary assignment given the Presbyterian School of Christian Education by the General Assembly is to prepare persons for service in church vocations with an emphasis upon the educational work of the church. The following listing is a brief review of highlights of our work in the past twelve months as we express this mission and account for our stewardship:

— Professor Donald L. Griggs, well-known educational consultant and author, joined the P.S.C.E. faculty in January, 1978, to become Director of Continuing Education and Associate Professor.

— New Continuing Education program for 1978-79 offers sixteen short-term educational events between September and May. To date, 196 persons have participated. Total registrants for the academic year should total between 400-500 persons.

— P.S.C.E. Continuing Education Center is being enlarged to accommodate 25 persons. Construction began October 15 and should be completed by April 15. The Center will be used extensively by P.S.C.E. and church-related groups.

— Summer School, 1978, had record total of 240 class: registrations by 160 persons. Faculty leaders for 12 courses were nationally recognized teachers; such as Balmer H. Kelly, James D. Smart, Joseph Sittler, Gerard Sloyan, Freda A. Gardner, Robert W. Lynn, and Morton Kelsey.

— Summer School, 1979, should draw over 275 class registrations by 200 persons. Leaders will be: Randolph C. Miller, Reuel Howe, John Westerhoff, Phyllis Trible, James Fowler, III, Pheme Perkins, and Leander Keck.

— Master's Degree Program for 1978-79 enrolls 106 persons from 19 states and 8 countries. While more than 15 denominations are in the student body, more than fifty percent are PCUS.

— New Center on Aging begins service. Dr. Albert E. Dimmock began his work October 1, 1978, as the new Director of the Center. Dedication is set for March 30-April 1 with Maggie Kuhn, Reuel Howe, and Sara B. Moseley as leaders.

— Master Plan, 1979-1983 is drafted and given a first reading by the Board of Trustees. The Plan seeks to itemize directions and objectives for the future of the school. A final reading will be given in May, 1979.

— Master Curricular Review, led by Dean Charles F. Melchert and Dr. Balmer H. Kelly, is underway. Purpose is to evaluate current academic program and explore the feasibility of other degree programs. Review is funded by a grant from Association of Theological Schools.

P.S.C.E. is aggressively asserting its mission as a national and international center for training leaders in Christian education.

COMMITTEE ON THEOLOGICAL EDUCATION

The Committee on Theological Education is charged by the General Assembly "to maintain an overview of the total enterprise of theological education for the denomination from the perspective of the whole Church."

The Committee has carried out this assignment during 1978 with meetings in February on the campus of Austin Presbyterian Theological Seminary in Austin, Texas, and in October on the campus of Louisville Presbyterian Theological Seminary in Louisville, Kentucky. An accounting of tasks undertaken this year has been submitted to the General Assembly through the report of the Division of Court Partnership Services of the Mission Board. That report is found elsewhere in the Commissioner's *Handbook* and will not be repeated here.

A common form for reporting on the work of the five PCUS theological schools has been developed by the Committee, and is used this year for the first time. The report includes three major sections: student data, financial data, and highlights of trends, problems, and encouragements in the field of theological education in our denomination. We urge each commissioner to study the report carefully.

Rev. Jerold D. Shetler,
Chairperson

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION REGARDING THE WORK OF THE FIVE THEOLOGICAL SCHOOLS IN THE PCUS

I. DATA REPORT

A. STUDENT ENROLLMENT

TABLE I

	Students 1st yr - 1st deg	M.Div.	D. Min In-Seq + In-Min	MA MAR MTS	All Other Programs	TOTAL	Black	Hispanic	Asian	Women
AUSTIN										
1975	37	92	5 + 34	0	14	145	0	3	NA	10
1976	33	80	9 + 42	0	23	152	0	7	NA	19
1977	31	84	6 + 53	0	10	153	1	9	NA	24
1978	32	89	2 + 61	0	17	169	3	9	0	27
COLUMBIA										
1975	39	101	17 + 27	0	64	209	NA	NA	NA	41
1976	60	120	18 + 64	0	38	240	2	2	NA	26
1977	44	125	11 + 59	7	31	233	3	2	NA	31
1978	59	145	12 + 74	22	32	285	4	1	5	39
LOUISVILLE										
1975	42	122	0 + 22	0	71	215	8	0	NA	32
1976	61	139	0 + 66	1	24	230	7	0	NA	40
1977	69	155	0 + 68	3	36	262	14	0	NA	47
1978	53	150	0 + 68	3	32	253	14	0	1	50
PSCE										
1975	59	0	0	98	3	101	8	0	NA	68
1976	50	0	0	98	8	106	4	1	NA	75
1977	60	0	0	98	4	102	6	0	NA	71
1978	48	0	0	105	0	105	5	2	1	76
UNION										
1975	68	18	233	0	52	303	8	0	NA	42
1976	62	30	168 + 45	0	48	291	6	0	NA	49
1977	58	32	165 + 43	0	39	278	6	0	NA	58
1978	59	25	171 + 41	0	34	271	2	1	2	54

TABLE I DENOMINATIONAL BREAKDOWN OF STUDENTS ENROLLED IN FIRST PROFESSIONAL DEGREE PROGRAMS
(M.Div.; In-Sequence D. Min.; M.A. at PSCE)

	1976-77	1977-78	1978-79
AUSTIN			
PCUS only	49	45	44
Union Presbyteries	11	9	12
UPCUSA only	14	16	16
All others	15	20	19
Totals	89	90	91
COLUMBIA			
PCUS only	112	121	141
Union Presbyteries	3	2	4
UPCUSA only	3	3	3
All others	20	10	9
Totals	138	136	157
LOUISVILLE			
PCUS only	32	31	23
Union Presbyteries	24	19	28
UPCUSA only	74	73	70
All others	9	32	29
Totals	139	155	150
PSCE			
PCUS only	44	47	48
Union Presbyteries	5	2	1
UPCUSA only	6	7	12
All others	43	42	44
Totals	98	98	105
UNION			
PCUS only	118	120	127
Union Presbyteries	7	10	9
UPCUSA only	32	26	33
All others	41	41	27
Totals	198	197	196
TOTALS FOR THE FIVE PCUS SCHOOLS	662	676	699
PCUS Professional Program Students not in PCUS schools (includes all degree and non-degree programs)	465	416	484

TABLE 3 TOTAL ENROLLMENT TRENDS
(These include all degree and non-degree, first level and graduate, full time and part time)

	1960	1964	1968	1972	1976	1977	1978
AUSTIN	139	147	112	94	152	153	169
COLUMBIA	219	251	204	159	240	233	285
LOUISVILLE	159	154	144	160	230	262	253
PSCE	NA	127	125	96	106	102	105
UNION	242	207	348	288	291	278	271

B. FINANCES

TABLE 4 OPERATING COSTS

	1968	1977	1978
AUSTIN			
Total expenditures	$ 514,475	$1,031,993	$1,195,384
Surplus/(Deficit)	$ (962)	$ 31,275	$ (26,375)
COLUMBIA			
Total expenditures	$ 678,328	$1,315,016	$1,453,437
Surplus/(Deficit)	$ 1,140	$ 42,346	$ 8,238
LOUISVILLE			
Total expenditures	$ 738,213	$1,432,369	$1,649,760
Surplus/(Deficit)	$ 4,690	$ 115,994	$ (15,250)
PSCE			
Total expenditures	$ 398,176	$ 824,292	$ 871,446
Surplus/(Deficit)	$ (12,795)	$ (3,302)	$ 66,620
UNION			
Total expenditures	$1,361,544	$3,015,778	$3,084,906
Surplus/(Deficit)	$ (140,929)	$ 44,447	$ 142,654

TABLE 5 INCOME SOURCES

	Student Tuition & Fees	Endowment[1]	Judicatories[2]	Other Gifts & Grants	Student Aid	Auxiliary Enterprises	Other Sources
AUSTIN							
1968	3.1%	43%	28.1%	3%	7.6%	14.9%	.3%
1978	11.1%	45.6%	13.7%	7.4%	9.0%	12.8%	.5%
COLUMBIA							
1968	16.1%	32.5%	21.2%	10.4%	11.0%	7.3%	1.5%
1978	17.3%	26.7%	14.3%	14.9%	11.2%	15.7%	0
LOUISVILLE							
1968	7.6%	24.9%	27.0%	7.4%	16.0%	16.5%	.6%
1978	15.4%	27.0%	16.0%	8.5%	12.2%	16.5%	4.4%
PSCE							
1968	16.3%	9.4%	47.7%	0	12.9%	10.8%	3.0%
1978	15.1%	25.5%	20.7%	4.2%	12.3%	12.2%	10.1%
UNION							
1968	8.9%	40.7%	17.7%	6.5%	13.2%	11.5%	1.5%
1978	12.5%	43.2%	6.9%	21.0%	0	7.8%	8.7%

[1] Louisville requested the notation that all will bequests to them, by rule of their constitution, must go into endowment rather than for current expenses, unless the donor so specifies.

[2] Judicatory income involves both Synods and General Assembly for Louisville; it represents Synods only for the other schools.

II. Highlights

A. Trends

1. Students:
   —older students, many pursuing second careers
   —increasing enrollment
   —greater interest in and commitment to parish ministry
   —less acute social conscience
   —growing number of clergy couples
2. Declining financial support from the judicatories.
3. Theological education becoming increasingly contextualized—with impact of government, economy, culture, politics, etc.
4. Increase of "part-time" or "tent-making" ministries in the church—therefore increasing the need for theological education that is decentralized, career-long, and broader than single competency.

B. Problems

1. Finances—with increasing pressure from inflation and declining support from judicatories.
2. Students:
   —need to recruit and train more ethnic minority students
   —placement of women in opportunities for useful service
   —concern that the church is not attracting the best talent available
   —concern for the quality of candidacy oversight (this is a mixed picture—see encouragements below)
3. Lack of clarity regarding the expectations by the Church of the theological schools:
   —commitment of time and money to maintain an educated clergy
   —problem of providing adequate continuing education opportunities with limited resources
   —problems of clergy not taking advantage of disciplined continuing education (this is a mixed picture—see encouragement below)
   —question of what role PCUS institutions have in educating students from other denominations
4. Lack of adequate international dimension to theological education now offered—refers to faculty, students and curriculum.
5. Continuing tension between the university base and the church base in developing faculty for the training of leaders in the church.

C. Encouragements

1. Students:
   —the quality and commitment of candidates
   —presbyteries taking their "gate-keeping" function more seriously than ever before
   —first placement of all graduates still "rather smooth"
2. Continuing Education:
   —all five PCUS theological schools now have staff and programs of continuing education
   —growing concern of ministers to upgrade their knowledge and skills
3. Quality of PCUS theological schools
   —renewed confidence in the Church
   —high standing in the field of theological education
4. Support and commitment of individual Presbyterians:
   —alumni
   —Board members
   —judicatory executives
   —other partners

1979 GRADUATES
THEOLOGICAL SEMINARIES AND
PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION

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(Summer, 1979)

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Janice A. Wootton

PERMANENT COMMITTEE ON ORDINATION EXAMINATIONS

The Committee met twice in 1978, preparing three examinations. Sets were given in February, May, and September of 1978. At this point the Committee plans to set roughly the same dates for testing in the future.

According to records which we have received, 162 persons took the Standard Examinations in 1978, bringing to 316 the number thought to have taken them since the process was initiated in January 1977. Information regarding passing and failing grades is much less certain since, in some cases, tests which were taken some time ago have not yet been graded. We do know, however, that since the program was begun in 1977, ninety persons have passed all parts of the examination at the first sitting while nineteen have failed one or more sections.

At the instruction of the 118th General Assembly, the Committee received and considered Resolution 78-4 (*1978 Minutes,* p. 91).

RECOMMENDATIONS:

1. **That Overture 78-34 (*1978 Minutes,* p. 68) from the Presbytery of St. John be answered in the negative, for confidentiality of examinees would be difficult to maintain below the General Assembly level; but if the Assembly thinks this is an important issue, that it instruct the Permanent Committee to come up with an acceptable plan for the following year.**

2. **That when a member of the Committee moves to another PCUS Synod, this person be allowed to finish out his/her term on the Committee.**

3. **That the rule requiring a copy of the examination be sent to the Committee be dropped, but notations regarding pass/fail continue to be sent to the Committee, along with evaluations by examinees and administrators.**

W. W. Williamson, Jr.,
Chairperson

STILLMAN COLLEGE

Stillman acknowledges a continuing commitment to its joint mission with the Church of providing quality higher education with a Christian perspective for many who otherwise might not have such opportunity.

Welcomed to the Board of Trustees in 1978 were: Dr. George M. Cooper, Raleigh, North Carolina; Mrs. Dwight B. Goodner, Tallahassee, Florida; Mr. Dewey W. Knight, Jr., Miami, Florida; Dr. Charles A. LeMaistre, Houston, Texas; and Mr. Eugene Webb, New York, New York. Appreciation was expressed to five retiring trustees: Mrs. Helene W. Hibbard, Mrs. Wilhelmina F. Baldwin, Mr. E. Grainger Williams, Dr. William McCorkle, and Dr. Irvin Elligan. Officers of the Board of Trustees for 1978-79 are: Mr. George LeMaistre, Chairman; Mr. Wardell C. Croft, Vice Chairman; Dr. John Trotti, Secretary; and Mr. Samual B. Ethridge, Assistant Secretary.

Stillman's 102nd Commencement was held on May 7, 1978. One hundred forty-eight bachelor degrees and two honorary degrees were awarded, and a Dean-of-the-College Emeritus citation was presented. Bachelor of Arts degrees were received by one hundred thirty-two graduating seniors and Bachelor of Science degrees by sixteen. The Doctor of Humanities degree was conferred upon Er. Allen T. Cowan of Charleston, West Virginia; the Doctor of Laws degree was conferred upon the Reverend Charles H. Williams of Tuscaloosa; and the Dean-of-the-College Emeritus citation was presented to Dr. B. Brewster Hardy of Tuscaloosa. Dr. Arthur B. McFadden, Pastor of Third United Presbyterian Church, St. Louis, Missouri, preached the Baccalaureate sermon; and the Commencement address was given by Dr. David Mathews, President of the University of Alabama in Tuscaloosa.

On Sunday, October 15, 1978, Stillman observed the 102nd anniversary of its founding in 1876 by the Presbyterian Church in the United States. Dr. Alex Chambers, Minister of Williams Institutional Christian Methodist Church, New York, New York, and a 1960 Stillman College graduate, was Founder's Day speaker.

Stillman's enrollment for the 1978 fall semester totalled 607 students. The enrollment included students from eighteen states, one territory, and five foreign countries. The College continues to serve primarily minority students from low-income families. More than eighty percent of the student

body needs financial assistance to attend college. Such assistance is provided through scholarship gifts from churches, individuals, alumni groups, businesses, and foundations, and through federal grants, loans, and work study.

There continues to be a number of capable students admitted to Stillman whose previous academic experience has not equipped them with skills needed for academic achievement at the college level. Stillman provides special learning opportunities to help these students succeed. Support classes, counseling, and individualized instruction are available for incoming students through the Freshman Assistance Program. The Student Special Services Program provides tutoring and counseling for other students.

Continued success is being realized with the Living-Learning Centers which are housed in three residence halls. The Centers, designed to motivate students for their intellectual development, provide settings and a variety of aids to help students achieve academically. The staff of the Living-Learning Centers consists of four recent Stillman graduates. Close to the academic achievement problems of students, staff members provide tutoring, personal counseling, and academic advisement. Seminars, group study sessions, silms, tapes, and reference materials, also, are provided through the Centers.

Student and faculty research continues under the Minority Bio-Medical Support Program. This program, sponsored by grants from the National Institutes of Health, is now in the sixth year of operation.

The collection in the William H. Sheppard Library has increased to 78,000 volumes and 3,070 reels of microfilm. Library media services are designed to provide learning and teaching resources for the total program of the College. The Media Center is equipped with the latest technological aids and provides extensive audio-visual services.

The Campus Christian Life Program, under the leadership of the Dean of Chapel, is a vital aspect of the College's life. Students, faculty, and members of the community take part in weekly chapel services. Each fall and spring semester a religious emphasis series is held with visiting ministers providing leadership. Dr. James A. Forbes, Jr. of Union Theological Seminary, New York, New York, and Bishop John H. Miller of the African Methodist Episcopal Zion Church, Dallas, Texas, were religious emphasis leaders in 1978. Westminster Fellowship, the student Christian organization composed of young people from all denominations, conducts prayer services, Bible study sessions, vespers, and Christian service projects.

Each year the College has an institutional conference at the beginning of the academic year with faculty, administrators, and student representatives participating. The theme of the 1978 Conference was "The Role of Faculty, Staff, and Students in the Institutional Self Study." Keynote speaker for the Conference, held August 14-16 in the Harold N. Stinson Mathematics-Science Building, was Dr. Joffre T. Whisenton, Associate Executive Secretary, Commission on Colleges, Southern Association of Colleges and Schools. The three-day conference included faculty, staff, and student leaders who were assigned to self-study committees.

Dr. Whisenton's presentation was centered around organizing, planning, and directing divisions of the College in preparation for the accrediting association's visiting team. Fully accredited by the Southern Association of Colleges and Schools since 1953, the College has begun its Institutional Self Study, preparing for reaffirmation of accreditation in 1980. Dr. Julia Tidwell, Chairman of the Division of Humanities, and Mr. Robert Heath, Archivist, are directing the College's self-study efforts.

The Stillman College Choir continues to provide excellent, inspirational music for many college and community activities and represents the College throughout the Assembly. The Choir performed in several cities in the State of Florida during its Spring, 1978, Tour and was graciously received by host churches and individuals.

The Presbyterian Church in the United States supports the College in a number of ways, both corporately and individually. Stillman has been included annually in the General Assembly's benevolence budget, and this regular support provides the cornerstone of the College's operation. Churches, church groups, and individual Presbyterians interested in Stillman's program and work, also, contribute funds to give assistance with student aid, capital expenses, library acquisitions, endowment, and other pressing needs. Without the support of those who see Stillman as a viable, important mission of the Church, the College would not have been able to sustain and improve the quality of its programs and facilities. Such support is needed now more than ever as costs for basic operations continue to climb.

We give thanks to God for Presbyterians throughout the General Assembly who support the work of the College through their gifts, prayers, and interest in Stillman's ongoing mission.

MOUNTAIN RETREAT ASSOCIATION MANAGEMENT COUNCIL

This has been a good year for the Mountain Retreat Association. Three major consultations of the church were held at the Montreat Conference Center in 1978. They were: (1) The Mission Consultation, (2) The Consultation on Youth Ministries, (3) A Consultation on Partnership Toward a Culturally Plural Church. The increased confidence shown in the Conference Center and our participation in these significant ministries bring a high degree of satisfaction.

Two areas of questioning and criticism were addressed through proper channels:(1) The Attorney General of the State of North Carolina has set out to determine if the members of the Management Council of the Association have been legally constituted as, and may lawfully function in all respects as, the Board of Trustees of Stock of the Mountain Retreat Association. This is to be reported on through the Division of National Mission of the General Assembly Mission Board. (2) Questions were raised by the 118th General Assembly concerning certain exceptions in our audited annual financial statement for 1977. These are addressed elsewhere by the Central Treasurer as the result of a visit by him and one of his associates.

Conferences are the life breath of the purposeful work of the Montreat Conference Center. This past year twelve Assembly-wide conferences were held. The more than 6,100 conferees reflected an increase of 2% over the year before (and the 1977 attendance showed an 18% increase over 1976).

This year saw the completion of the restoration of Montreat's Lake Susan. This landmark of memory was dredged, had its stone walls replaced and landscaped while the entire concrete dam was rebuilt. This was the first such complete overhaul in fifty years and represented the combined efforts of more than 500 givers.

In 1975 the dollar amount of payroll for the Mountain Retreat Association was about $437,000. During the 12 months ending October 1978, this payroll figure was $375,000. This $62,000 improvement represents 14.2% change. This has been accomplished through accurate identification of needed permanent positions and close management of part-time help while granting modest, well-deserved raises on an annual basis.

The Montreat Water System, a possession and responsibility of the Mountain Retreat Association has extensive problems, growing out of obsolescence and changing government regulations. A protracted negotiation with the Town of Montreat aims at an orderly and equitable assumption of the water system by that body.

Harmony continues to characterize our relationship to the General Assembly Mission Board.

This year a Long Range Planning Task Force made up of Management Council members and co-opted persons completed a long range plan that was subsequently adopted by the Council and approved by the Mission Board. Great hope is placed in this "road map" to guide the activity of the Association over the next five-ten years.

We endeavor to keep the biblical doctrine of stewardship as the single most prominent element in our management philosophy and efforts. We have reason to be heartened by the results of that stewardship this year.

Charles W. Bell,
Chairperson

IV. ECUMENICAL REPORTS

WORLD COUNCIL OF CHURCHES

The World Council of Churches represents a unique ecumenical phenomenon: 293 member churches in over 100 countries throughout the world with a denominational spectrum from Eastern Orthodox to Pentecostal. 1978 is the Thirtieth Anniversary of the founding of the Council. The First Assembly was in Amsterdam in 1948 and the most recent in Nairobi, Kenya in 1975.

The policies of the World Council of Churches are determined by the delegates of the member churches in the Assemblies, ordinarily held every seven years. In the interim, the Central Committee, made up of 134 members elected by the Assembly, meets annually — most recently in Jamaica in January, 1979.

Approximately $50,000,000 goes through the budget of the W.C.C. each year. Of this, $40,000,000 is channeled to helping those needing assistance for self-help projects, emergency disaster programs, scholarships, evangelistic activities and other inter-church aid support subsidies. Approximately $10,000,000 maintains the World Council of Churches' own administrative operations, including a staff of 275, mainly based in Geneva, Switzerland. The Presbyterian Church, U.S. is currently contributing about $30,000 annually to the central operating budget of the W.C.C., plus grants to particular programs sponsored by the World Council of Churches.

The W.C.C. has five main emphases:

1. Promoting visible unity between the churches
2. Facilitating common action among the churches
3. Supporting unified evangelistic outreach
4. Coordinating inter-church aid activities
5. Fostering renewal initiatives among the churches

Programmatically the W.C.C. is organized in three units: I. Faith and Witness; II. Justice and Service; III. Education and Renewal. Unit I has five sub-units: Faith and Order, World Mission and Evangelism, Church and Society, Dialogue with People of Living Faiths and Ideologies, and Theological Education. Unit II incorporates the following programs: Inter-Church Aid, Refugee and World Service (CICARWS), Churches' Participation in Development (an off-shoot, independently incorporated in the Netherlands is the Ecumenical Development Cooperative Society — the so-called "Christian World Bank"), Commission of the Churches on International Affairs (CCIA), Program to Combat Racism, Christian Medical Commission and the Committee on Society, Development and Peace (SODEPAX) whose members are jointly appointed by the Roman Catholic Church and the W.C.C. The sub-units in Unit III focus on Christian Education, Congregational Renewal, Youth and Women. The latter program is also related to the Faith and Order Commission of the Council.

Three other departments of the Council are directly attached to the General Secretariat: Finance and Central Services, Communications and Press, the Library and Archives, and the Ecumenical Institute at Bossey. The New York Office of the W.C.C. is also related to the General Secretariat and functions as a liaison center to serve the 27 member churches in the U.S.A.

From time to time the W.C.C. holds world conferences on various topics. The most recent was the meeting of the Commission on Faith and Order held in Bangalore, India in August 1978. In July 1979 a World Conference on Faith, Science and the Future, organized by the Church and Society department, will be held at the Massachusetts Institute of Technology. In 1980 a World Conference on Evangelism is being planned to take place in Melbourne, Australia. Preparations are also being made for a World Christian Youth Conference and an international consultation on Women and Men in the Church.

It is evident that the total work of the World Council of Churches covers almost the complete spectrum of the life of the church, not only at the national or denominational level, but also at "home" in local congregations and parishes. The overarching guiding principle for this ecumenical enterprise was articulated at the World Conference on Faith and Order in Lund, Sweden in 1952: the solemn commitment to do all things together except where matters of conscience prevent it. The World Council of Churches was formed by those who were convinced that Biblical and theological imperatives called the churches into unity to fulfill their common Christian task of witness and service in the world. And it has become increasingly evident over the thirty years the Council has existed that the monumental work which has already been done would not have been possible for the churches if they had not joined together in combining their resources and talents.

THE PRESBYTERIAN COUNCIL FOR CHAPLAINS AND MILITARY PERSONNEL

This Council represents five denominations of the Presbyterian family: the Associate Reformed; the Cumberland; the Presbyterian, U.S.; the Second Cumberland; and the United Presbyterian, U.S.A. Churches. It is responsible for the recruitment, ecclesiastical supervision, and support of Presbyterian clergy who serve as chaplains to the Armed Forces and the Veterans Administration. It also represents the Churches to the government in concerns for a continuing and effective ministry to military personnel and their dependents.

As of 31 December, more than 700 Presbyterian clergy were involved in full-time or part-time chaplaincies with the military services, the Veterans Administration, and the Civil Air Patrol. Of this number, 241 served in full-time chaplaincies.

The Council carefully considers and thoroughly interviews all those who apply for ecclesiastical endorsement, which is required before the military services or the Veterans Administration will consider an applicant for appointment. Two years of experience as a Presbyterian pastor are required by the Council before consideration for full-time chaplaincy. During 1978, twenty persons were interviewed and granted ecclesiastical endorsement for various categories. An additional ten were granted ecclesiastical approval for the seminarian programs. Active Duty additions during the year included five with the Army, three with the Navy, and four with the Air Force. Losses included nine retired, two released, and two deceased.

The Council engages in strengthening relationships between the chaplains and the presbyteries through reporting and communication and through interpretation to judicatories. Continuing education and retreat experiences are provided by the Council for chaplains in various parts of the world together with other Presbyterians in military service abroad.

The Council appreciates the support of the member denominations, and solicits the prayers of the Church that those who wear or have worn the uniform of our nation, together with their dependents, may continue to have the best spiritual leadership and pastoral care the Church can provide.

AMERICAN BIBLE SOCIETY

On September 1978 the General Secretary of the United Bible Societies reported to the UBS Executive Committee meeting in Hong Kong the following:

> The Bible Societies in 1978 will most likely succeed . . . in spite of growing external difficulties . . . in producing and distributing more Scriptures at a more economical rate than ever before . . . When the year of 1978 is over, more Scriptures in more languages and formats will be available than the year before. The key to this success is a variety of facts . . .
>
> — Producing Scriptures in a greater variety of formats;
>
> — Discovering new audiences and designing publications especially for them;
>
> — Doing more local production and pooling production at places of special technical and financial advantage;
>
> — Sharing experiences and cooperating in a more flexible use of the financial resources available;
>
> — Responding quickly to opportunities as they arose;

Illustrations of this success are numerous. In Zaire the New Reader Selections have been produced in all five levels in Lingala, Tshiluba, and Kituba. They are available for use in the elementary schools.

New publications of Bibles and New Testaments appeared in many places. In Nigeria, 5,000 Bibles were produced for the first time in Isoko, a tribe of 100,000 speakers; 1,500 copies of the first New Testament in Abuan were printed for the 24,000 members of this tribe.

A common language New Testament was produced in Bengali, the major language of Bangladesh. In the first two weeks 7,500 were distributed. The Arabic common language New Testament has been printed. The manuscript, the paper supply, and those working on the translation and production of this New Testament have been in great danger on several occasions as a result of the fighting in Lebanon. We praise God that His protection seemed to be present everywhere.

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

The Lord's Day Alliance of the United States celebrated its 90th birthday in 1978. This ninety-year history is filled with great accomplishments and thrilling stories of many inspired religious leaders who have joined hands in the one great common purpose of preserving the Lord's Day in America.

As great and inspiring as our history is we are now faced with what seems to be even greater problems and challenges than our founding fathers had. Disregard and abuse of the Lord's Day are now evident as they were in the beginning and apparently more so. We believe that the Lord's Day Alliance is more needed today than ever.

Those who desire to exploit this hallowed day for monetary gain continue to exert every possible pressure to have all remaining barriers removed. Those whose insatiable lust is for more pleasure, entertainment, and sport have continued to disregard the vital issue involved in the institution of the Lord's Day and their own highest interests.

The work of The Lord's Day Alliance of the United States during the past year and throughout its ninety-year history demonstrates that it is now time for our nation and all individuals of our cooperating bodies to awaken from their slumber and to stand up strongly against the threats of further declension, deterioration, and disaster.

The Lord's Day Alliance is deeply and sincerely grateful to the Presbyterian Church in the United States for its unfailing support, prayers, and encouragement. The Lord's Day Alliance of the United States, with representatives on its Board from twenty-three denominations, pledges to the Presbyterian Church in the United States anew that it will continue to maintain its witness against the evils of Sabbath desecration and for the proper reverence and observance of the Lord's Day.

REPORT OF RELIGION IN AMERICAN LIFE

Religion in American Life is the biggest single public service advertising campaign for religion and its values in the world. RIAL does not advertise itself . . . relatively few people across the country know about the organization. There are those who have seen the public service announcements and learn about RIAL because of them. And we do not advertise religion and its values merely to promote the Presbyterian Church in the United States and the forty-seven other national religious groups involved in RIAL or the more than 330,000 houses of worship across America. We advertise to communicate with people and to emphasize that people's needs are both recognized and fulfilled in places of worship.

RIAL does this religious advertising for the total religious community. Forty-eight national religious organizations (Protestants, Catholics, Jews and Eastern Orthodox) participate in this interreligious adventure but it is really done on behalf of the American people to remind them of God and the many spiritual values that are available to them through the religious community.

Throughout 1977 RIAL's campaign on "Loneliness, nobody wants it, everybody experiences it" received a total of $32,447,349 worth of time and space in the various media. Our television spots, according to Nielson ratings, made almost three and one-half billion home impressions. Local radio stations used our spots 402,300 times. With about 4,000 radio stations in America, this would average out to each station using our spots about 100 times a year. These broadcast media figures plus magazine and newspaper ads and posters represents a magnificent outreach by RIAL on behalf of the religious community to the American people. The total value of the RIAL program was more than $37,300,000. For every $1.00 RIAL spent on its campaign it received the equivalent of $382.00 in time and space. That's a real "bull" in a "bear" market.

Our current campaign reaches out to all people to tell them how others are finding enrichment and faith for their lives by participating in church and synagogue activities. The testimonies show both a service motive to others and a self-fulfilling experience . . . bringing life to others and finding life for themselves.

The 1979 campaign will take up the theme of the Year of the Child. The approach is through the eyes of the child to the role-model of the parents. Children may not be listening too closely to the things parents are saying but they have riveted their eyes on to parental actions. So the overall theme will center on wide-eyed children watching the sometimes seen, sometimes unseen adult. The words will be saying over and over . . . "Children watch what you do. So watch what you do." The worshipping community needs to place its faith on the line, put it into action. Only then does worship become real.

THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

1978 was a year of growing relationships in numerous directions.

The Division of Overseas Ministries (DOM) helped support and sent representatives to the Assembly of Latin American Churches in Oaxtepec, Mexico, out of which grew the Latin American Council of Churches in Formation, a landmark in the life and history of Latin American Christianity.

Thirty Americans went to Belfast in the spring for a seminar jointly sponsored by the Irish Council of Churches (ICC) and the DOM's Ireland Office. In the fall, representatives of ICC came to the U.S. for further conversations.

The NCCC's China program director, the associate executive for education and society and the NCCC's first vice-president-elect were able to take separate trips to the People's Republic of China, that vast land that houses one-fourth of the world's population. Friendship Press published 1978-79 mission study books on contemporary China.

The NCCC worked to strengthen ties with churches in the German Democratic Republic (East Germany) through constant visits, contacts and dialogue with church leaders and members in the G.D.R.

Four on-going quarterly forums were sponsored with the Synagogue Council of America. The Fourth National Workshop on Christian-Jewish Relations was sponsored with the Synagogue Council of America and the National Conference of Catholic Bishops. A number of discussion groups were sponsored around the NBC-TV mini-series on the Holocaust.

The task force on Christian-Muslim Relations, formed in 1977, continued to explore ways to create and stimulate opportunities for Christians and Muslims to share their common concerns, commitments and beliefs. Muhammed Abdul-Rauf, director of the Islamic Center, was named an official observer to the Governing Board.

Top officials of the NCCC and its member communions met for the first time with President Carter in February. In behalf of the 28 church leaders present, NCCC President William P. Thompson raised the issues of full employment, welfare reform, southern Africa, nuclear disarmament, the Panama Canal treaties, and human rights, including "the Wilmington 10" case. Mr. Thompson also presented the President with an inscribed copy of the new edition of the RSV Bible, the first to include all the books used by Protestants, Roman Catholics and Eastern Orthodox churches.

A massive humanitarian effort was mounted by Church World Service (CWS) and CROP (the community service program of CWS) to send wheat to Vietnam in response to urgent food needs stemming from continuing natural disasters. Fifty-nine other U.S. non-profit agencies endorsed the project. CROP staff coordinated the purchase and shipment of 10,000 metric tons of wheat to Vietnam. More than 3,400 individual supporters gave extra contributions of wheat and money to the effort. A CWS delegation was in Vietnam when the wheat, earmarked for hospitals, schools and orphanages, arrived. CWS also provided $500,000 worth of heavy equipment for repairing old farm machinery and making new implements; technicians to teach Vietnamese how to use the equipment; plus much-needed non-metallic repair parts. At the year end, CWS also appealed for $100,000 to purchase rice for Vietnam, a need caused by typhoon-related flooding.

There was extensive flooding in Costa Rica, Bangladesh, India, Vietnam, Pakistan, Thailand and the Sudan; civil strife in Lebanon and Nicaragua; an earthquake in Iran and a hurricane in Honduras and Belize. In 1978, CWS shipped 68,850,734 net pounds of material aid valued at $16,035,351 to 58 countries.

The flow of refugees from Vietnam, Laos and Cambodia quadrupled during 1978. Lebanon, Iraq, Iran, Eastern Europe, Latin America, Rhodesia and South Africa also added to the refugee population. CWS processed 1,690 cases, involving 4,962 persons in 1978. Of these, 616 cases and 2,283 persons were Indochinese refugees.

The NCCC was called on to give information and judgment concerning serious human rights problems in numerous countries, including Nicaragua, El Salvador, Iran, Philippines, South Korea, South Africa, USSR and Romania by branches of the U.S. executive, congressional offices and non-governmental organizations. Haiti is one of the most flagrant cases of human rights violations. In 1978, three legal organizations investigated current immigration practices with Haitians in Miami and prepared initial documentation to serve as the basis for the NCCC's case against the U.S. Government in the Inter-American Human Rights Commission of the Organization of American States.

The NCCC was involved in other programs as well. Among them were the issuing of a proposed policy statement on energy as a study document, with a request for a "concise" policy to come for consideration in 1979; the Gallup Poll that explored the unchurched, who they are and why they

are not church related; a report on women ministers that produced the first comprehensive data on women in ministry that brought 200 Hispanic, Asian, Black and Native American women together in Washington, D.C.; the first ecumenical consultation of married couples in which both husband and wife are ordained ministers; a forum on the adverse effects of gambling on the poor and the elderly; a seminar on religion, the arts and education for denominational staff with education or worship portfolios; a consultation on death education and funeral planning that explored how churches can help families reclaim decision-making power and personal involvement in the funeral process.

Some new efforts that came into being in 1978 include: the North American Youth Coalition for Global Interdependence; the Incarcerated Veterans Project, a year-long, nationwide effort to aid imprisoned Vietnam veterans; guidelines for ecumenical debate on the divisive issues of abortion and homosexuality developed by the Commission on Faith and Order; and the Interfaith Media Data System to help communication executives of many faiths reach specific audiences with their electronic media programs and spot announcements. On the drawing board is an Ecumenical Stewardship Resource Center, expected to be functioning by 1980.

There were five winners of the 1978 National Ecumenical Service Recognition Awards from the NCCC's Commission on Regional and Local Ecumenism. The Presbyerian Church in the U.S. won for the second time in three years in the category of denominational contribution to ecumenism because of its decision to invite representatives of other churches to participate in, rather than simply observing, its General Assembly. Other awards went to state and local ecumenical bodies for a variety of creative efforts in ecumenism.

This report covers some of the things that happened in the life of the NCCC in 1978 as Governing Board, unit committee members, staff and ecumenical networks in the U.S. and around the world worked together in the name of the Lord whom we serve.

Claire Randall,
General Secretary

WORLD ALLIANCE OF REFORMED CHURCHES

The Report of the General Secretary To the Member Churches of the World Alliance of Reformed Churches

Towards a New Phase in Ecumenical Relationships?

Ecumenical events of all sorts gave a specific profile to 1978. Ecumenical commitment has been part of our very existence now for a century. In many respects, 1978 has been rich in this field.

The Roman Catholic Church suffered the deaths of two popes. The Alliance, represented on four occasions in the Vatican for these world-wide publicized events, wanted to express to the Roman Catholic Church as to trusted partners in dialogue its fraternal sympathy in grief and in joy. The Alliance's General Secretary also went to Leningrad, USSR, for the funeral service of Metropolitan Nikodim of Leningrad and Novgorod to express in person the deep sympathy of the Alliance to Partiarch Pimen and to the whole Russian Orthodox Church. With regard to the Orthodox Churches another event was the official invitation received by the WARC Executive Committee on behalf of the Ecumenical Patriarch Dimitrios of Constantinople that a Reformed delegation visit Istanbul with a view to preparing further theological conversations. The Lambeth Conference was the major event of the Anglican Communion last year and two Reformed fraternal delegates from the Alliance were present.

In this context the Consultation which took place in October 1978 between the World Council of Churches and the World Confessional Families on their relationships has a special importance. In these days of ecumenical reconsideration it is all the more important that a world-wide family such as ours shares with others in making the next steps for the benefit of the One Ecumenical Movement.

The WARC Executive Committee

The first full session of the new Executive Committee, inducted in office at the end of the 1977 WARC Centennial Consultation, took place in Geneva at the beginning of August 1978. This was a very significant meeting in many respects. Under the able leadership of our President, Professor Dr. James I. McCord, a broad and general review of all the Alliance's activities brought us to some of the most important things confronting us today. Here are a few examples:

(1) A message was sent to all WARC member Churches on the threefold theme: "Stand firm in the faith — be one in Christ — seek peace and pursue it."
(2) A statement on human rights was issued by the Executive Committee. The full text of it has been sent to the member Churches.
(3) The first steps were taken in planning a General Council of the Alliance in 1982.
(4) The next meeting of the WARC Executive Committee will take place, September 1979, in Seoul, Republic of Korea.

The Alliance's Theological Work

The Department of Theology is about to embark on the lengthy process of evaluating jointly with our partners in dialogue the reactions from our member Churches to the last seven years of ecumenical dialogue undertaken by the Alliance at world-levels: Reformed with Roman Catholics; Lutherans and Reformed with Roman Catholics on marriage; Reformed with Baptists. Joint Commissions have been named and findings are expected by the second half of 1979. The first international Anglican/Reformed Consultation met in Woking, England December 11-16, 1978. Constructive guidelines emerged and the report goes to the Executive Committee. The Department of Theology is also mandated to strengthen our engagement with the Churches of Eastern Orthodoxy and plans are afoot in this direction. Vis-a-vis our long standing Reformed commitment to healing the breach in Lutheran/Reformed understanding in the post-Reformation period a special committee will review and report on the mandate of the Lutheran-Reformed Joint Committee. All of the above underscores our Reformed sensitivity to the challenging quest for the visible unity of the One Church for which our Lord prayed.

Our WARC Study Programme moves forward apace. The theological basis of human rights continues to capture the imagination of our Churches. The recently mandated study on the covenant theme which includes the biblical dimensions of the priesthood of all believers and the basis of mission gathers momentum.

The Department of Cooperation and Witness Within the Alliance

This Department had to adapt itself to a new situation last year. After having served the WARC for 10 years, the Rev. Dr. Fred Kaan went back to England to take his new responsibility as Provincial Moderator of the West Midlands Province of the United Reformed Church of England and Wales. A process to find a successor has been initiated, and we expect to come to a solution during 1979.

Some of the major areas of the Department's concerns are as follows:

(1) *Communicating.* A large proportion of communicating consists simply of disseminating news through printed and electronic media. Publications have a priority in our work as they help keep permanent contact with all our member Churches.
(2) *Special Services Fund.* Although the WARC has no Inter-Church Aid Programme on its own but works closely with the agencies of the World Council of Churches, we sometimes channel special donations.
(3) *Mutual Caring.* Strengthening Church-to-Church relationships is an important part of the Alliance's responsibility. This aspect of the work will be given priority in the future.
(4) *Human Rights.* Close contacts are kept with institutions such as the Churches' Commission on International Affairs, Amnesty International, United Nations agencies, etc.
(5) *Peace.* The search for peace is also our task.

The World Around Us — The World Which is Being Prepared

The whole history of the Alliance witnesses to a keen sensitivity regarding the world; the pioneers of the Alliance and their successors were never interested just in promoting typical ecclesiastical relationships or in building an international self-centered organization. The situation of the world today urgently calls for a deep awareness on the side of the Churches, not only of what can be done in order to help all those millions who suffer, but also of the general trends of political action, social development, technological improvements, scientifii or philosophical research, psychological engineering, genetic manipulation, etc. This is the difficult and challenging task of not accepting with resignation and a sense of futility what is presently determining the future, but really taking seriously the ministry of hope which is committed to us in contributing significantly to the world which is being prepared!

Edmond Perret,
General Secretary

WORLD ALLIANCE OF REFORMED CHURCHES

NORTH AMERICAN AND CARIBBEAN AREA COUNCIL

REPORT OF THE SECRETARY TO THE MEMBER CHURCHES

Maintaining ecumenical effectiveness in a period of declining resources is a regular feature of an ecumenical discussion today, but the February 6-8, 1979, meeting of the World Alliance of Reformed Churches' North American and Caribbean Area Council took an unusually bold approach to the problem. Rather than approve recommendations from a study committee that would have reduced Council meetings to an alternate year pattern, the delegates voted to reduce the size of their delegation, continue annual meetings, and increase the activities of major Area Council committees dealing with theology, human rights, world peace and justice, and increased cooperation and assistance between the member Churches.

The Area Council, meeting in New York City, seemed to feel that proposals for a reduced schedule of activities represented a "half-way solution", that would not solve the problem. Nor did such an action seem appropriate for a body which is being regularly informed that it must increase its services to its membership and to the ecumenical movement in general.

The World Alliance itself is moving toward a General Council to be held in 1982, possibly in Canada. Major leadership for the Council will come from the North American and Caribbean Area Council, as will extensive work on the theology of the covenant and human rights.

The 1979 Area Council meeting also took steps to increase its efforts at communications to the member Churches, pointing out the need for a broad-based ecumenical participation on the part of all churches in national, world, and confessional organizations.

James E. Andrews
Area Secretary

RECOMMENDATIONS OF THE ECUMENICAL COORDINATING TEAM TO THE 119TH GENERAL ASSEMBLY

Transmitted to the General Assembly by the General Assembly Mission Board

A. Ecumenical Delegations of the General Assembly

1. That the General Assembly elect the following persons as delegates (principals and alternates) of the Presbyterian Church in the United States to the North American and Caribbean Area Council of the World Alliance of Reformed Churches (Presbyterian and Congregational), whose terms expire in 1985:

Principals: J. Gary Campbell
Neva Delgado
Howard H. Gordon

Alternates: Joan Salmon Campbell
Gaspar Langella
M. Thomas Norwood, Jr.

B. Reports of Ecumenical Agencies

2. That the General Assembly approve the report of the National Council of the Churches of Christ in the U.S.A.

3. That the General Assembly approve the report of the World Council of Churches.

4. That the General Assembly approve the report of the General Secretary of the World Alliance of Reformed Churches (Presbyterian and Congregational).

5. That the General Assembly approve the report of the Secretary of the North American and Carribbean Area Council, of the World Alliance of Reformed Churches (Presbyterian and Congregational).

C. Ecumenical Participants

6. That the General Assembly invite the following churches to send Ecumenical Participants to the 120th General Assembly:

PRINCIPALS	ALTERNATES
American Baptist Churches in the USA	The Lutheran Church-Missouri Synod
Christian Methodist Episcopal Church	African Methodist Episcopal Zion Church
Christian Church (Disciples of Christ)	The United Methodist Church
United Presbyterian Church in the USA	The Episcopal Church
Presbyterian Reformed Church in Cuba	United Church of Jamaica and Grand Cayman
Church of the Nazarene	The Christian and Missionary Alliance
Reformed Church in America	The Church of Scotland
The Roman Catholic Church	Armenian Church of America
Presbyterian Church of Taiwan	United Church of Christ in Japan
Presbyterian Church in America	

ECUMENICAL PARTICIPATION AND FUNDING

As directed by the 1975 General Assembly (*Minutes*, p. 123), the General Assembly Mission Board presents the following summary of its and others' participation during 1978, on behalf of the Presbyterian Church, U.S., in the work of those ecumenical agencies of which the General Assembly is a member.

	PER-CAPITA APPORTIONMENT	BUDGETED BENEVOLENCES		NON-BUDGETED BENEVOLENCES
	from ASSEMBLY'S OPER. EXP. BUDGET	direct from ASSEMBLY'S BENEVOLENCE BUDGET	from MISSION BOARD PROGRAM FUNDS	from RESTRICTED GIFTS TO MISSION BOARD
I. NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.		58,487		
A. *The Governing Board*				
James E. Andrews				
James E. Cousar, III, M.D.				
Joseph H. Graham, Ph.D.				
Patricia Kennedy				
Martha Lake Sutterlin				
T. Morton McMillan				
Dalila Ortiz				
James G. Stuart				
David W. A. Taylor				
B. *Committees of the Governing Board*				
1. Executive Committee				
James E. Andrews				
Martha Lake Sutterlin				
2. Constituent Membership Committee				
Patricia Kennedy				
3. Credentials Committee				
David W. A. Taylor				

C. *Program Divisions*					
1. Division of Overseas Ministries (DOM)			7,700	2,700	
a. Unit Committee of DOM G. Thompson Brown John M. Coffin James A. Cogswell David W. A. Taylor John C. Pritchard					
b. Executive Committee G. Thompson Brown James A. Cogswell John C. Pritchard					
c. Committee on Personnel S. Miriam Dunson					
d. Church World Service Department Committee James A. Cogswell David W. A. Taylor				313,838	
(1) Material Resources Program Maurice Steinberg					
(2) Family Life/Population Program Margaret Montgomery					
(3) Refugee Program Margaret Montgomery					
(4) CROP Program Committee James A. Cogswell William D. O'Neal					
(5) One Great Hour of Sharing Committee James T. Magruder					

e. Agricultural Missions James A. Cogswell				20,500
f. International Congregations & Lay Ministries S. Miriam Dunson			1,250	
g. Leadership Development Elizabeth Dunlap			2,550	500
h. Ministry to Service Personnel Harry Phillips			150	
i. Intermedia Bill Huie			4,200	
j. Geographical area working groups:				
(1) Africa John C. Pritchard			4,400	20,600
(2) East Asia Insik Kim			3,300	
(3) Southern Asia Insik Kim			1,900	2,000
(4) Latin America Frank Arnold			3,200	
(5) Middle East and Europe John C. Pritchard			950	
2. Division of Education and Ministry (DEM)				
a. Unit Committee of DEM James T. Magruder T. Morton McMillan Robert Miller A. Milton Riviere				

b. Executive Committee of DEM				
c. Program Committee on Education in the Society Marjorie B. Fogleman Verlyn L. Barker				
d. Program Committee on Education for Christian Life and Mission (ECLM) James T. Magruder Mary Jean McFadyen			6,946	
(1) Executive Committee of ECLM Mary Jean McFadyen				
(a) Publishing Committee of ECLM Ross Cockrell				
(2) Commission on Education for Mission James T. Magruder Frances Johns Fran Terranella William Forbes Ann Broom			1,737	
(3) Commission on Vacation, Leisure, and Outdoor Education Robert Allen John Ensign				
(4) Special Committee on the Uniform Series Marvin Simmers				
(5) Commission on Black Church Education Willie Dell			500	

(6) Commission on Special Education for the Deaf Larry M. Correu				
(7) Commission on Family Education Lois W. Stover				
e. Program Committee on Professional Church Leadership James W. Gunn (NCC Staff) A. Milton Riviere Donald K. Campbell		3,944		
(1) Commission on Vocation and Enlistment Donald K. Campbell				
(2) Commission on Women in Ministry Carole Etzler Carole Goodspeed Caroline Leach Diane Tennis		1,200		
3. Division of Church & Society (DCS)		14,000	1,000	
a. Unit Committee of DCS George B. Telford Robert Miller				
b. Executive Committee of DCS George B. Telford				
c. Ecumenical Minority Bail Bond Fund Winston A. Lawson		1,000		
d. Working groups:				
(1) On Evangelism Robert T. Henderson				
(2) On Education for Global Justice Jackie M. Smith		1,250		

(3) On Health & Welfare Maurice Steinberg			1,500	
(4) On International Affairs (joint DOM/DCS) Belle M. McMaster Gaspar Langella			880	
(5) On Justice for Women Belle M. McMaster			3,750	
(6) On Racial Justice Winston Lawson			1,700	
(7) On Domestic Hunger and Poverty Maurice Steinberg				6,000
(8) On Criminal Justice (joint with JSAC) Belle M. McMaster				
(9) On Justice for Children and Youth Leonora Hudson			400	
e. Related Organizations				
(1) Interreligious Foundation for Community Organization Winston Lawson			1,500	238
(2) Interfaith Center on Corporate Responsibility Jane Straughan Wayne P. Todd Belle M. McMaster			3,500	
(3) The Delta Ministry Winston A. Lawson				
(4) National Farm Worker Ministry Winston A. Lawson				

D. *Commissions*					
1. Commission on Faith and Order Catherine G. Gonzalez Jorge Lara-Braud (NCC Staff) B. Harrison Taylor			1,300		
2. Commission on Regional and Local Ecumenism Clifton Kirkpatrick Lewis H. Lancaster, Jr. Patricia Kennedy Lewis L. Wilkins			1,000		
3. Commission on Stewardship Warner L. Hall Robert P. Richardson			6,230		
4. Communication Commission			1,875	700	
a. Board of Managers Bill W. Huie					
b. Council Co-Op Committee Carole Etzler					
c. News and Information Committee William Lamkin					
d. Ecumedia Bill Huie			500		
5. Commission on Justice, Liberation, and Human Fulfillment Winston Lawson			3,000		
E. *Offices of the General Secretary*					
1. Research, Evaluation & Planning Peggy Leu Shriver (NCC Staff)					

2. NCC Washington Office			1,250	
3. NCC Personnel Committee Robert P. Richardson				
4. Hunger Coordination Office George A. Chauncey James A. Cogswell				5,900
5. Office on Christian-Jewish Relations			4,000	
II. WORLD COUNCIL OF CHURCHES		31,398		
A. *Governing body*				
1. Assembly (last held in 1975)				
2. Central Committee Margaret Barnes Peery				
3. Executive Committee of the Central Committee				
B. *National and regional conferences of the WCC:*				
1. United States Conference for the WCC James E. Andrews Barbara Campbell Jorge Lara-Braud Margaret Barnes Peery David W. A. Taylor				
2. Board of Directors of the U.S. Conference for the WCC Margaret Barnes Peery David W. A. Taylor				
C. *Program Units of the WCC*				
1. Unit I — Faith and Witness				
a. Commission on Faith and Order				

b. Commission on Church and Society				
c. Commission on World Mission and Evanglism			9,800	6,200
d. Program on Dialogue wih Persons of Other Living Faith and Ideologies				
e. Program on Theological Education				
2. Unit II — Justice and Service:				
a. Commission on Inter-Church Aid, Refugee and World Service				40,000
b. Commission on the Program to Combat Racism				
c. Commission on the Church's Participation in Development				16,000
d. Commission of the Churches on International Affairs			2,000	
3. Unit III — Education and Renewal:				
a. Sub-unit on Education				
b. Sub-unit on Renewal and Congregational Life				
c. Sub-unit on Women			4,000	
d. Sub-unit on Youth				
D. *WCC-related independent programs*				
1. Christian Medical Commission				4,000
2. Ecumenical Development Cooperative Society				10,000
E. *General Services*				
1. Ecumenical Institute, Bossey				
2. Office of Communication				

III. WORLD ALLIANCE OF REFORMED CHURCHES (PRESBYTERIAN AND CONGREGATIONAL)	21,942				
A. *Governing body*					
1. General Council of the WARC (last met in 1970)					
2. Executive Committee of the WARC James E. Andrews					
B. *Departments of the WARC (in Geneva)*					
1. Department of Theology					
2. Department of Cooperation and Witness			1,000		
C. *North American and Caribbean Area Council of the WARC* Mrs. James H. M. Henderson Catherine G. Gonzalez David W. A. Taylor Tom A. Cutting, Jr. Patricia A. McClurg Keith F. Nickle James E. Andrews Jane Krauss Jackson John H. Leith					
D. *Committees of the North American and Caribbean Area Council of WARC*					
1. Administrative Committee James E. Andrews Keith F. Nickle					
2. Committee on Civil and Religious Liberty W. Robert Martin Catherine G. Gonzalez					

3. Committee on Cooperation and Witness
   David W. A. Taylor

4. Committee on Theology
   B. Harrison Taylor
   D. Cameron Murchison, Jr.

IV. AD INTERIM COMMITTEE FOR THE CONSULTATION ON CHURCH UNION — 14,001

Principals

William A. Benfield, Chairperson
James E. Andrews, Stated Clerk
W. J. Boney
Evelyn L. Green
Rachel Henderlite
Jorge Lara-Braud
Lena B. Prewitt
Pamela Rucker
Robert B. Smith
Lewis L. Wilkins, Jr.

V. AD INTERIM COMMITTEE ON UNION WITH THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A. — 25,333

J. Randolph Taylor, Chairperson
James E. Andrews
Scott Barnes
Mrs. Charles T. Beaird
Walter A. Bennett
Lawrence W. Bottoms
Mrs. Henry C. Collins
John C. Dods
Kennett Hobbs
Lewis H. Lancaster, Jr.
Hugh W. McClure, III
William S. McLean

Roscoe R. Nix Henry W. Quinius Robert B. Smith William M. Thompson Abraham Torres William B. Ward					
Column total		61,276	89,885	109,362	450,176
GRAND TOTAL	$710,699				

OTHER ECUMENICAL FUNDING

The General Assembly Mission Board presents to the 119th General Assembly the following report of its 1978 funding of other ecumenical programs than those listed in its companion report entitled, *Ecumenical Participation and Funding*. These two reports, together with the report of World Service and of World Hunger, comprise the total record of the Mission Board's ecumenical funding grants during calendar year 1978.

	BUDGETED BENEVOLENCES from MISSION BOARD PROGRAM FUNDS	NON-BUDGETED BENEVOLENCES from RESTRICTED GIFTS TO THE MISSION BOARD
A. OTHER INTERDENOMINATIONAL GROUPS, COUNCILS AND CONSORTIA		
1. Atlanta Association for International Education	30	3,772
2. Bangladesh	2,187	
3. Bureau Du Representant En Europe	10,885	1,115
4. Christian Education/Shared Approaches	1,500	
5. Christian Ministry in the National Parks	1,000	
6. Churches Center on Public Policy	1,000	
7. Church Women United	3,000	
8. CELADEC (Commission Evangetica Latino Americana de Educacion Christiana)	7,500	
9. Coalition for Appalachian Ministry	500	
10. Evangelicals for Social Action	2,000	
11. Fund for Theological Education, Inc.	5,000	
12. Interreligious Task Force on U.S. Food Policy		20,000
13. Japan International Christian University Foundation	1,400	600
14. Japan-North American Commission on Cooperative Mission	2,000	
15. Joint Educational Development	19,920	
16. Joint Europe Office (PCUS/UPCUSA)	2,200	800
17. Joint Strategy and Action Committee	9,000	
18. Lutheran Resources Commission	15,684	
19. Ministries in Public Education	5,200	

20. National Celebrative Event	500	
21. National Farm Worker Ministry	2,500	
22. National IMPACT	3,500	1,500
23. National Interfaith Coalition on Aging	500	
24. Religious Education Association	500	
25. United Board for Christian Higher Education in Asia	1,000	400
26. United Ministries in Higher Education	16,800	
27. Villa International	2,000	
28. World Conference on Religion and Peace	2,000	
B. SECULAR AND INTERFAITH GROUPS/COALITIONS IN THE USA		
1. Advocates for Juvenile Justice		4,000
2. Auxilio, Inc.	4,511	
3. Black & Proud Elementary School	4,750	
4. Black Presbyterian Leadership Council	2,000	
5. Board of Church & Society — UMC	500	
6. Ex-Convicts Organization Statewide Volunteer Service		10,000
7. Indian Law Resource Center	4,000	
8. Lumbee Publishing Company		3,000
9. Metropolitan Ministry with Women		10,000
10. National Voluntary Organization Active in Disaster		150
11. Prisoner Visitation and Support	1,000	
12. St. Petersburg Free Clinic Shelter for Abused Women		5,000
13. Southern Coalition on Jails and Prisons	2,600	
14. Southern Poverty Law Center	250	
15. Southern Prison Ministry— Georgia Office		4,000
16. Tangipahoa Parish Youth Service		4,000
17. Tribal Concern Alcoholism	5,000	
18. Voter Education Project, Inc.	250	
19. Women for Justice		3,000

C. PARTNER CHURCHES, INSTITUTIONS AND AGENCIES		
1. *Joint programs with United Presbyterian Church, USA*		
a. Joint Office of Worship	23,500	
2. *Pan-Presbyterian Programs*		
a. *Presbyterian Council for* Chaplains and Military Personnel	30,000	
Column Totals	197,667	71,337
GRAND TOTAL $269,004		

V. RECOMMENDATIONS AND REFERRALS

RECOMMENDATIONS OF THE MISSION BOARD TO THE 119TH GENERAL ASSEMBLY

1. **That the General Assembly confirm the election of G. Thompson Brown as Division Director, Division of International Mission, for a term to continue through June 30, 1981.**

2. **That the General Assembly approve the report on "Financial Campaigns and Special Offerings"** (p. 537) **with the following recommendations:**

Special Offerings:

a. **That, in response to the instruction of the 118th General Assembly for the Mission Board to bring a plan to expand the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People to $1,000,000, the 119th General Assembly approve the following:**

(1) **That beginning in 1980, an annual special offering be taken for this Fund on the third Sunday in October.**

(2) **That 60% of the funds received annually be held in a permanent fund with the interest used to increase the fund and 40% of the funds received annually be used for current needs as defined in the guidelines of the fund. When the permanent fund reaches one million dollars the additional interest only from the fund may be used to respond to needs.**

(3) **That the Stewardship and Funding Office of the Mission Board, the Presbyterian Foundation and others active in promoting deferred giving, hold this need high before potential donors as a way to continue to expand this Fund.**

b. **That for the years 1981 and 1982 the following patterns of annual special offerings be approved:**

Time	Name	Cause
February	Witness Season	Overseas and domestic mission programs and projects
March or April (Easter)	One Great Hour of Sharing	Alleviation of world suffering and human needs including hunger and crises
May	W.O.C. Birthday Offering	Domestic and/or overseas mission
October	Martin Luther King, Jr. Fund	For the Economic Self-Development of Minority People
December	Joy Gift	Assistance to retired or disabled church employee and families

c. **That beginning in 1981 each of the offerings noted in Recommendation 2.b. above be "special offerings," that is, (a) gifts beyond regular funds from donors (individuals, congregations, sessions or presbyteries), and (b) over and beyond the basic budget of the receiving agencies.**

d. **That the General Assembly approve annually the causes included in offerings which are to be divided (except the Women's Birthday Offering, whose projects will be approved by the Mission Board to be announced at the appropriate Montreat Conference) and state clearly that funds contributed by donors for a particular cause will go for that cause and only funds which are not restricted by donors will be divided following the formula approved by the General Assembly.**

Capital Funds Campaign

e. **That the General Assembly approve a Church-wide Mission and Capital Funds Campaign to begin in 1985.**

f. **That a committee be appointed to make plans in consultation with other courts for the Church-wide Mission and Capital Funds Campaign. The Committee will give attention to the appropriate causes in the campaign, the management of the campaign and an appropriate financial goal for the campaign. The Committee will bring reports and recommendations to future assemblies. The expense for the Committee will be provided by the Mission Board.**

g. **That the Church-wide Mission and Capital Funds Campaign Committee be composed of sixteen members: one minister and one lay person from each synod nominated to the 119th General Assembly by the General Assembly's Permanent Nominating Committee, giving consideration to suggestions received from Synod Councils, one member elected by the Presbyterian Foundation, and one member elected by the Mission Board.**

3. **That a 1980 basic benevolent challenge income budget of $8,700,000 be approved and that sessions and presbyteries be encouraged to increase their gifts for these causes by at least 10% to meet or go beyond this goal.**

4. **That the following percentage distribution of regular benevolence receipts for 1980 be approved:**

	Percentages	Estimated Dollar Goal	
Board of Annuities and Relief			
Regular Benevolences	5.9770	$ 520,000	
Joy Gift Offering	6.8966	600,000	
	12.8736	$1,120,000	
TOTAL Board of Annuities & Relief			$1,120,000
General Assembly Mission Fund			
Mission Board	77.4713	$6,740,000	
Stillman College	3.0805	268,000	
Presbyterian School of Christian Education	2.4368	212,000	
Montreat	2.3563	205,000	
National Council of Churches	0.7126	62,000	
World Council of Churches	0.4023	35,000	
American Bible Society	0.3563	31,000	
Presbyterian Foundation	0.2873	25,000	
Lord's Day Alliance	0.0115	1,000	
Religion in American Life	0.0115	1,000	
TOTAL General Assembly Mission Fund	87.1264	$7,580,000	$7,580,000
TOTAL General Assembly Benevolent Budget Goal			$8,700,000

5. **That the proposed Mission Board Budget A** (pp. 473-477) **be approved for 1980 planning with the understanding that should basic budget income exceed the estimates, the authorization for the use of this excess will be made by the 121st General Assembly and that expenditures for programs beyond the basic budget will be determined by the amount received for these programs.**

6. **That the General Assembly authorize a special offering for the Martin Luther King, Jr. Fund for the Economic Self-Development of Minority People to be received on October 19, 1980. That 60% of the funds received be held in a permanent fund with the interest used to increase the funds and 40% of the funds received be used for current needs as defined in the guidelines of the fund.**

7. **That the General Assembly authorize a Joy Gift Offering for ministerial relief to be received on December 21, 1980. This offering will supplement other benevolent receipts received by the Board of Annuities and Relief for ministerial relief.**

8. **That the General Assembly authorize the General Assembly Mission Board to promote Witness Season, January - March, 1980, in the following ways:**

   a. That local congregations be urged to participate in the special Witness Season study emphases on the "Middle East" and "Human Rights";

   b. That Witness Season Sunday be designated as February 17, 1980;

   c. That an offering be taken which when specified for Witness Season and forwarded to the Central Treasurer will be used entirely for the support of the international mission of our Church;

   d. That in view of the critical situation relating to increased costs due to inflation overseas and decreased income due to the drop in the value of the U. S. dollar, a challenge goal of $1,000,000 be set for this offering and that individuals, congregations and presbyteries be asked to respond to this challenge sacrificially;

   e. That for purposes of planning, the General Assembly Mission Board anticipate the 1980 Witness Season Offering receipts of $700,000 for its basic budget.

9. **That the General Assembly authorize a Special Offering entitled "One Great Hour of Sharing" for Easter Sunday, April 6, 1980, for the alleviation of suffering and human need; and that receipts from this offering be administered by the General Assembly Mission Board as follows:**

   a. 60% to be administered by the Office of World Service and World Hunger for ongoing service programs being carried out both ecumenically and denominationally, including relief, rehabilitation and refugee resettlement;

   b. 20% to be administered by the Task Force on World Hunger for programs attacking root causes of hunger and promoting development at home and abroad;

   c. 20% for the Crisis Fund, to be administered by the Office of World Service and World Hunger, to respond to crises in the United States and abroad arising from national disasters, civil disorders and acute human distress.

10. **That the 33 Mission Direction Statements contained in the report of the Mission Board to this Assembly be adopted as a faithful programmatic expression of the report of the 1978 Mission Consultation with the comments and exceptions and commendations adopted by the 118th General Assembly and the results of the lower court study.**

11. **That Part I of the Mission Consultation Report ("God's Claims"), with the comments, exceptions and commendations of the 118th General Assembly (appropriately cross-referenced to the report), and the 33 Mission Direction Statements adopted above, be printed by the Office of the Stated Clerk and distributed by the Office of the Stated Clerk to synods, presbyteries and sessions for their consideration in addressing the questions of their own approach to mission in the next decade, as interrelated courts of the Presbyterian Church in the United States.**

12. **That the 119th General Assembly lift up 10 Mission Direction Statements as priorities for the next five years (1980-84) for General Assembly agencies.**

13. **That the Mission Board be directed to plan its ongoing program in the light of the 33 Mission Direction Statements adopted by the Assembly, and to plan its programs for the next five years with particular emphasis on the 10 Mission Direction Statements which have been identified by this Assembly as priorities for Assembly agencies for 1980-84, and to submit to each succeeding General Assembly a continuing revision and extension of a five-year plan.**

14. **That each court of the Church (session, presbytery, and synod) be encouraged to develop a statement of mission goals and priorities for itself in the areas of Proclamation, Compassion, Justice, Reconciliation, Partnership and Education for Mission, being guided by Part I of the Mission Consultation Report ("God's Claims") together with the comments, exceptions and commendations of the 118th General Assembly and the 33 Mission Direction Statements adopted by the 119th General Assembly.**

15. **That the General Assembly express its deep appreciation to all synods, presbyteries, sessions, individuals and ecumenical partners who participated in the Mission Consultation study and to all courts and religious bodies who sent delegates to the Mission Consultation.**

16. **That, in response to instructions of the 118th General Assembly** (*Minutes*, pp. 377-397) **and as a result of the research regarding the paper, "Ordination to the Ministry of the Word and Sacraments"** (p. 541), **the Council on Theology and Culture be instructed to develop jointly with the UPCUSA a task force to prepare a study on the nature and practice of ministry, with the following stipulations:**

    a. The Task Force be developed in consultation with and representation from the Mission Board, Vocation Agency and the Presbyterian delegation to the Consultation on Church Union.

    b. The paper "Ordination to the Ministry of the Word and Sacraments" be referred to that task force as information.

    c. The task force be instructed to make a progress report to the 120th General Assembly through the Council on Theology and Culture.

17. **That, as a result of the study done by the Program and Resourcing Coordinating Council** (p. 000), **the General Assembly direct the General Assembly Mission Board, through the Division of Court Partnership Services, to continue monitoring the coordination of the pastoral care of church professionals and their families without additional staffing of this function at this time.**

18. **That the General Assembly approve the following recommendations, submitted by the Mission Board in response to the directive of the 118th General Assembly concerning the recommending of actions conformable to its Affirmations on Christian Unity** (*Minutes*, p. 176):

    a. That the 119th General Assembly communicate to each synod and presbytery within the church (1) its own sense of gratification in the experience of having had Ecumenical Participants from other branches of the Body of Christ to share in an effective manner in the actual work of this court, (2) its judgment that such participation by accredited ecumenical partners in the work of the courts of this church is entirely compatible with the doctrine and polity of this church, and (3) its recommendation to each synod and presbytery that it earnestly consider adopting a similar procedure of inviting Ecumenical Participants from comparable judicatories of other Christian churches, after a manner similar to that described in General Assembly Standing Rule 3.5.

    b. That the General Assembly authorize the creation of an annual award, (1) to be known as the Ecumenical Service Award of the Presbyterian Church in the United States, for the purpose of recognizing outstanding examples of or efforts toward Christian unity visibly demonstrated by the courts of this church; (2) that the award consist of an appropriately inscribed certificate and plaque to be presented during the meeting of succeeding General Assemblies, by their respective Moderators, to the appropriate representative of each of the three courts to be annually so recognized — one each for a Session, a Presbytery and a Synod; (3) that the General Assembly Mission Board oversee the preparation and administration of the annual award, and that selection of recipients of the award from among those nominated be made on behalf of the General Assembly by the Mission Board upon recommendation of the Ecumenical Coordinating Team.

    c. That the Standing Rules of the General Assembly be amended in such manner as to provide that there shall be a call to prayer for the unity of Christ's church, in each meeting of the General Assembly, to wit: (1) Amend Standing Rule 2.4. by changing the phrase which now reads, "The Sermon of the Retiring Moderator and the Celebration of the Sacrament of the Lord's Supper," to read as follows: "The Sermon of the Retiring Moderator, the Celebration of the Sacrament of the Lord's Supper and the Prayer for the Unity of Christ's Church"; (2) that the Summary Affirmation of the 118th General Assembly (*Minutes*, p. 174) concerning the unity of the Church be and become an ordinary part of the Call to Prayer for the Unity of Christ's Church by succeeding General Assemblies; and (3) that the General Assembly commend to Synods, Presbyteries and Sessions the practice of calling the people to pray for the unity

of Christ's church upon every celebration of the Lord's Supper, as our Lord himself prayed on the same night in which he was betrayed (John 17:20-26).

d. That the General Assembly request the Mission Board to continue its study of the Affirmations of the 118th General Assembly on "The Nature of the Unity We Seek," and to bring to the 120th General Assembly further recommendations for action conformable to these affirmations.

19. **That the General Assembly adopt the report entitled "Second Report on Human Rights: Economic and Social Rights" and commend it to the church for study and appropriate action.** (p. 513).

20. **That the General Assembly a) urge the U.S. Senate to ratify the International Covenant on Economic, Cultural and Social Rights and the International Covenant on Civil and Political Rights, b) urge the Church to study these documents and c) direct the Mission Board to keep the Church informed about progress toward ratification of the Covenants and ways by which the Church and its members can support ratification of the Covenants.**

21. **That, as one step in the effort to discover a lifestyle which more nearly reflects the simplicity of Jesus' life and allows us to ally ourselves more fully with the poor and the powerless and which provides us with a greater ability to share our resources with them, the General Assembly:**

a. **Direct the Mission Board to develop a plan relative to salaries of domestic and overseas personnel, organizational processes, programs, meetings of the Mission Board, employment practices and related matters which provide for a simpler institutional lifestyle and to report to the 1981 General Assembly about the plan and its implementation.**

b. **Encourage synods, presbyteries and congregations to develop plans for a simpler institutional lifestyle relative to salaries, programs, buildings, meetings and related matters which more nearly reflects the simplicity of Jesus' life.**

22. **That beginning in 1981, the third Sunday in May be designated in the Program Calendar as Economic Justice Sunday, and that congregations be encouraged to be in dialogue with Third World Christian leaders on inequalities of wealth and power and their effects on peoples' lives and on Christian mission.** (p. 224)

23. **That the General Assembly adopt the statement "Relationship Between China and the United States"** (p. 229) **and commend it to the Church for study and appropriate action.**

24. **That the General Assembly adopt the statement "On the National Fate of the People of Taiwan"** (p. 233), **together with the affirmations, concerns, and instructions therein, and commend the paper to the Church for study and appropriate action.**

25. **That the General Assembly adopt the paper, "A Common Affirmation on Global Hunger" prepared by the UPC Hunger Program Advisory Committee and the PCUS Task Force on World Hunger, presenting a plan for a common hunger action program for the two denominations in the 1980s.** (p. 188)

26. **That the General Assembly adopt the paper, "The Church and Public Education"** (p. 525) **as a fitting response to the request of the 118th General Assembly for a "concise statement for study and appropriate action . . . that will address the following issues:**

a. The nature of specific crises that threaten public education in our country today.

b. Concrete ways in which Presbyterians may act both corporately and as individual families to meet those crises constructively and to foster conditions that make for a high quality public education system with the widest possible base of community support."

27. **That the General Assembly commend the paper, "The Church and Public Education," to the Church for study and declare its sense of the urgent need for the Presbyterian Church, U. S., in all its constituent parts, to do critical theological reflection upon:** 1) the reasons for the church's support of public education, 2) the crises that threaten public education in our country today, and 3) ways Presbyterians individually and corporately may

respond constructively to those crises; and that the General Assembly request the Mission Board, through its agency, Ministries in Public Education, 1) to develop a packet of study materials for use by families, sessions, presbyteries, and synods, and 2) in consultation with the Office of the Washington Communicator, to consider public policy positions in the area of public education for recommendation to the 120th General Assembly.

28. **That the 119th General Assembly adopt the "Proposed Joint Resolution for UPCUSA/ PCUS General Assemblies (Mexico)"** (p. 194).

29. **That the 119th General Assembly adopt the report, "Ministry with Aging,"** (p. 520f) **and**

    a. Refer the report to the Mission Board, the Presbyterian School of Christian Education and the Board of Annuities and Relief for implementation as appropriate in the next three years.

    b. Direct the Mission Board, through its Division of National Mission, to establish a comprehensive program function on ministry with aging, seeking and alloting sufficient funds in 1980-82 to make this program emphasis possible.

    c. Instruct the Office of Review and Evaluation to evaluate this function on aging as appropriate on its usual schedule.

30. **That Edward F. Johnston, Jr. be elected by the 1979 General Assembly to a one-year term on the Presbyterian Foundation Board of Trustees.**

31. **That the 119th General Assembly reschedule the evaluation of the Regional Communication System for 1982 in light of the new directions this system is taking through negotiating with the synods.**

32. **That, in response to the action of the 1976 General Assembly** (1976 *Minutes,* p. 236), **of the 1977 General Assembly** (1977 *Minutes,* p. 204), **and of the 1978 General Assembly** (1978 *Minutes,* pp. 253, 621), **the 119th General Assembly approve the report and recommendations of the Joint Task Force on the Specialized Ministries of Institutional Chaplains and Pastoral Counselors** (p. 544f) **and have the report printed in the 1979 Assembly Minutes.**

33. **That the General Assembly adopt the report and the recommendations of the Joint Task Force on a More Effective Placement System** (p. 534f) **and have the report printed in the 1979 Assembly Minutes.**

34. **That the General Assembly adopt the paper "A Resolution on the Abortion Rights Crisis."** (p. 236f.)

35. **That the 119th General Assembly form a Special Task Force to be composed of ten to twelve (10-12) persons who shall serve for three years. The responsibility of this Special Task Force shall be to coordinate the development and implementation of a Church-wide program in the stewardship of accumulated resources, as outlined in the paper "Stewardship of Accumulated Resources"** (p. 554f.). **The Special Task Force shall report to the General Assembly each year, through the General Assembly Mission Board, and will use existing structures and programs of the Church, the Presbyterian Foundation, Inc., and the General Assembly Mission Board.**

36. **That the 119th General Assembly confirm the program calendar dates for 1979-80 as proposed and approve the dates for 1980-81** (p. 224f.).

RESPONSES TO MATTERS REFERRED TO THE GENERAL ASSEMBLY MISSION BOARD BY THE 118th GENERAL ASSEMBLY

The 118th General Assembly of the Presbyterian Church in the United States took action on more than two hundred items of business that were directed to the attention of the General Assembly Mission Board.

In behalf of the stewardship of the time and paper space of the 119th General Assembly, the Mission Board will not seek to record its specific response to each of these actions. Recorded here are items about which the 118th General Assembly requested further reporting and matters for which a brief narrative report might prove helpful to the deliberations of the 119th General Assembly. The Mission Board here will also record those cases where it has not yet completed its work in response to previous Assembly actions.

1. In response to request of the 117th General Assembly regarding the Witness Season Offering, special offerings, and the advisability of conducting a capital gifts campaign (1977 *Minutes*, p. 200) and in response to actions of the 118th General Assembly concerning sources for new church development, the Martin Luther King, Jr. Fund, a capital gifts campaign and the Witness Season Offering, (*Minutes*, pp. 162, 189, 253, 254) a Task Force on Special Offerings and Campaigns worked for over a year to formulate its proposals to the Mission Board. The Mission Board revised those proposals and is making recommendations about these matters to the 119th General Assembly (pp. 597-598).

2. In response to the action modifying the Organizational Plan by transferring the responsibility for evaluation of Division Directors from the Office of Review and Evaluation to the Administrative Committee of the Mission Board (*Minutes*, p. 239), the Mission Board reports that it is prepared to take on this function. The Mission Board will conduct annual reviews of Division Directors in 1979 and it will present a report to the 120th General Assembly concerning the end-of-term evaluation of J. Richard Hacke.

3. In response to several actions concerning ethnic minority concerns (*Minutes*, pp. 240, 248), the Mission Board

   a. budgeted $2,000 in 1979 for compensation for loss of wages incurred by ethnic minority participants on Mission Board committees and the like and advised the Council on Church and Race concerning the details of this work;

   b. designated one staff person in each division as an ethnic minority concerns staff person to meet and work with the Council on Church and Race and paid staff costs related to such meetings;

   c. gave attention, through its Mission Interpretation Team, to ways to interpret to the church the unique educational needs in the area of ethnic minorities and advocated allocation of space in *Presbyterian Survey* and other printed resources in behalf of the concerns of ethnic minority persons and gave attention to these concerns as a part of the work of Materials Distribution Service, John Knox Press, and the Division of National Mission and its Office of Christian Education.

4. In response to the instruction that there be closer coordination of International Mission Resources through the Administrative Committee interpretation and advocacy function (*Minutes*, p. 243), the Mission Board is working through its Coordinator of Interpretation and its Mission Interpretation Team to ascertain that international mission resources are an integral part of a developing plan for unified one mission interpretation of the work of the Mission Board.

5. In response to the action directing the Mission Board to appoint one person to serve on the team evaluating the Office of Review and Evaluation (*Minutes*, p. 133), the Mission Board has appointed Ann Cousins.

6. The 118th General Assembly approved allocation to the Division of International Mission for programs beyond the Basic Program Budget, of all funds bequeathed by the Last Will and Testament of Mary Wilson White, deceased, to the "Board of World Missions or successor board". The following designations of this bequest have been made by the Division of International Mission:

a. Permanent Funds, interest from which will be used for the following purposes:
   (1) Restricted Fund for Theological Education Overseas $200,000
   (2) Restricted Fund for Leadership Development for Self-Reliance 200,000
   (3) Restricted Fund for Missionary Salary Support 400,000
   (4) Restricted Fund for Training Opportunities for Third World Women 100,000
   $900,000

b. Fund, interest and capital to be used for the Awareness of International Mission at Home $120,000

7. In response to the action of the 118th General Assembly in its appeal to the whole Church to support causes officially related to the judicatories of the Presbyterian Church, U.S. (*Minutes*, p. 247), the Mission Board reports that it has issued this same appeal through news releases to the Church and communications of concern with its middle court partners and is preparing resource material to give guidance to Sessions when they are considering appeals for non-PCUS funding.

8. In response to action of the 1978 General Assembly (*Minutes*, p. 130), the General Assembly Mission Board reports that the matter of housing for ministers is one of the issues being studied by the Joint Task Force On A More Effective Placement System. (pp. 000-000).

9. In response to the action of the 1978 General Assembly requesting presbyteries to report remuneration data (*Minutes*, p. 120), the Mission Board reports that the studies will be completed by May 15, 1979, will be sent to middle courts following the meeting of this Assembly, and that interested persons may secure copies from the Office of Professional Development.

10. In response to the directives of the Assembly regarding the programmatic priority of the World Hunger Emphasis until at least 1989 (*Minutes*, p. 139) the Mission Board reports that:

    a. The Task Force on World Hunger, with the Hunger Program Advisory Committee of the United Presbyterian Church, is presenting to the two General Assemblies in 1979 a "Common Affirmation on Global Hunger", outlining the agenda which together they shall seek to carry out during the 1980s.

    b. The Task Force on World Hunger has participated in underwriting a plan for intensive enlistment of presbyteries, congregations, and members in the Presbyterian IMPACT Food Policy Campaign.

    c. The One Great Hour of Sharing Easter Offering has been prompted as widely as possible across the church, and the Halt Hunger Fund has been encouraged for those congregations, groups and individuals desiring to respond throughout the year to the world hunger emphasis.

    d. Leadership for the world hunger emphasis has been trained through joint synod-level Hunger Leadership Development Events; special training has been provided for Hunger Action Enablers chosen by synods and presbyteries.

    e. The WHEAT Covenant Fellowship has been emphasized, and those enlisting have been provided with resources for involvement in hunger action.

    f. Guidelines for Domestic Hunger Proposals have been rewritten to provide that, wherever proposed local projects transcend the bounds of one presbytery, approval for that project must come from the other presbyteries in whose bounds the ministry occurs.

11. In response to the General Assembly directives regarding World Service, World Hunger, and Health and Welfare (*Minutes*, p. 242) the Mission Board reports that:

    a. The World Service function and the World Hunger function have been combined into a single Office of World Service and World Hunger, which is fully incorporated into the Division of Corporate and Social Mission. The relationship of World Service and World Hunger staff to the Division of Corporate and Social Mission began immediately following the 118th General Assembly, and the moving of the office itself took place in November 1978.

b. A second professional staff person with the title of Staff Associate for National Service began service on January 1, 1979, with responsibiity for the Domestic Hunger Program and the Domestic Disaster Program and with responsibility for "minimal staff services" to the Coalition on Health.

c. While the Health and Welfare function has been terminated, several responsibilities of that function are now continued by the Office of World Service and World Hunger:

(1) The Crisis Fund, by action of the 118th General Assembly [*Minutes*, p. 251, (6)], has been redefined so as to include response to emergencies both in the United States and abroad, and is to be funded by 20% of the annual "One Great Hour of Sharing" Easter Offering.

(2) Staff service is being provided to the Coalition on Health until a final decision is made regarding the future of this effort.

d. A new Task Force on World Hunger has been named by the Division of Corporate and Social Mission, with accountability to the Mission Board through the Office of World Service and World Hunger. The Task Force has been reduced in size from 25 to 15 members, with the membership and term arrangements conforming to the stipulations of the General Assembly action. A number of members of the previous Task Force continue on the reconstituted Task Force.

e. The Coalition on Health is actively considering how the whole area of Health Concerns can best be continued as a vital part of the mission of our denomination, while recognizing that the Coalition's own existence, by action of the 118th General Assembly, is "for a limited period." Two members of the Coalition on Health have been named as members of the Task Force on World Hunger, to provide linkage between these two endeavors. The Mission Board's 1980 budgets presented to the Assembly very regretfully provide no funding for continued meetings of the Coalition.

f. Funding for the programs of the Office of World Service and World Hunger continue as previously, with primary sources of income being the Easter Offering and the Halt Hunger Fund. While the Hospital Charity Fund continues to be funded through the World Service budget, responsibility for the administration of this fund has been transferred to the Division of International Mission.

g. The Divisions of National Mission, International Mission, and Court Partnership Services have named one staff person each to an Interdivisional Staff Working Group on Hunger, to assist the Task Force on World Hunger in its work.

h. New guidelines have been prepared and approved by the Division of Corporate and Social Mission for (1) the newly constituted Task Force, (2) Domestic Hunger Proposals, (3) Overseas Hunger Proposals, (4) Advocacy/Education Proposals, (5) the World Service program, (6) the Crisis Fund.

12. In response to the directive to study the implications of the Assembly's position statement on Christian unity and to bring to the 119th General Assembly appropriate recommendations conformable thereto (*Minutes*, p. 176), the Mission Board reports that the Ecumenical Coordinating Team has begun the study of this matter and that its preliminary recommendations are included as a part of the Mission Board's report to the General Assembly (pp. 000-000); moreover, it is reported that the study is being expanded in 1979 to include a larger number of participants from across the church, and that a further report will be made to the 120th General Assembly on this matter.

13. In response to the comment encouraging exploration with representatives of the Southern Baptist Convention and of the Roman Catholic Church in the U.S. concerning the possibility of joint study of certain documentary reports of bilateral theological dialogues (*Minutes*, pp. 179-180), the Mission Board reports that such exploration has been initiated with both churches. In the case of the exploration with the Roman Catholic Church, the response has been such as to result in the creation of a joint committee to facilitate such common study at the level of presbyteries and dioceses. In the case of the exploration with the Southern Baptist Convention, the response has been cordial and in a measure promising, though it has not yet resulted in specific proposals for action.

14. In response to the request to evaluate the extent to which the mission program abroad supports human rights (*Minutes*, p. 189) the Mission Board has initiated a process for that evaluation which includes consultation with partner churches overseas and missionary personnel.

15. In response to the request to develop educational programs in the area of human rights (*Minutes*, p. 189), the Mission Board developed and promoted study/action programs and resources related to human rights concerns by (1) enabling 1979 Montreat Planning Committee to include human rights programs at all Montreat Conferences; (2) sharing learning centers, resource listings and other educational resources related to human rights with the church.

16. The 1978 General Assembly asked the Mission Board "to study the present status of the process of signing and ratifying the several Human Rights Covenants and report to the 1979 General Assembly." (*Minutes*, p. 189). In October 1977, President Carter signed two documents, the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights. In February 1978, the President submitted the Covenants to the Senate urging speedy ratification. They are currently before the Senate Foreign Relations Committee. No dates have yet been set for public hearings. The Covenants are international treaties; therefore, two-thirds of the U.S. Senators must give their advice and consent. If the Senate approves, then the President proclaims these treaties to be law. Over forty nations have ratified the treaties to date.

The Covenant on Civil and Political Rights requires governments to protect such rights as freedom of thought, conscience and religion, peaceful assembly, freedom of association, fair, public and speedy trial for criminal charges. It prohibits governments from torture, arbitrary arrest and detention and cruel, inhuman and degrading treatment or punishment.

The Covenant on Economic and Social Rights obligates governments to promote the right to work under just and favorable conditions, the right to an adequate standard of living including food, clothing, housing and social security, the right to education and health care, the right to participate in cultural life and to enjoy the benefits of scientific progress.

What has prevented the United States from ratifying these documents? Some persons have feared that the Covenants would undermine the sovereignty of the United States or our constitutionally guaranteed rights. However, the Supreme Court has ruled repeatedly that no treaty can take precedent over the constitution. Perhaps the most basic reason is that until recently most Americans had never heard of the Covenants. Now, a broad grass roots educational campaign is gaining momentum around the country.

Those who are concerned about the ratification of the Covenants as an expression of U.S. commitment to human rights need to convey this concern to their Senators and seek ways to share information about the Covenants with others. Copies of an education/action resource, "The Human Rights Covenants: One Body of Rights" (10¢ each, minimum order 25¢) are available from 120 Maryland Avenue, N.E., Washington, D.C. 20002.

17. In response to the instruction that the Mission Board "keep the church better informed through denominational media of the plight of prisoners of conscience and victims of oppression" *(Minutes,* p. 191), the Mission Board has published five articles in church publications and additional news releases related to human rights and the victims of oppression.

18. In response to the directive "to continue to extend all possible support to the South African Council of Churches and the Presbyterian Church in South Africa in their efforts to seek justice for and assist people suffering intensified repression devising whatever means are necessary in light of any legislation enacted by the Government of South Africa" *(Minutes,* p. 192), the Mission Board reports that:

    a. Presbyterians including ethnic minorities visited in South Africa and met with representatives of the South African Council of Churches and attended the General Assembly of the Presbyterian Church in South Africa in an effort to understand more fully the situation of injustice in South Africa.

    b. Representatives of the South African Council of Churches and the Presbyterian Church of South Africa have met with representatives of the Mission Board in Atlanta to explore ways the Mission Board may assist in their work on behalf of justice.

    c. No legislation enacted by the Republic of South Africa has yet prohibited the providing of financial support by U.S. churches for these two bodies, nevertheless, that possibility remains and the Mission Board continues to monitor the situation.

    d. At the request of the South African Council of Churches, the Mission Board made grants of $5600 to a program for black domestic workers and $6000 through Church World Service for relief and legal services following civil strife in South Africa.

19. In response to the General Assembly direction to its agencies to demonstrate support for Affirmative Action *(Minutes,* p. 193), the Mission Board has adopted an Equal Employment Policy and suggested divisional goals, which are being variously implemented.

20. The 118th General Assembly requested the Mission Board to monitor developments in the U.S. of neo-Nazism and to take appropriate actions *(Minutes,* p. 194). Monitoring of the movement has been done and no need for specific actions by the Mission Board seemed needed.

21. In response to the General Assembly action *(Minutes,* p. 193) authorizing the Division of Corporate and Social Mission to investigate and distribute to the churches information concerning a called Constitutional Convention to prohibit abortion, the Board reports that the PCUS Notes from Washington in September 1978 *Survey* cited legal grounds for a Constitutional Convention, discussed potential problems, alerted church to strategy of certain anti-abortionists who are seeking to call a convention and offered more information to interested leaders who would write for it. In addition, the Mission Board has prepared for this Assembly a resolution on the abortion rights crisis, together with recommendations for action (*Handbook,* pp. 300-301).

22. In response to General Assembly action regarding Infant Formula/Nestle Boycott *(Minutes,* pp. 93, 193)

    a. The Office of World Service and World Hunger has made available study materials and action strategies regarding the infant formula issue and the Nestle boycott, utilizing the $1000 designated by the Division of Corporate and Social Mission for this purpose, as well as additional funds made available by the Task Force on World Hunger.

    b. In cooperation with the Interfaith Center for Corporate Responsibility and the Coordinating Council on Hunger Concerns, the Office participated in preparing for the presentation of a similar resolution to the National Governing Board of the National Council of Churches, which endorsed the boycott at its meeting in November 1978.

    c. The Office has prepared articles for various publications of our denomination in this regard.

    d. The Office has responded to much correspondence in this regard, both to provide explanation and to encourage involvement.

23. In response to the 118th General Assembly directive that the Council on Theology and Culture and the Mission Board study labor relations from a theological and biblical perspective and report to the 119th General Assembly *(Minutes,* pp. 77-78 and 205), the Mission Board reports that a joint task force of the Council and the Division of Corporate and Social Mission is developing this study and a report is anticipated to the 120th General Assembly.

24. In response to the 118th General Assembly request that the Mission Board give leadership to our churches in educational efforts designed to increase awareness among PCUS members of the dangers of continued arms race *(Minutes,* p. 206), the Mission Board reports that study and action resources on SALT II and other current initiatives in the area of disarmament have been distributed. In cooperation with the Southern Presbyterian Peace Fellowship, a Peace Breakfast will be celebrated during the 119th General Assembly.

25. In response to the 118th General Assembly directive that the Mission Board study the World Council of Churches' statement, "Energy Conservation for a Just Society" and make a report *(Minutes,* p. 206), the Mission Board reports that a study is underway which will (1) review the state of the moral discourse presently developing within the world-wide Christian community on this subject; (2) identify the issues of meaning and value raised by the energy question; and (3) clarify the options facing church and society in this critical area. A report is anticipated to the 120th General Assembly.

26. In response to the General Assembly action with reference to the communication from the National Council of Churches on lobby disclosure legislation *(Minutes,* p. 206), the Board reports that the Washington Communicator monitored hearings; sent 1978 General Assembly policy statement to all members of U.S. Senate Committee on Governmental Affairs who were marking up the bill; and spoke personally to two members of the committee about the General Assembly's position. The bill was not reported out of committee in 1978, and is expected to be introduced again in 1979.

27. In response to the request that the Division of Corporate and Social Mission frame a concise statement for study and action by the 119th General Assembly on public education that will address: (1) the nature of specific crises that threaten public education and (2) concrete ways in which Presbyterians may act both corporately and as individual families *(Minutes,* pp.

232-3), the Mission Board has prepared the paper, "The Church and Public Education" which is before the 119th General Assembly for action. (pp. 525f.)

28. In response to the General Assembly action authorizing the Washington Communicator to advocate for measures in government which support a strong public education system *(Minutes,* pp. 232-3), the Board reports that in the absence of specific General Assembly policy recommendations, the Washington Communicator did not communicate with the government on this issue in 1978. However, PCUS Notes from Washington in October 1978 *Survey* summarized Senate floor debate on tax credits for tuition payments to private schools, and the Mission Board is presenting a paper on public education for Assembly action.

29. In response to instructions regarding the preparation of curriculum material on "Women Doing Theology" *(Minutes,* pp. 232, 254), the Mission Board reports that a guide description has been prepared, a writer secured for the production of the material in 1979, and $2,000 has been budgeted for this project.

30. In response to the action of the General Assembly instructing the Mission Board through the Division of National Mission to continue to provide materials necessary and useful to educational advancement of ethnic minority peoples *(Minutes,* p. 248), the Mission Board reports that:

    a. PCUS participated in the Black Church Education Resource Center (NCCC), the Black Church Education Project (JED), and the Black Curriculum Project (UPCUSA);

    b. Bible Study Books (published through Office of Women's Work) for 1977 through 1979 have been published both in Spanish and English;

    c. The Office of Christian Education is exploring ways to participate ecumenically in the development of Hispanic curriculum materials.

31. In response to Assembly action that the Mission Board, through the Division of National Mission, provide $9,000 for the purpose of contracting for services for developing ministry for all aspects of the family *(Minutes,* pp. 163, 254), the Mission Board reports that the services of a family life consultant have been secured to work with the Mission Board staff and synod representatives in developing plans for and conducting a consultation to be held in April 1979 or as soon thereafter as possible.

32. In response to Assembly direction that Presbyterian School of Christian Education's Center for Aging and the Division of National Mission collaborate on a study of the best ways our denomination can develop a comprehensive program for coordinating the concerns of aging, and that $3,000 be made available for a study regarding a comprehensive program for the concerns of the aging *(Minutes,* pp. 154 and 163), the Mission Board reports that it budgeted $3,000 for the study, the study has been completed and that a program with recommendation is being presented to the 119th General Assembly. (pp. 520f.).

33. In response to the actions of the General Assembly instructing the Mission Board through the Division of National Mission to make available and publicize guidelines for use in planning new church buildings and/or modifying existing buildings which take into consideration the needs of the handicapped and to encourage churches receiving funds from Church and Manse Loan Fund to build buildings designed to meet the needs of the handicapped *(Minutes,* pp. 190-191), the Mission Board reports that the guidelines are available and are being distributed to churches and presbyteries and that churches receiving funds from the Loan Fund are reminded of the special needs of the handicapped and encouraged to build with those needs in mind.

34. In response to the need for Materials Distribution Service to continue to secure and distribute materials and publications concerning ethnic minorities *(Minutes,* p. 248), MDS has continued and will continue to provide this service. Specifically since the 118th General Assembly, motion pictures entitled "The Flight Against Slavery", "The Tallest Tree In the Forest", "Conversations With Howard Thurman", and "Last Grave At Dimbaza" have been secured and put into circulation. In addition, 21 books and one study guide have been put into stock including such titles as *Pastoral Counseling in Black Churches, Black Society in a New World,* and *The Challenge of Black Theology in South Africa.*

35. In response to action of the 117th General Assembly regarding group property insurance for churches (1977 *Minutes,* p. 201), the Mission Board reports that information has been secured through contacts with legal counsel, insurance industry personnel, and the United Presby-

terian Church Task Force in Insurance. It does not appear feasible at this time to set up a program for property insurance on a group basis for local churches and middle judicatories in the Presbyterian Church in the United States. The differences in state laws and the reluctance of insurance carriers to undertake group policies of this type make it apparent that a major program such as this would require additional staff at the Mission Board.

36. In response to instructions of the 118th General Assembly *(Minutes,* p. 244), the Mission Board reports that it has begun to implement the recommendations of the Resource Consultation in cooperation with the Program and Resourcing Coordinating Council and the Synod Resource Coordinators, exercising leadership towards wholeness in churchwide resourcing.

37. In response to the action of the 1978 General Assembly relative to the paper on ordination (*Minutes,* p. 120), the General Assembly Mission Board's report of Research and Recommendations Regarding the Ordination Paper (pp. 000-000), represents the information gathered from the presbyteries and contains the Mission Board's recommendation to the General Assembly.

38. In response to the requirements of the 118th General Assembly *(Minutes,* p. 238), and upon advice of the legal counsel of the Mission Board, the Mission Board reports that it has recommended that the charter of the Mountain Retreat Association be amended to provide that:

    a. "The General Assembly Mission Board shall nominate the members of the Trustees of the Stock and Board of Directors of the Mountain Retreat Association from among officers, ministers, elders and deacons of The Presbyterian Church in the United States, one member to be from each Synod and the remainder to be divided between members-at-large and members of the General Assembly Mission Board in such classifications and for such terms as the General Assembly Mission Board may determine in making such nominations."

    b. "The Trustees of the Stock and Board of Directors shall elect all of their number from those so nominated by the General Assembly Mission Board."

39. In response to the referral of the 1978 General Assembly regarding the preparation of ordination examinations *(Minutes,* pp. 91 and 130), the Mission Board reports that the Permanent Committee on Ordination Examinations did receive and consider this communication.

VI. FINANCIAL DISPLAYS AND AUDITS

A. Funding Budget and Program Needs of General Assembly Agencies (Preliminary, Subject to Audit)

B. Review of Mountain Retreat Association Audit for Year Ending 12/31/77

C. John Knox Press Operating Statement for Year Ending 12/31/78

D. The Presbyterian Foundation, Inc. Summary for January 1 — December 31, 1978 (Preliminary, Subject to Audit)

*E. Audits (for year ending 12/31/78)

1. Central Treasurer of Benevolences
2. The General Assembly Mission Board
3. Office of the General Assembly
4. The Historical Foundation of the Presbyterian and Reformed Church, Inc.
5. Presbyterian Center, Inc.
6. Mountain Retreat Association

*Item VI. E. is contained in *Minutes of the 119th General Assembly, Part I — Supplement, Audits.*

The 117th General Assembly, in acting on the recommendations of the Task Force on Mission Funding, adopted the following statement proposed by the Standing Committee on Mission Board Organization:

"We therefore recommend that the Central Treasurer, in conjunction with the various divisions of the General Assembly Mission Board and other agencies, be instructed to provide to the General Assembly the presentation of the entire funding budget and program needs of the General Assembly Mission Board, the Board of Annuities and Relief, the Office of the General Assembly, and other non-Mission Board Agencies."

There follows on Schedules 1, 2, 3A, 3B, 4A, 4B, 5, 6, 7, and 8, the presentation required by the above action. Schedule 1 is a summary of all of the other schedules. It gives 1978 actual results (subject to audit in most cases), 1979 budget and 1980 recommendations for both revenues and expenditures of the Office of the General Assembly, the General Assembly Mission Board, the Board of Annuities and Relief, Montreat, PSCE, Presbyterian Foundation, and Stillman College. It also gives the distribution (actual, budget, and recommendations) from the Central Treasurer of Benevolences to the American Bible Society, The Lord's Day Alliance, the National Council of Churches, Religion in American Life, and the World Council of Churches.

The material described above follows on pages 352-362. In addition, the review of the Mountain Retreat Association audit for the year ending December 31, 1977, and an operating statement for John Knox Press for the year ending December 31, 1978 (both called for by the 118th General Assembly) are included. The summary report for the Presbyterian Foundation, Inc. (U.S.) for the period ending December 31, 1978 is also given.

As noted in the Table of Contents, Item VI. E. Audits is contained in *Minutes of the 119th General Assembly, Part I — Supplement, Audit.*

*A copy of these audits may be obtained, without charge by writing:

Central Treasurer
341 Ponce de Leon Ave., N.E.
Atlanta, Georgia 30308

A. FUNDING BUDGET AND PROGRAM

	1978 Actual Results (1)	
	Revenues & Transfers	Expenditures
Office of the General Assembly (2) (12)	$ 1,111,844	$ 1,215,895
General Assembly Mission Board (3) (12)	12,635,125	12,150,621
Board of Annuities and Relief (4)	24,314,084	23,757,291
Montreat (5)	432,499	499,676
PSCE (6)	1,183,203	1,171,475
Presbyterian Foundation (7)	161,690	161,690
Stillman (8)	4,401,469	4,401,469
American Bible Society (9)	30,011	
Lord's Day Alliance (9)	1,386	
National Council of Churches (9) (10)	58,487	
Religion in American Life (9)	966	
World Council of Churches (9) (11)	31,398	

NOTES:

(1) Preliminary; Subject to Audit.

(2) See Schedule 2.

(3) See Schedules 3A and 3B.

(4) See Schedules 4A and 4B. Caveat: The only benevolence money reflected in the Board of Annuities and Relief's display is that of Ministerial Relief, whose total revenues (actual and anticipated) are: $1,554,459 for 1978, $1,492,000 for 1979, and $1,487,000 for 1980. Because the financial results of the Annuity Funds and the Insurance Fund flow for the most part from the provisions of the contracts with the participants and for that reason are not directly controllable and because there are uncertainties inherent in the forecasting process, the Members, the Staff, and the Professional Advisors of the Board of Annuities and Relief cannot guarantee that the forecast will have a meaningful relationship to actual operational results.

(5) See Schedule 5.

(6) See Schedule 6.

(7) See Schedule 7 (this is The Presbyterian Foundation, Inc. (U.S.) Operating Budget data only. For its "Summary for January 1-December 31, 1978" see pp. 626-627.)

(8) See Schedule 8.

Schedule 1

NEEDS OF GENERAL ASSEMBLY AGENCIES

1979 Budget		1980 Recommendations	
Revenues & Transfers	Expenditures	Revenues & Transfers	Expenditures
$ 1,270,279	$ 1,280,279	$ 1,430,600	$ 1,298,600
12,514,000	12,514,000	12,570,000	12,570,000
21,689,900	21,714,200	22,773,000	22,918,000
441,231	494,830	515,000	616,000
1,109,922	1,109,922	1,181,194	1,181,194
186,735	186,735	206,248	206,248
4,394,000	4,394,000	4,570,000	4,570,000
31,000		31,000	
1,000		1,000	
62,000		62,000	
1,000		1,000	
35,000		35,000	

(9) For the American Bible Society, The Lord's Day Alliance, The National Council of Churches, Religion in American Life, and The World Council of Churches, the amounts shown are the distributions from the Central Treasurer of Benevolences only.

(10) In addition to the distribution shown, Mission Board participation in the National Council of Churches in 1978 amounted to $92,562 from Basic Program Funds and $373,976 from Restricted Funds. Participation will continue in 1979 and 1980. See "Ecumenical Participation and Funding," pages 581-588.

(11) In addition to the distribution shown, Mission Board participation in the World Council of Churches in 1978 amounted to $15,800 from Basic Program Funds and $76,200 from Restricted Funds. Participation will continue in 1979 and 1980. See "Ecumenical Participation and Funding," pages 588-589.

(12) The Office of the General Assembly, on Schedule 2 shows participation and funding for the World Alliance of Reformed Churches. In addition, the Mission Board supplied $1,000 from Basic Program Funds in 1978, and participation will continue in 1979 and 1980. See "Ecumenical Participation and Funding," pages 590-591.

(13) In accordance with instructions from previous General Assemblies, the Mission Board is presenting elsewhere three possible budgets, and recommending that the one shown, Budget "A" be adopted. See pages 473-477.

Schedule 2

OFFICE OF THE GENERAL ASSEMBLY
REVENUES AND EXPENDITURES 1978, 1979, 1980

	1978 Actual Results	1979 Budget	1980 Recommendation
Revenues			
Individual Per Capita Apportionment	$1.05	$1.30	$1.51
Per Capita Apportionment	$ 915,618	$1,130,623	$1,298,600
Bequest — Manley estate	92,442	95,000	95,000
Interest Income	29,130	28,000	26,000
Publications	14,687	15,000	10,000
Miscellaneous	559	1,656	1,000
Transfer from Mission Board	59,408		
Total Revenues	$1,111,844	$1,270,279	$1,430,600
Expenditures			
General Assembly Session	212,616	230,000	215,000
General Assembly Printing	121,153	100,000	106,000
Moderator's Office	10,186	12,000	14,000
Stated Clerk's Office	196,436	234,230***	253,559
Office of Review & Evaluation	131,736	145,587	138,535
Council Theology & Culture	69,053	87,575**	87,064
Committee on Women's Concerns	67,034(1)	73,674	78,370
Historical Foundation	184,400	207,308	217,000
Council on Church and Race	58,844(2)	68,281	73,041
Permanent Committees:			
Committee on Assembly Operations	17,616	15,000	15,900
Permanent Judicial Commission	6,267	5,000	5,300
Permanent Nominating Committee	8,138	6,000	6,360
Ecumenical Representation:			
National Council of Churches	10,794	7,000	7,000
World Council of Churches	2,326	3,000	3,000
World Alliance of Reformed Churches	22,224	26,310	26,310
Other Ecumenical Meetings	2,179	—0—	—0—
Ad Interim Committees:			
Consultation on Church Union	14,001	22,724	15,701
Joint Committee on Union	25,333	23,050	22,750
Constitutional Problems (Union Presbyteries)	—0—	1,040	1,040
Church Property	250	2,000	2,000
Higher Education	10,000(3)	—0—	—0—
Legal Fund	45,274	5,000	6,000
Middle Judicatory Staff Event	35	500	500
ORE Seven-Year Study	—0—	5,000	5,000
Total Expenditures	$1,215,895	$1,280,279	$1,299,430

**$10,000 from OGA Reserves as authorized by the 1978 General Assembly.
***Includes $12,500 related to publication of Assembly Digest in 1979.

(1) Includes $14,688 from OGA Reserves and $29,011 from Mission Board Reserves.
(2) Includes $8,116 from OGA Reserves and $25,914 from Mission Board Reserves.
(3) At the end of 1978 there is an unexpended balance of $1,585.00 from this amount in a special fund for Higher Education.

Schedule 3A

GENERAL ASSEMBLY MISSION BOARD
REVENUES 1978, 1979, 1980

	1978 Actual (1)	1979 Budget	1980 Recommendation
A. Income for Basic Program			
Regular Benevolence Income	$ 5,926,761	$ 5,984,000	$ 6,000,000
Direct Benevolence Receipts	118,129	135,000	100,000
Witness Season Offering	585,294	700,000	700,000
Interest and Dividends	774,904	720,000	700,000
Foundations	167,376	150,000	150,000
Annuities and Bequests	124,654	—	—
Other	123,528	100,000	100,000
Unrestricted Fund and/or Earlier Income	192,637(2)	325,000	120,000
TOTAL INCOME FOR BASIC PROGRAM	$ 8,013,283	$ 8,114,000	$ 7,870,000
B. Income Restricted or Designed for Other Programs			
Bequests and Annuities	$ 599,803	$ 600,000	$ 600,000
Easter Offering	676,765	700,000	700,000
Women's Birthday Offering	443,822	400,000	450,000
Overseas Relief Fund	31,764	—	—
Project Book	764,356	800,000	800,000
Halt Hunger	258,704	250,000	250,000
Second Mile Missionary Support	405,146	400,000	400,000
Medical Benevolence Foundation	582,115	500,000	600,000
Other Special Income	859,367(3)	750,000	900,000
TOTAL INCOME RESTRICTED FOR OTHER PROGRAMS	$ 4,621,842	$ 4,400,000	$ 4,700,000
TOTAL ALL INCOME RESTRICTED AND UNRESTRICTED	$12,635,125	$12,514,000	$12,570,000

NOTES:

(1) Subject to Audit.

(2) This includes $71,501 unexpended 1976 income and $121,136 unexpended 1977 income. (In addition, the 117th General Assembly under the conditions that developed, authorized the payment of $98,000 in Mission Consultation costs directly from the unrestricted unappropriated fund balance, which the Mission Board did not elect to do.)

(3) This total ($859,367) does not include Restricted Income from the Church and Manse Loan Fund or the Student Loan Fund.

Schedule 3B

GENERAL ASSEMBLY MISSION BOARD
Expenditures 1978, 1979, 1980

	1978 Actual (1)	1979 Budget	1980 Recommendation (2)
Division of National Mission			
Basic Program	$ 727,897	$ 884,000	$ 849,000
Other Programs (Restricted)	561,245	536,800	650,000
TOTAL	1,289,142	1,420,800	1,499,000
Division of International Mission			
Basic Program	4,333,523	4,227,000	4,121,000
Other Programs (Restricted)	3,428,003	3,560,400	3,090,000
TOTAL	7,761,526	7,787,400	7,211,000
Division of Corporate and Social Mission			
Basic Program	616,570	761,000	756,000
Other Programs (Restricted)	163,225	250,000	900,000
TOTAL	779,795	1,011,000	1,656,000
Division of Court Partnership Services			
Basic Program	766,196	863,000	797,000
Other Programs (Restricted)	21	22,000	12,000
TOTAL	766,217	885,000	809,000
Division of Central Support Services			
Basic Program (Gross)	2,398,891	2,487,000	2,559,750
Less Publications Gross Income	(1,293,918)	(1,475,000)	(1,572,750)
Other Programs (Restricted)	33,623	26,400	40,000
TOTAL	1,138,596	1,038,400	1,027,000
Administrative Unit			
Basic Program	282,909	317,000	310,000
Other Programs (Restricted)	7,219	4,400	8,000
TOTAL	290,128	321,400	318,000
Other Board Expenses (Basic)	125,217(3)	50,000	50,000
TOTAL BASIC	7,957,285	8,114,000	7,870,000
TOTAL OTHER	4,193,336	4,400,000	4,700,000
GRAND TOTAL	$12,150,621	$12,514,000	$12,570,000

(1) Preliminary, subject to audit.

(2) In accordance with instructions from previous General Assemblies, the Mission Board is presenting elsewhere three possible budgets, and recommending that the one shown, Budget "A", be approved. See page 473-477.

(3) Includes $98,000 Mission Consultation costs and $27,217 budgeted pension fund interest.

Schedule 4A

BOARD OF ANNUITIES AND RELIEF
MINISTERIAL RELIEF ONLY
1978, 1979, 1980 (1)

Revenue	1978(2)	1979	1980
Budget and Joy Gift	$ 1,104,326	$ 1,050,000	$ 1,120,000
Investment Income	293,815	345,000	295,000
Endowment Principal	149,043	90,000	65,000
Miscellaneous	169	0	0
Request Income	7,106	7,000	7,000
Total	$ 1,554,459	$ 1,492,000	$ 1,487,000

Expenditures			
Income Assistance	$ 487,668	$ 490,000	$ 500,000
Insurance	386,421	600,000	605,000
Medicare Payments	168,365	160,000	170,000
Operations	124,913	125,000	130,000
Miscellaneous	1,990	0	0
Endowment Investment	149,043	90,000	65,000
Contingency Fund	236,059	27,000	17,000
Total	$ 1,554,459	$ 1,492,000	$ 1,487,000

(1) Caveat: The only benevolence money reflected in the Board of Annuities and Relief's display is that of Ministerial Relief, whose total revenues (actual and anticipated) are: $1,554,459 for 1978, $1,492,000 for 1979, and $1,487,000 for 1980. Because the financial results of the Annuity Funds and the Insurance Fund flow for the most part from the provisions of the contracts with the participants and for that reason are not directly controllable and because there are uncertainties inherent in the forecasting process, the Members, the Staff, and the Professional Advisors of the Board of Annuities and Relief cannot guarantee that the forecast will have a meaningful relationship to actual operational results.

(2) Preliminary — Subject to audit.

Schedule 4B

BOARD OF ANNUITIES AND RELIEF
REVENUE AND EXPENDITURES 1978, 1979, 1980

Revenue — All Restricted	1978	1979	1980
Dues and Premiums	$13,967,599	$12,240,000	$13,180,000
Net Investment Income	8,905,371	8,170,000	8,260,000
Budget Benevolence and Joy Gift	1,104,326	1,050,000	1,120,000
Bequest and Estate Income	100,418	137,000	115,000
Endowment Principal	149,043	90,000	95,000
Miscellaneous	87,327	2,900	3,000
Total	$24,314,084	$21,689,900	$22,773,000

Expenditures			
Security Investments	$12,155,180	$10,545,000	$11,520,000
Operations	847,249	777,000	885,000
Annuity Benefits	4,496,187	4,830,000	4,950,000
Refunds	415,739	350,000	350,000
Relief Distributions	1,042,454	1,555,000	1,460,000
Insurance	3,535,918	3,656,000	3,750,000
Receivables	1,262,286	0	0
Other	2,278	1,200	3,000
Total	$23,757,291	$21,714,200	$22,918,000

Schedule 5

MOUNTAIN RETREAT ASSOCIATION, INC.
SUMMARY OF OPERATIONS

	ACTUAL 1978 (Unaudited)	BUDGET 1979	PROPOSED 1980
REVENUE:			
Conference Program Activities:			
Hotels (net)	$ 76,921	$ 46,491	$ 45,000
Food Service (net)	28,319	11,407	10,000
Rentals (net)	6,153	8,925	8,000
Conference Activities	141,011	162,875	170,000
Recreation (net)	(15,811)	303	1,000
Total Conf. Program Act.	$236,593	$230,001	$234,000
OTHER REVENUE:			
Benevolences	181,626	175,000	245,000
Gifts — Patrons	3,613	25,000	50,000
Gifts — Restricted	—0—	4,000	10,000
Gifts — Other	558	1,000	10,000
Trust Income	1,951	4,000	4,000
Maintenance	8,158	2,230	2,000
Total Other Revenues	$195,906	$211,230	$321,000
Total Revenue	$432,499	$441,231	$555,000
EXPENSE:			
Administrative and Maintenance			
Management Council	28,887	18,815	24,000
Executive Director	40,756	39,366	55,000
Administrative Director	62,741	55,476	60,000
Program Director	43,772	47,967	63,000
Conference Programming	177,993	173,686	195,000
Promotion Director	41,852	55,545	75,000
Non-departmental (net)	23,968	23,700	24,000
Maintenance	74,894	80,275	120,000
Total Expense Adm. and Maint.	494,863	494,830	616,000
Less: Depreciation (included above)	—	(63,312)	(63,000)
Other Items			
Debt Service — Principal	2,478	—	—
Debt Service — Interest	985	—	—
Extraordinary Items	1,350	—	—
Total Expenditures	$499,676	$431,518	$553,000

Schedule 6

PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION
Restricted and Unrestricted Income and Expenditures
1978, 1979, 1980

Revenues	1978 Actual	1979 Budget	1980 Proposed
Unrestricted			
Endowment	$ 241,751	$ 236,500	$ 253,055
Benevolences	188,389	212,000	226,840
Tuition & Fees	166,653	182,000	194,740
Food Services	179,034	170,000	181,900
Richmond Theological Center	64,311	64,420	68,929
Rooms, Etc.	52,635	56,500	60,455
Other Gifts	61,541	65,000	69,550
	$ 954,314	$ 986,420	$1,055,469
Restricted			
Lilly Foundation	$ 33,814	$ 6,002	$ —
Scholarships	133,559	117,500	125,725
Continuing Education Center	26,585	—	—
Other Special Income	17,414	—	—
	$ 211,372	$ 123,502	$ 125,725
Authorized Transfers	228,889		
Total Revenue	$1,183,203	$1,109,922	$1,181,194
Expenditures			
Unrestricted			
Administration and General	$ 266,035	$ 255,653	$ 273,549
Instruction	320,187	349,391	373,848
Operation & Main. of Plant	216,085	217,376	232,592
Food Services (for R.T.C.)	169,476	164,000	175,480
	$ 971,783	$ 986,420	$1,055,469
Restricted			
Scholarships	$ 121,879	$ 117,500	$ 125,725
Lilly Foundation	33,814	6,002	—
Continuing Education Center	26,585	—	—
Other Special Items	17,414	—	—
	$ 199,692	$ 123,502	$ 125,725
Total Expenditures	$1,171,475	$1,109,922	$1,181,194

Schedule 7

THE PRESBYTERIAN FOUNDATION, INC. (U.S.)
OPERATING BUDGET
INCOME

	Actual 1978	Approved 1979	Projected 1980
Source			
General Assembly	$ 23,186	$ 24,000	$ 24,000
Commissions	3,037	4,000	4,000
Miscellaneous	791	1,000	1,000
Reserve	134,676	157,735	177,248
	$ 161,690	$ 186,735	$ 206,248

EXPENDITURES

Salaries			
Executive Director	$ 18,486	$ 18,500	$ 19,795
Associate Director and Treasurer	15,000	15,900	17,013
Administrative Assistant	12,000	13,000	13,910
Florida Field Representative	8,075	9,000	9,000
Field Representative	8,750	15,000	15,000
Bookkeeper	8,700	9,000	9,630
Bookkeeper		4,500	4,500
Housing			
Executive Director	6,504	6,500	6,500
Florida Field Representative	4,600	5,135	5,400
Annuities	5,776	8,000	8,500
Hospitalization	813	2,000	2,000
Social Security	2,682	5,400	6,000
Office Rent	6,034	6,300	6,300
Travel	2,518	2,000	3,000
Car Replacement	1,000	1,000	1,000
Board Meetings	1,960	1,800	2,000
Printing	3,568	4,000	4,200
Postage	1,236	1,400	1,600
Telephone	1,442	1,500	1,600
Advertising & Promotion	2,102	4,800	4,800
Office Supplies	640	750	750
Equipment	815	750	750
Investment, Legal & Audit Expenses	48,130	50,000	50,000
Florida Office Expenses	622		
Extra Secretarial Assistance	237	500	500
Joint Program with General Assembly Mission Board			12,500
	$ 161,690	$ 186,735	$ 206,248

Schedule 8

STILLMAN COLLEGE
TUSCALOOSA, ALABAMA
REVENUE AND EXPENDITURES 1978, 1979, 1980

REVENUE

	1978* Actual Results	1979 Budget	1980 Recommendations
Educational and General:			
Student Tuition and Fees	$1,106,80	$1,115,000	$1,190,000
Church Appropriations	236,693	268,000	285,000
Endowment Income	92,764	90,000	95,000
Gifts and Grants	800,469	800,000	815,000
Recovery of indirect costs	32,363	30,000	30,000
Other Sources	22,083	23,000	25,000
TOTAL EDUCATIONAL AND GENERAL	$2,291,174	$2,326,000	$2,440,000
Student Aid	$1,147,055	$1,219,000	$1,230,000
Auxiliary Enterprises	963,240	850,000	900,000
TOTAL REVENUE	$4,401,469	$4,395,000	$4,570,000

EXPENDITURES

Educationad General:			
Instruction	$ 788,200	$ 832,000	$ 872,000
Organized Activities Relating to Educational Departments	29,900	32,000	34,000
Library	101,000	110,000	118,000
Student Services	387,600	396,000	410,000
Operation and Maintenance of Physical Plant and Logistical Services	450,300	425,000	450,000
General Administration	212,600	237,000	245,000
General Institutional Expenses	300,538	300,700	310,000
TOTAL EDUCATIONAL AND GENERAL	$2,270,138	$2,332,700	$2,439,000
Student Aid	$1,162,000	$1,219,000	$1,230,000
Auxiliary Enterprises	765,555	765,500	815,000
TOTAL EXPENDITURES	$4,197,693	$4,317,200	$4,484,000
TRANSFERS AND CONTINGENCIES	$ 203,776	$ 77,800	$ 86,000
Total Expenditures, Transfers and Contingncies	$4,401,469	$4,395,000	$4,570,000

*Preliminary; subject to audit.

The accounting procedure makes it difficult to report the precise amount of funds received since student aid funds received from the Federal Government are recorded twice. It is estimated that actual cash revenue and expenditures amount to $1,500,000 less than the amount shown above.

B. REVIEW OF MOUNTAIN RETREAT ASSOCIATION AUDIT FOR YEAR ENDING 12/31/77

The record of the 118th General Assembly includes the following:

"Mountain Retreat Association received and noted with the following requirements:

a. That the exceptions noted by the auditing firm be fully responded to by the Mountain Retreat Association Management Council by
   1. correction of the deficiency noted or
   2. by amendment of accounting procedures as needed or
   3. an explanation as to why a particular exception cannot be corrected:
b. All this to be reported before the convening of the 119th General Assembly, with supervision and responsibility for corrections vested in the Treasurer of the Mission Board and included in the Mission Board Report," (*Minutes*, p. 241)

Each of the exceptions noted in the Report of Certified Public Accountants, dated February 17, 1978, will be dealt with in this report.

The second paragraph of the auditors' letter states:

> Effective January 1, 1976, the Plant and Capital Funds were restructured into several funds as explained in Note 2 to the financial statements. Because of this restructure and the change in accounting principles, the financial statements and our opinions thereon are substantially different from those of prior years. Financial statments prior to the year ended December 31, 1976 were examined by other independent accountants.

The Note 2 referred to contains in part the following explanation:

"(A) Restructuring of Funds

> Effective January 1, 1976 the Plant and Capital Funds were restructured into the following funds:
> (1) Restricted Funds
> (2) Real Estate Development Fund
> (3) Recreation Campaign — Capital Project Fund
> (4) Plant Fund"

The reason for this restructure of funds was to improve the financial reporting methods of the Association and to provide a foundation for sound management decisions by a redefinition of the purpose of each fund.

This change clarifies the purpose of each fund and enables the Mountain Retreat Association to clearly identify the revenues and expenditures by fund. Previously, with these various funds comingled, it was extremely difficult, if not impossible, to know the status of each fund.

Plant Fund

The next audit comment deals with the lack of any subsidiary records to support the Plant Fund fixed asset values shown on the Balance Sheet at December 31, 1977. It also refers to the write-up of Plant Fund Assets in 1956 based upon appraisal values. A thorough search of available records at Montreat did not turn up any copies of the appraisal referred to in the audit report. The 1956 appraisal may have resulted from an attempt to develop some estimated values for insurance purposes. For assets acquired in 1977 and 1978 there are records available to support additions to the Plant Fund. However, for assets acquired prior to 1977, there are no records available to support the values in the Plant Fund.

The auditor also indicates that no depreciation has been charged on assets in this fund. This is a common exception since the accounting profession is obliged to call attention to this practice which is not unusual in a "not-for profit" organization. The reason no depreciation is recorded is that most of these assets were acquired with the proceeds of various special fund drives over the years as contrasted to a commercial or industrial operation where operating income is usually available to absorb these changes.

Water and Sewer Fund

Notes 2(B) and (C) explain the reasons for the exception noted in paragraph 5 of

the auditor's letter of February 17, 1978. Here again, the problems relate to the lack of adequate property records to determine the actual cost of the various assets in the Water and Sewer Fund and the depreciation which should be recorded. It should be noted that the auditor explains that the depreciation which has been recorded is based on estimates covering property acquired as far back as 1910. The problem is further complicated by the fact that water meters have not been installed, and it is necessary for the Mountain Retreat Association to estimate the charges for the uses of water and sewer by the various persons and organizations served by the Water and Sewer Fund. This would include the Montreat-Anderson College, the Mountain Retreat Association, and approximately 450 cottage owners.

The audit report, Note 5, states as follows:

"(A) **Water and Sewer Operations**

Effective March 26, 1974, the Association was awarded a certificate of Public Convenience and Necessity to provide water and sewer utility service in the Town of Montreat, North Carolina by the State of North Carolina Utilities Commission. Under this certificate a schedule of rates was approved which would generate approximately $40,000.00 in annual revenues. Currently all water charges are based upon fixed rates because there are no water meters. Under the terms of this certificate, the Association is required to maintain books and records, submit an annual report to the utilities commission, and in the event the present arrangements for providing dependable and prompt maintenance repair service are terminated, the Association shall immediately make alternative arrangements which shall be at least as reliable as the present arrangements, and they shall immediately notify the commission of such alternate arrangements.

"(B) **Additions to Water and Sewer Lines**

Water and sewer line additions are currently capitalized at cost in the year they are added to the system. In 1977 and 1976 additions to water and sewer lines on John Knox Road were added to the system and added to the Water and Sewer Fund balance as a contribution from the Real Estate Development Fund. These additions are summarized as follows:

	1977	1976
Total Capital Additions	$ 5,741.50	$11,091.00"

These comments adequately state the status of this fund and the steps that have been taken to assure continuation of water and sewer service. In order to assure continuation of water and sewer service, the rates for the service should be raised an adequate amount to cover the cost of maintenance, repairs, as well as all other operating costs.

Real Estate Development Fund

The practice of selling lots and accepting a purchaser's note in payment has been discontinued. The last note was paid in full early in 1979 and the exception noted by the auditor has been eliminated. Here again, however, the lack of subsidiary cost records makes it impossible to record land costs on lots sold.

In summary, the audit report is a fair presentation of the accounts maintained at Montreat. Management has been very cooperative in providing supplemental information to assist in the development of a better understanding of the Montreat operation. Most of the exceptions noted were directly related to prior periods and the lack of records to support the values shown for various fixed assets. A current appraisal of the major properties would require first a survey to identify the properties to be appraised. The total cost of a survey followed by an appraisal would far exceed any benefit to be derived at this time.

J. Richard Hacke,
Treasurer

Paul J. Case,
Assistant Treasurer and Controller

In response to recommendation 3 from the Office of Review and Evaluation adopted by the 118th General Assembly, "that John Knox Press be continued and that separate accounting for this function be displayed", the following statement of revenues and expenditures for the year ended December 31, 1978 is submitted.*

JOHN KNOX PRESS 1978 STATEMENT

			Percent of Net Sales
Sales		$615,512	
Less Returns and Allowances		(91,513)	
		523,999	
Intercompany Sales	$324,219		
Sales — Subsidiary Rights	12,611		
Other Income	1,101	337,931	
Net Sales		861,930	
Cost of Goods Sold		(323,885)	
		538,045	
Other Direct Costs —			
Depository Handling	65,883		
Royalties	59,677		
Sales Commissions	433		
Write-Downs	34,922		
Postage & Shipping	19,338		
Incoming Freight	1,754		
Depository Rent	7,809	(189,816)	
Gross Profit		348,229	40.4
John Knox Press Editorial and Marketing—			
Salaries & Benefits	70,004		
Other Administrative Expenses	15,976		
Marketing	69,626	(155,606)	
		192,623	
Allocated Costs from:			
Publications Accounting, C.I.D. Unit, Cost Accounting, Data Processing, General Accounting, Property Management, Materials Distribution Service, Publishing Administration, and Operations Group Administration — 10.67% x $1,343,251 =		(143,230)	
Net Profit		$ 49,393	5.73

This does not consider J. K. Press Expansion Program, which in 1978 expended $162,482, in accordance with the approval of the Board on March 20, 1977 to be repaid directly from increased John Knox Press Publications Gross Income.

*Subject to audit.

SUMMARY FOR JANUARY 1 — DECEMBER 31, 1978
The Presbyterian Foundation, Inc. (U.S.)

ASSETS	1978	1977	1976
1. COMMON FUND NO. 1			
Designated	$ 3,894,625	$ 3,839,623	$ 4,090,013
Undesignated	2,754,175	2,839,371	3,242,308
Annuities	2,209,072	2,232,669	2,246,306
Funds Invested for Others	—0—	839,205	999,946
Replacement Funds	28,500	27,590	22,590
Distributable Income	244,857	180,090	171,924
TOTAL COMMON FUND NO. 1	$ 9,131,229	$ 9,958,548	$10,773,087
2. COMMON FUND NO. 2			
Designated	$ 2,501,125	$ 2,448,083	$ 2,579,507
Funds Invested For Others	1,020,827	280,157	309,884
Distributable Income	56,923	37,560	
TOTAL COMMON FUND NO. 2	$ 3,578,875	$ 2,765,800	$ 2,889,391
3. NATIONAL MISSIONS			
Annuities	$ 166,652	$ 180,735	$ 190,278
4. INTERNATIONAL MISSIONS			
Annuities	$ 532,543	$ 611,061	$ 628,158
5. CALVIN T. YOUNG FUND	$ 1,057,223	$ 1,104,052	$ 1,149,991
6. UNITRUSTS	$ 740,342	$ 715,454	$ 737,418
7. SPECIAL RESTRICTED FUNDS	$ 643,801	$ 613,726	$ 489,605
TOTAL ASSETS	$15,850,665	$15,949,376	$16,857,928
ADJUSTMENT OF ASSETS			
New Funds & Income Added to Principal	$ 1,102,773	$ 1,029,257	$ 3,644,095
Appreciation-(Depreciation)	(511,480)	(1,226,533)	1,346,251
Other Additions and Transfers	946,284	243,170	240,842
TOTAL ADDITIONS	$ 1,537,577	$ 45,894	$ 5,231,188
Distributions to Donors & Annuitants	$ 471,203	$ 451,248	$ 624,404
Distribution to General Assembly Mission Board	$ 42,646	$ 34,221	$ 71,351
Other Distributions & Transfers	$ 1,122,439	$ 468,977	$ (14,537)
TOTAL DISTRIBUTION & TRANSFERS	$ 1,636,288	$ 954,446	$ 681,218
NET ADJUSTMENT OF ASSETS	$ (98,711)	$ (908,552)	$ 4,549,970

SUMMARY FOR JANUARY 1 — DECEMBER 31, 1978

	1978	1977	1976
INVESTMENT INCOME EARNED			
Common Fund No. 1			
Designated	$ 410,326	$ 400,799	$ 383,537
Undesignated	195,895	169,017	165,315
Common Fund No. 2			
Designated	194,396	160,864	129,219
National Mission Annuities	11,653	11,965	13,874
International Mission Annuities	34,299	36,477	36,711
Calvin T. Young Fund	64,127	63,433	60,711
Unitrusts	54,467	53,409	42,673
Outside Trusts	9,416	2,957	2,801
Special Restricted Funds	48,225	26,498	25,407
Amoco Gas Royalties	91,410	124,514	136,143
TOTAL INVESTMENT INCOME EARNED	$ 1,114,214	$ 1,049,933	$ 996,391
SOURCES OF OPERATING INCOME			
General Assembly Benevolence Budget	$ 23,072	$ 23,837	$ 22,448
Commissions	3,037	4,234	3,681
Miscellaneous Contributions	905	838	1,668
Reserve	134,676	127,097	131,094
TOTAL OPERATING INCOME	$ 161,690	$ 156,006	$ 158,891
INCOME BALANCE FROM GENERAL FUNDS			
Undesignated Principal Held 12/31	$ 161,224	$ 142,646	$ 134,221
Reserve for Operation	100,000	100,000	100,000
BALANCE DUE GENERAL ASSEMBLY MISSION BOARD BENEVOLENCES	$ 61,224	$ 42,646	$ 34,221

The audits of the General Assembly agencies listed below will be found in *Minutes of the 119th General Assembly, Part I — Supplement, Audits*:

Central Treasurer of Benevolences
General Assembly Mission Board
Office of the General Assembly
The Historical Foundation of the Presbyterian and Reformed Church, Inc.
Presbyterian Center, Inc.
Mountain Retreat Association

A copy of these audits may be obtained, without charge by writing:

Central Treasurer
341 Ponce de Leon Ave., N.E.
Atlanta, Georgia 30308

STANDING RULES OF THE GENERAL ASSEMBLY

CHAPTER I
THE GENERAL ASSEMBLY AND ITS MEETING

1.1 The General Assembly of the Presbyterian Church in the United States is the highest court of this Church and represents in one body all the churches thereof, constituting the bond of union, peace, and correspondence among all its congregations and courts. It shall meet and exercise its powers as set forth in the Form of Government, Chapter 18.

1.2 Ordinarily, the commissioners and advisory participants of the General Assembly shall gather on the second Saturday of June each year at a time to be announced previously by the Moderator after consultation with the Provisional Program Committee. The Assembly may decide, on recommendation from the C.A.O., to select a meeting date for succeeding Assemblies, subsequent to April 1 of any year. The General Assembly shall ordinarily adjourn on the next Friday or upon completion of business.

1.3 The place of the meeting shall be selected by the General Assembly, at least two years but ordinarily five years in advance, upon recommendation of the Committee on Assembly Operations. The sites selected should be in different parts of the Church and be capable of providing facilities, accessibility, communications, and meeting areas sufficient to accommodate the General Assembly, its guests, and visitors. The Committee on Assembly Operations shall make available on request to lower courts, parish churches, institutions, and other bodies who may wish to host the General Assembly, a list of standards suggested by the Committee as the basis for its recommendations for future sites.

CHAPTER 2
THE DOCKET OF THE GENERAL ASSEMBLY

2.1 The meeting of the General Assembly shall ordinarily require seven days. These shall generally be divided into two portions: the first, of three days, being directed to preparational, informational, data-gathering, and inspirational procedures; the second, of four days, being directed to decision-making and final action procedures. Final action, resolution, or disposal of any business before the General Assembly other than referral, docket, or procedure, shall not be undertaken by the General Assembly until the third day of its meeting.

2.2 A preliminary docket shall be prepared by the Provisional Program Committee and submitted to the General Assembly as recommended by the Standing Committee on Bills and Overtures.

2.3 Appropriate services of worship shall begin the first session each day. The retiring Moderator in consultation with the Provisional Program Committee, shall arrange for all worship.

2.4 The docket for the first two days shall provide time for the following matters in a sequence to be determined by the court:

—An early-meeting of the Standing Committee on Bills and Overtures to prepare initial recommendations to the court for docket, program, and referral of business.
—The briefing of standing committee chairpersons and the briefing of commissioners and participants.
—The official convening of the General Assembly in the context of worship.
—The referral by the General Assembly of all business to the appropriate committee.
—The adoption of the docket.
—Reasonable time on the first day for the arrival and housing of commissioners and participants.
—Presentation by the Stated Clerk of the roll of commissioners and advisory participants and the establishment of a quorum.
—The greetings from accredited ecumenical representatives from other Churches.
—The report of the retiring Moderator.
—The report of the Office of Review and Evaluation and the referral of its recommendations.
—The Sermon of the Retiring Moderator, the Celebration of the Sacrament of the Lord's Supper and the Prayer for the Unity of Christ's Church. No business ahll be conducted prior to the morning worship on The Lord's Day.
—Standing Committee meetings for organization, hearings, and deliberation.
—Suitable presentation of such special orders and programs as may be enlightening to the court or helpful to its program agencies.

2.5 The election of a Moderator shall take place on the second day of the meeting of the General Assembly.

2.6 During the first three days of the meeting the General Assembly may be convened as a committee of the whole for not more than two hours on each occasion for the purpose of considering particular reports, the complexity or significance of which appear to make such a procedure useful, prior to their full consideration by an appropriate standing committee which shall undertake the entire matter without hindrance. The committee of the whole shall make possible preliminary consideration, articulation of varying responses, and assessment of the dimensions of issues raised by the report or any of its parts. This procedure shall be undertaken at the discretion of the court upon recommendation of the Bills and Overtures Committee and may be considered for such matters as major agency modifications, program emphasis innovations, or considerations affecting the whole life and direction of the Church.

2.7 The court shall convene on one of the first three days to hear and act upon the preliminary findings of the Permanent Judicial Commission pertaining to cases of process. The fourth and succeeding days shall be devoted to the reports of standing committees and final action by the General Assembly on business submitted to it. (Cf. S.R. 7.9.2 for normal sequence of standing committee reporting.)

CHAPTER 3
COMMISSIONERS, ADVISORY PARTICIPANTS, AND ECUMENICAL PARTICIPANTS

3.1 Commissioners to the General Assembly are elected by the Presbyteries as specified in the Form of Government, and supplied credentials from that source. Only commissioners recognized by the Presbytery shall vote on business before the General Assembly.

3.2 In the event of a question concerning the commission of any person, the General Assembly may resolve the matter upon recommendation of the Standing Committee on Supervision of Lower Courts.

3.3 Advisory Participants are persons who are communicant members in good standing of one of the constituent churches of the General Assembly, who may be elected by the Presbytery in whose jurisdiction they fall, to participate in the meeting of the Assembly in an advisory way so that the Assembly may be assured of hearing and taking cognizance of their special viewpoints. Advisory Participants shall be assigned to standing committees as voting members and shall have the privilege of the floor of the General Assembly without vote.

3.4 The Stated Clerk shall invite the election of Advisory Participants from Presbyteries in the following categories:

3.4.1 Seminary students (two each from the five professional theological schools: Austin Theological Seminary, Columbia Theological Seminary, Louisville Theological Seminary, Presbyterian School of Christian Education, and Union Theological Seminary in Virginia; young persons of college age (18 through 21); young persons of senior high age (15 through 18); ethnic minority youth (ages 15 through 21).

3.4.2 The Stated Clerk will then constitute the Advisory Participants through a process developed by that Office on an equitable basis in the following manner: 10 seminary students; 25 college age persons; 25 high school age persons; 16 ethnic minority youth.

3.4.3 Ethnic Minority Advisory Participant: a person who is a member of an ethnic minority in the Presbytery. This category shall apply when the Presbytery has been invited to elect by the Stated Clerk. The Stated Clerk shall invite the election of Ethnic Minority Advisory Participants each year from a number of Presbyteries equal to the number of standing committees of the General Assembly (16). The Clerk shall select the Presbyteries and rotate the invitation each year on an equitable basis taking into account location and size of Presbyteries.

3.5 Ecumenical Participants are members of other Christian Churches who are certified to participate in the meetings of the General Assembly in the following manner:

3.5.1 Every General Assembly shall invite eight other Churches each to select one of its members to be an Ecumenical Participant in the next succeeding General Assembly of the Presbyterian Church in the United States, which succeeding General Assembly shall receive as an Ecumenical Participant each of the representatives of other Christian Churches so selected in response to the invitation of the immediately preceding General Assembly.

3.5.2 Ecumenical Participants shall be assigned to standing committees as voting members and shall have the privilege of the floor of the General Assembly without vote. The expense of the Ecumenical Participant shall be borne by the General Assembly (ref. Standing Rule 9.4.2.1 through 9.4.2.4).

3.6 The retiring Moderator shall be an ex-officio member of the court with full powers until the induction of a new Moderator, becoming thereafter an Advisory Participant, being a member of the Provisional Reference Committee, the Provisional Program Committee, and the Standing Committee on Bills and Overtures.

3.7 All former Moderators shall have the privilege of the floor.

3.8 The Stated Clerk, Associate Stated Clerk and Assistant Clerks, Staff Directors of the General Assembly Mission Board, the Staff of the Office of Review and Evaluation, chairpersons or executive heads of Boards, Permanent Committees, Ad Interim and Provisional Committees, or a designated representative of each shall have the privilege of the floor when matters touching their responsibilities arise.

3.9 Ecumenical representatives, when properly accredited and officially recognized, shall be given the privilege of the floor and assigned to standing committees (with floor privileges only) by a separate process similar to that of other committee members (cf. S.R. 7.4.3.).

3.10 The Stated Clerk shall cause the place of meeting to be divided into three distinct areas of seating. The first for commissioners, the second for advisory participants and others having the privilege of the floor, and the third for visitors and guests as space may be available. These areas shall be restricted to eligible persons only during business sessions of the court unless the permission of the court be granted, or when a person is addressing the Assembly.

CHAPTER 4
THE OFFICERS

4.1 The Moderator

4.1.1 The General Assembly shall elect from its commissioners a Moderator who shall be a functioning officer of the court for an extended period of time, and shall have at least the following duties:
—Presiding officer at all sessions with power to invite another commissioner to occupy the chair temporarily.
—Ex-officio member of the Provisional Reference Committee and the Provisional Program Committee for the next meeting of the General Assembly.
—Advisory Participant on the Standing committee on Bills and Overtures both for the current and the next meeting of the General Assembly.
—Ex-officio member of the General Assembly until the election of a successor and thereafter an Advisory Participant of the court until its adjournment.
—Member of the General Assembly Mission Board while serving as Moderator of the General Assembly.
—Ambassador of the General Assembly to all parts of the Church, undertaking an itinerary through the Church, its agencies and courts, for the purpose of presenting, strengthening, and encouraging the Church, its people, and its work. The itinerary may be arranged with the advice and assistance of the Stated Clerk and invitations to the Moderator should be offered ordinarily through the Stated Clerk.
—Official representative of the Church when invited or commissioned to do so before gatherings of persons outside this Church or on suitable official occasions when the opportunity presents itself.
—Nominator of three persons to a three year term on the Permanent Nominating Committee.

4.1.2 The congregation, agency, employer, or business in which the Moderator is serving at the time of election is requested to provide a leave of absence for sufficient time to fulfill the duties of the office. The General Assembly through its Operating Expense Budget shall be prepared to provide for the expense of the itinerary of the Moderator and spouse and other reasonable costs and for a reasonable amount to prevent financial sacrifice to the Moderator personally or to the place of present employment as a consequence of the choice of Moderator. In the event of the Moderator's being a lay person, arrangements shall be negotiated on a reasonable basis by the Committee on Assembly Operations in consultation with the Moderator and/or employer to prevent financial considerations from obviating the free election of a Moderator by the General Assembly.

4.1.3 The election of a Moderator shall take place on the second day of the meeting of the General Assembly.

4.1.4 A Presbytery may propose a name for the office of Moderator by a majority vote of the Presbytery. This proposal shall be transmitted to the Stated Clerk of the General Assembly as an official communication. Presbytery endorsement in this fashion is not necessary and does not constitute a nomination; each candidate must be nominated in due course by a member of the court.

4.1.5 The Moderator shall be elected as follows:
—There shall be one nominating speech not exceeding eight minutes for each nominee. There shall be no seconding speeches. The order of speeches for expected nominees shall be determined at random by the Stated Clerk or assistant and communicated to the chair.
—After nominations are closed, each nominee shall be requested to address the Assembly for not more than five minutes, the order of speaking being the reverse of that of nomination.
—The nominees shall then be requested to respond to written questions put from the floor. Nominees shall respond to the same questions in turn commencing with the first nominated and rotating the initial response to each new question. This procedure shall continue for a period not to exceed the number of nominees times ten minutes or for

forty-five minutes, whichever is shorter, except no nominee shall be denied a response to a question already answered by others when time expires.
—If more than one commissioner be nominated, the election shall be by written ballot on blank ballots provided by the Stated Clerk. The Clerk shall certify the number of registered commissioners and advise the court of the number of votes necessary to elect. The Clerk shall appoint sufficient tellers to gather and count the ballots and report the tabulation. If no nominee shall have received a majority, there shall be a second ballot on the two nominees receiving the highest vote. The Moderator shall declare an election and report the tally when a nominee shall have received a majority of votes cast by commissioners present.

4.1.6 As soon as a Moderator shall have been declared elected, appropriate induction and the assumption of the constitutional and required duties shall occur.

4.2 The Stated Clerk

4.2.1 The Stated Clerk, as the continuing officer of the court, shall be elected by the General Assembly as required by the Form of Government (13-5). The Stated Clerk shall be elected for a term of four years and shall be eligible for two additional four year terms or a maximum service of twelve years. Upon recommendation of the Committee on Assembly Operations the Stated Clerk may be elected to an additional four years term after twelve years of service under exceptional circumstances. No person shall be elected Stated Clerk who shall have attained at the time of election the age of 65 years, nor who is ineligible to be a commissioner to the General Assembly. Before the end of each term of a Stated Clerk who is eligible for reelection, the Office of Review and Evaluation, shall secure an objective evaluation of the Clerk's performance during the term, the results to be communicated to the Committee on Assembly Operations by January 15 of the year in which the term ends.

The Committee on Assembly Operations shall proposed a nominee or nominees to the General Assembly through the Standing Committee on the Office of the General Assembly, with understanding that further nominations are in order. The election of a Stated Clerk, when required, shall be the first order of business on the next to last day of the General Assembly docket.

4.2.2 The Stated Clerk shall perform the duties required by the Book of Church Order, by the Standing Rules of the General Assembly, and such duties as may be assigned by the General Assembly. The Stated Clerk shall administer the Office of the Stated Clerk under policies approved by the Committee on Assembly Operations and subject to annual review by this committee. The relationship of the functions of the Stated Clerk and those of the Committee on Assembly Operations shall be set forth in the Organizational Plan (Section III, G. and H.)

4.2.3 Should the office of Stated Clerk become vacant, the Committee on Assembly Operations shall name a person to serve as Acting Stated Clerk, who shall perform the duties of the Stated Clerk until the General Assembly shall elect a Stated Clerk at its next annual meeting and the new Stated Clerk has begun to serve.

4.2.4 Duties of the Stated Clerk with regard to the Constitution:

4.2.4.1 The Stated Clerk shall have responsibility for assisting the Church to understand the decisions of the General Assembly, giving personal, unofficial interpretation and opinions related to the Constitution and actions of the General Assembly upon request of lower courts and any person related to the Presbyterian Church, U.S. As an officer and servant of the court, the Stated Clerk shall have a duty to preserve and defend the Constitution of the Presbyterian Church, U.S., and support the decisions, actions, and program of the General Assembly.

4.2.4.2 The Stated Clerk may appear, preach, and speak throughout the General Assembly upon invitation, within the limitations of time imposed by other duties, in order to encourage, interpret and support the Church in its functions and procedure. The Stated Clerk may visit regularly the meetings of Synods and Presbyteries as the duties of the office permit.

4.2.5 Duties of the Stated Clerk with regard to the Church Catholic:

4.2.5.1 The Stated Clerk shall be the continuing ecclesiastical representative of the General Assembly as a member of all delegations to inter-Church or ecumenical bodies or councils, and as a member of all committees that may be established to undertake discussions relative to full and organic union with

another Church or with other Churches. The Stated Clerk shall also be a member of all committees or groups charged with responsibility for coordinating the ecumenical concerns of the denomination or furthering the denomination's involvement in ecumenical affairs.

4.2.5.2 The Stated Clerk shall receive the official ecumenical correspondence addressed to the General Assembly or the Presbyterian Church in the United States, and respond as directed by the General Assembly.

4.2.6 Duties of the Stated Clerk with regard to Administrative Affairs:

4.2.6.1 The Stated Clerk shall prepare a suggested docket which shall be reviewed by the Provisional Program Committee for submittal to the Standing Committee on Bills and Overtures. This tentative docket shall be printed in the Commissioner's Handbook. The Stated Clerk shall have charge of arrangements for the General Assembly meeting and the entertainment thereof, in accordance with the Standing Rules.

4.2.6.2 The Stated Clerk shall be a member, ex officio, of the Provisional Program Committee and the Provisional Reference Committee. The Stated Clerk shall be chairperson of the latter, and assigned as a voting member to the Standing Committee on Bills and Overtures.

4.2.6.3 The Stated Clerk shall prepare and distribute to commissioners and advisory participants, in advance of the meeting of the General Assembly, a Handbook containing a proposed docket; the Standing Rules; all known business intended for the coming General Assembly including annual reports and audit summaries of sub-units and agencies which comprise the aggregate Office of the General Assembly and the General Assembly Mission Board Divisions; the Minutes, Part I, of the preceding General Assembly; and such information as to the meeting or conduct of the meeting of the Assembly as may be useful to commissioners. The full report of the Permanent Judicial Commission and the Permanent Nominating Committee shall be printed in the Handbook. The Handbook shall be distributed so as to reach commissioners and advisory participants one month prior to the convening of the General Assembly. Business not available for inclusion in the Handbook shall be distributed to commissioners and advisory participants in the form of a supplement at the earliest date practicable. The Handbook shall be distributed to alternate commissioners when requested by the presbytery electing same. Presbyteries requesting Handbooks for alternate commissioners shall be expected to arrange for assuming the cost of the Handbooks so distributed.

4.2.6.4 The Stated Clerk shall advise commissioners and advisory participants, as early as practicable, of the proposed per diem expense rate and the items covered thereby.

4.2.6.5 The Stated Clerk shall release to the public and the press through an appropriate agency the complete list of commissioners and advisory participants, as soon as possible.

4.2.6.6 The Stated Clerk shall receive and prepare the business coming before the Assembly and present it together with ■ proposal for proper referral to the Provisional Reference Committee which shall in turn report its recommendations to the Standing Committee on Bills and Overtures. The Clerk shall present late business directly to the Standing Committee on Bills and Overtures with a proposal for proper referral. "Business" includes overtures, reports and recommendations of committees, communications, memorials, commissioner resolutions, audits, reports, etc., from any agency of the Church and from any other regular source.

4.2.6.7 The Stated Clerk shall receive correspondence addressed to the General Assembly and the P.C.U.S. and respond as directed by the Assembly.

4.2.6.8 The Stated Clerk and the Provisional Reference Committee shall meet with standing committee chairpersons before the first day of the General Assembly meeting to preside over a briefing session which shall include the person assigned to serve each committee as advisory consultant.

4.2.6.9 The Stated Clerk with the assistance of the Committee on Assembly Operations will have oversight of a briefing on procedures and Rules of the Assembly for all commissioners and participants at a time provided in the docket on the first day of the Assembly's meeting.

4.2.6.10 The Stated Clerk shall arrange for the assignment of commissioners and advisory participants to standing committees as provided by the Standing Rules.

4.2.6.11 The Stated Clerk shall keep the Minutes of the General Assembly, publish them annually with the statistical reports of the Church and reports of the agencies of the Assembly, and give certified extracts therefrom when the business of the Assembly requires them. The Stated Clerk shall transmit each action of the General Assembly to those whom the action concerns, calling attention to other Assembly actions affecting those transmitted. The Stated Clerk will provide a review of the actions of the General Assembly to the General Assembly Mission Board in time for action at the next regular meeting of the Board.

4.2.6.12 The Stated Clerk shall be the parliamentarian of the General Assembly, having the responsibility to inform the chair when the court is apparently out of order, and may give counsel to the chair or the court on matters of interpretation of the Rules or parliamentary procedure.

4.2.6.13 The Stated Clerk shall maintain and administer the Office of the Stated Clerk for the service of the court, its committees, and its agencies, employing such staff as is necessary. These duties shall be performed with the advice, approval and review of the Committee on Assembly Operations.

4.2.6.14 The Stated Clerk shall be an advisory member on all committees, councils, and offices which are related to the Office of the General Assembly. The Stated Clerk shall exercise general administrative responsibility for servicing the needs of those committees, councils, and offices without staff.

4.2.6.15 The Stated Clerk shall be responsible for administrative servicing of all ad interim committees, upon request.

4.2.6.16 The Stated Clerk shall authorize the disbursement of funds by the Central Treasurer of the Operating Expense Budget as adopted by the General Assembly. The Operating Expense Budget as proposed by the Committee on Assembly Operations shall be prepared with the administrative assistance of the Stated Clerk.

4.2.6.17 The Stated Clerk shall be the custodian of the official documents and records of the General Assembly and shall make copies available at cost upon request. A tape recording of all business proceedings of the General Assembly shall be made and transcriptions shall be made available at a reasonable price upon request. When documents and records become archival, they shall be placed with the Historical Foundation of the Presbyterian and Reformed Churches.

4.3 The Associate Stated Clerk

4.3.1 An Associate Stated Clerk may be elected by the General Assembly upon the recommendation of the Committee on Assembly Operations. The election of an Associate Clerk shall be according to the same procedure as the election of a Stated Clerk. The term of office shall be three years renewable at the option of the General Assembly. The duties of the office shall be ancillary to those of the Stated Clerk and shall be specified in particular by the Committee on Assembly Operations. Election by the General Assembly shall make the Associate Clerk eligible to be deputized by the Stated Clerk for official duties which accrue to the latter office. Qualifications for this office shall be the same as for the office of Stated Clerk.

CHAPTER 5
COMMITTEES AND AGENCIES

5.1 The General Assembly may create and elect or cause to be chosen those agencies and committees needful for its work as the highest court of the Church. These shall be recognized as falling in one of the following categories: boards, permanent committees, ad interim committees, provisional committees, standing committees, a committee of the whole, and an Office of Review and Evaluation.

5.2 A Board (Executive Committee, Management Council) is a body with managerial, administrative, and quasi-independent responsibilities which are assigned to it by the General Assembly and for which it must report to the General Assembly, either directly or through another agency, annually for ratification and further authorization and directives. Its members are chosen by the General Assembly as provided in its Standing Rules or Organizational Plan. The General Assembly maintains the following boards: (NB—Parentheses indicate the agency through which report is transmitted.)

The General Assembly Mission Board
Presbyterian Center Management Council (Mission Board)
Presbyterian School of Christian Education Board of Trustees (Mission Board)
Mountain Retreat Association Management Council (Mission Board)
Board of Trustees of the Presbyterian Foundation (Mission Board)
Board of Trustees of Stillman College (Mission Board)
Board of Annuities and Relief
The Historical Foundation Board

5.3 A Permanent Committee (Council, Commission) is a body elected by the General Assembly as provided in its Standing Rules and Organizational Plan to assume continuing responsibility for and oversight of specified business authorized by the court and to study, investigate, and offer advice and recommendations to the court in these matters. A permanent committee may report directly to the court or through another board or committee to which it is subsidiary. The General Assembly maintains the following permanent committees: (NB--Parentheses indicate the agency through which report is transmitted.)

The Permanent Judicial Commission
The Permanent Nominating Committee
The Committee on Theological Education (Mission Board)
The Committee on Assembly Operations
The Council on Theology and Culture
The Committee on Women's Concerns
The Council on Church and Race

5.4 A Provisional Committee is a small committee whose members are chosen ex officio by provision of the Standing Rules for the purpose of expediting and assisting with the business before a particular meeting of the General Assembly. Its existence is terminated with the submittal of its report to the court. The Standing Rules specify three provisional committees:

The Provisional Reference Committee
The Provisional Program Committee
The Provisional Constitutional Committee

5.5 An Ad Interim Committee (Special, Select, and Ad Hoc) is a body appointed by the Moderator upon authorization by the court to carry out a specific task not already assigned to an existing committee or agency in the interim between meetings of the General Assembly. Any business before the court involving the appointment of an ad interim committee shall be referred to the appropriate standing committee which shall recommend to the court whether such a committee is needed or whether the task can be referred elsewhere for accomplishment. An affirmative recommendation in such a matter shall automatically be referred to the standing committee which has before it the Operating Expense Budget of the General Assembly so that adequate funding may be provided, including such increases in the annual Presbytery apportionments as may be necessary. The Assembly may continue an ad interim committee at each annual meeting so long as it chooses to do so. No committee in this category shall continue in existence without specific extension by successive General Assemblies. Vacancies in the committees in this category shall be filled by appointment by the current Moderator in fulfillment of the original directive of the General Assembly.

5.6 A Standing Committee is a body chosen by the court from its commissioners and advisory

participants according to the provisions of the Standing Rules for the duration of the sessions of a particular General Assembly. It shall consider, deliberate, and recommend action to the court upon such matters as are assigned to it.

5.7 A Committee of the Whole is a committee composed of the whole membership of the court and all advisory participants which shall meet as a special committee, deliberate, and make recommendations to a subsequent session of the same court. Its chairperson shall be a person other than the Moderator, the retiring Moderator, or a Moderator nominee endorsed by some Presbytery, appointed by the Provisional Reference Committee (cf. S.R. 6.3.3), and its existence shall not continue beyond the time of its deliberations.

5.8 The Office of Review and Evaluation

5.8.1 The General Assembly shall also maintain an Office of Review and Evaluation as provided in the Organizational Plan (Section III.B.). This agency shall present annually a report independent of all other agencies. This report shall be made directly to the General Assembly and its recommendations, if any, shall be referred to the appropriate standing committees.

5.8.2 Each board and permanent committee shall prepare and maintain a manual describing its operational procedures, which shall be presented to the Office of Review and Evaluation for its recommendation to the General Assembly for adoption or change. Such recommendation from the Office of Review and Evaluation shall be referred to the appropriate standing committee.

5.8.3 In the event of a vacancy on the staff of the Office of Review and Evaluation at a time other than the regular termination of an existing term, the General Assembly authorizes the establishment of a commission of six Ruling Elders and six Teaching Elders, appointed by the Moderator in consultation with the chairperson of the Committee on Assembly Operations and the chairperson of the General Assembly Mission Board, to fill the vacancy. The Commission shall determine whether the person so selected shall serve until the next General Assembly has an opportunity to elect a new member of the staff of the Office of Review and Evaluation to complete the unexpired term or any time period up to a four year term. The Commission shall consider only the candidate or candidates nominated to it by the Committee on Assembly Operations.

CHAPTER 6
PERMANENT AND PROVISIONAL COMMITTEES

6.1 The Permanent Nominating Committee

6.1.1 The Permanent Nominating Committee shall be composed of nine persons, at least four of whom shall be lay persons, and who shall be communicant members under the oversight of a court of this Church. Due consideration shall be given to women and minority persons. Three shall be nominated by each Moderator of the General Assembly at the conclusion of that Moderator's term of office for election to a three-year term beginning at adjournment of the meeting of the General Assembly at which the election takes place. Moderators shall give regard to the need for fair representation and expertise from all parts of the Church and its constituency in making these nominations.

6.1.2 The Permanent Nominating Committee shall elect its own chairperson at its last regular meeting prior to the General Assembly. Vacancies on the Permanent Nominating Committee shall be filled by the Moderator nominating the class in which the vacancy occurs or by his or her successors in order where the former procedure is not possible. Such persons shall begin to serve upon appointment subject to election by the next successive General Assembly.

6.1.3 No person may serve on the Nominating Committee who holds any other appointive or elective position or office in the General Assembly's structure unless that position or office is resigned previous to appointment. A member of the Permanent Nominating committee shall not be eligible for appointment, employment, or election to any General Assembly position during his or her tenure on the Committee. No person who has served on the Nominating Committee shall be eligible for nomination by the Nominating Committee to serve on any General Assembly Agency until two years have elapsed after the termination of his or her service on the Nominating Committee.

6.1.4 The Permanent Nominating Committee shall have the responsibility of nominating persons to hold positions responsible to the General Assembly as specified in the Standing Rules, the Organizational Plan, or as the Assembly may direct. The Committee shall seek the advice of the bodies to which it nominates persons, and shall be open to suggestions from any source. It shall be cognizant of the personal composition of Assembly's agencies and committees and shall seek to assure full and fair representation on each of the Assembly's agencies to the degree possible. The Committee shall make its own nominations to the maximum of its ability and information in terms of the best interests of the whole Church and shall not necessarily be bound by any suggestions it receives.

6.1.5 The Committee shall present a list of its nominations to the General Assembly, which shall be printed in one place in the Handbook. Nominations shall be referred to the appropriate standing committee for approval and submittal to the General Assembly. A standing committee shall have the right to submit nominations for service on the Permanent Commissions, Permanent Committees, Boards, Councils, and Agencies which it reviews in addition to those nominations submitted by the Nominating Committee. All nominations shall be made subject to further nominations from the floor. Nominations must be made to a particular place on a list, so that the court may ballot between specific candidates.

6.2 The Permanent Judicial Commission

6.2.1 The Permanent Judicial Commission shall perform its duties as described in the Form of Government, Chapter 20. It shall report its decisions as a Commission in cases of process referred to it on the evening of the third day of the meeting of the General Assembly. It shall report its recommendations as a Committee as any other permanent committee and these shall be referred to the appropriate standing committee.

6.2.2 Overtures or resolutions requesting amendment of the Book of Church Order or interpretation thereof shall be received by the Stated Clerk and automatically referred to the Permanent Judicial Commission upon receipt. Ordinarily overtures or resolutions requiring reference to the Permanent Judicial Commission shall not be considered by the General Assembly convening that year unless received by the Stated Clerk at least 90 days before the date of the Assembly's convening.

6.3 The Provisional Reference Committee

6.3.1 The Provisional Reference Committee shall be composed of the Stated Clerk, the current Moderator, and a member selected by the Committee on Assembly Operations from its personnel. The Stated Clerk shall be the chairperson.

6.3.2 The Provisional Reference Committee shall consider all business known to be coming before the General Assembly and shall recommend the appropriate referral to standing committee or other proposal for its handling. It shall make its recommendations to the Standing Committee on Bills and Overtures meeting prior to the convening of the General Assembly. Its recommendations for referral shall be indicated alongside each item of business printed in the Handbook or supplements if possible. With the submittal of its report to the Standing Committee on Bills and Overtures, this Provisional Committee shall be dissolved automatically.

6.3.3 The Provisional Reference Committee shall appoint all chairpersons of standing committees, standing committee group chairpersons, and chairpersons of the two committees of the whole required by the Rules. In the event that the Committee is not unanimous upon an appointment, the choice of the Moderator shall prevail.

6.3.4 The Provisional Reference Committee shall select, after conference with the Administrative Director of the Mission Board, one person to be assigned to each standing committee in the capacity of advisory consultant and staff to that standing committee (cf. S.R. 7.3.3).

6.3.5 The Provisional Reference Committee shall arrange for and supervise the conduct of a briefing for all standing committee chairpersons and group chairpersons before the first day of the General Assembly. Such briefing shall include instruction and orientation in the Rules of the Assembly, the task of standing committees, and the mechanics of the meeting of the Assembly, as well as the duties of chairpersons.

6.4 The Provisional Program Committee

6.4.1 The Provisional Program Committee shall be composed of the current Moderator, the Stated Clerk, a representative selected by the Committee on Assembly Operations, the host pastor (or executive of institution or body entertaining the General Assembly) or a representative of the host institution, and a Division Director of the Mission Board selected by the Mission Board. The Committee shall be chaired by the representative from the Committee on Assembly Operations.

6.4.2 The Provisional Program Committee shall have the duty of planning or coordinating all matters having to do with events, programs, special services, outside speakers, pre-Assembly conferences, guests, entertainments, promotional features, and the daily schedule of the General Assembly meeting. It shall prepare a tentative schedule including all the above together with a tentative business docket of the General Assembly in accordance with the Standing Rules, which shall be printed in the Handbook or supplements insofar as possible and shall submit this schedule and docket to the Standing Committee on Bills and Overtures meeting prior to the convening of the General Assembly. With the submittal of its report to the Standing Committee on Bills and Overtures the responsibility of this Committee toward the docket and schedule shall cease. The Committee shall continue to function until the adjournment of the Assembly to care for physical and logistical problems that may arise, to assist the Stated Clerk, Moderator, host institutions, and commissioners with needs attendant to their duties.

6.4.3 Before the meeting of the General Assembly the Provisional Program Committee shall have the power to make final decisions respecting meeting, schedule, or docket, subject to the approval of the General Assembly. After the convening of the Assembly these decisions shall be made by the Assembly on the recommendation of the Standing Committee on Bills and Overtures.

6.4.3.1 Any proposed inspirational programs or addresses must be approved by the Provisional Program Committee, which shall assign the place on the schedule or docket.

6.4.3.2 Any agency or committee officially related to the Church requesting time or space for meeting during the General Assembly must have the approval of the Provisional Program Committee. This Committee shall assign the place

of meeting for standing committees and shall be responsible for the assignment of all rooms, areas, or space made available to the General Assembly.

6.4.3.3 The docket of the Assembly's business is prepared by the Stated Clerk and reviewed by the Provisional Program Committee for submittal to the Standing Committee on Bills and Overtures. The Provisional Program Committee shall exercise its best judgment in allocating the use of time available, following the principle that the chief interest of the Assembly is the transaction of that business in which it has the responsibility of decision. The docket as printed in the Handbook should list all items of business without assigning specific times for the consideration of reports of standing committees, but listing the time of special orders approved by the Provisional Program Committee.

6.5 The Provisional Constitutional Committee

6.5.1 The Provisional Constitutional Committee shall be composed of three members of the Permanent Judicial Commission appointed by the chairperson of the Permanent Judicial Commission. It shall operate as needed for the duration of the meeting of the Assembly.

6.5.2 All matters introduced as new business, if received and touching on constitutional matters, including requested rulings by the Moderator on questions of order involving constitutional questions, shall be referred in writing to the Provisional Constitutional Committee for consideration. The Provisional Constitutional Committee shall consider each matter referred to it and make recommendations directly to the Assembly through the Moderator.

CHAPTER 7
STANDING COMMITTEES

7.1 The General Assembly shall establish a Standing Committee on Bills and Overtures and fifteen additional standing committees of three types as follows: (cf. S.R. 7.4.)

7.1.1 The Standing Committee on Bills and Overtures

I. Judicatory Committees
1. Polity
2. Supervision of Lower Courts
3. Church Orders and Vocations
4. The Office of the General Assembly
5. Operating Expense Funding
6. General Assembly Rules and Procedures

II. Mission Program Committees
1. Mission Board Administration
2. Mission Board Organization
3. Mission Board Program
4. Mission Board Priorities and Goals
5. Mission Board Funding and Budgets

III. Christian Witness and Service Committees
1. The Church Catholic
2. Justice and Human Development
3. Ethics and Society
4. Interpreting the Faith

7.1.2 This list of committees and the description of business assigned to them which follows (sections 7.6, 7.7, 7.8) shall be subject to adjustment each year to conform to the nature and volume of the business anticipated to be before the General Assembly in that year. The Committee on Assembly Operations or a group of its members assigned by it to the task shall advise and recommend to the Provisional Reference Committee revisions of the list of committees based always on the general scheme outlined on the list. These revisions shall be based upon the following principles:
—Every commissioner and advisory participant shall serve on a standing committee.
—The size of standing committees shall vary as indicated in S.R. 7.4.2 according to the nature of the business to be assigned to the committees.
—Referrals shall be made on the basis of content of business in preference to the source thereof.
—Every committee should consider business which is significant to the decision-making process of the court.
—To the degree possible, the work load of business before committees shall be divided evenly so as to be accomplished within the time allotted under ordinary and reasonable circumstances.
—Business before the Assembly shall be divided into categories conforming to the three committee groups outlined in 7.1.1.
—The committee of the whole procedure shall be available as a procedure in cases where it may be useful.
—All recommendations or proposals before the Assembly must be referred to and considered by a standing committee before being finally considered by the General Assembly.
—No standing committee shall have less than 20 assigned commissioner members, nor more than fifty. The Provisional Reference Committee shall present to the Standing Committee on Bills and Overtures a list of standing committees determined by the process described. The Standing Committee on Bills and Overtures shall ordinarily accept this list for recommendation to the General Assembly.

7.2 Chairpersons and Conference Committees

7.2.1 The Provisional Reference Committee shall appoint a commissioner as chairperson for each standing committee and for each of the three committee groups specified above (cf. S.R. 6.3.3). All chairpersons shall indicate at the time of appointment their willingness to attend the briefing arranged for chairpersons.

7.2.2 Group chairpersons shall be voting members of the Standing Committee on Bills and Overtures and shall have the privilege of the floor in any standing committee within their respective group. Each group chairperson, assisted by the chairpersons within their group, who shall comprise a team chaired by the group chairperson, has the responsibility of correlating and expediting the business assigned to that group. The group chairperson, or group team may call into being a conference committee to be composed of no more than five members respectively chosen by any two or more standing committees for the purpose of reconciling conflicting, confusing, or interrelated referrals or recommendations, subject to the approval of the standing committees involved. The group chairperson shall notify the court, through the Standing Committee on Bills and Overtures, in the event of irreconcilable conflict between standing committee recommendations.

The above conference committee process shall be followed specifically in cases where the cost to the General Assembly, either in personnel, time, or funds, of a proposal is subject to review, structuring, or budgeting by another standing committee (cf. S.R. 5.5, 7.6.4.3, 7.7.3, and 9.3.4).

7.3 Standing Committee Organization.

7.3.1 Each standing committee shall elect a secretary from its members. The secretary shall record the actions and the votes thereon of the committee (in the order of ayes, nays, and abstentions e.g.—12-7-2). The secretary shall assist the chairperson in preparing and ordering the records of the committees and shall assist the chairperson in drafting the final report. It shall not be necessary for formal minutes to be kept except as the committee may direct.

7.3.2 Each standing committee shall elect a vice-chairperson who shall assume the chair in the event the chairperson is unable to serve. Such incapacity, if permanent, shall be certified by the Stated Clerk.

7.3.3 Each standing committee shall have assigned to it by the Provisional Reference Committee a person to act in the capacity of Advisory Consultant. It shall be the responsibility of this person to assist the committee in expediting its work.

7.3.3.1 The Advisory Consultant shall not be a commissioner or advisory participant of the court, and consequently, not a voting member of the standing committee.

7.3.3.2 The Advisory Consultant shall be a person with knowledge of the procedures of the General Assembly and its agencies, of the general and specific subject matter placed before the standing committee, and of the sources of information which the committee may desire.

7.3.3.3 The Advisory Consultant may or may not be an employee of the General Assembly or elected member of any Assembly Board or Committee. Where necessary, the Assembly shall pay the expenses of the Advisory Consultant on the same basis as those of commissioners to the General Assembly.

7.3.3.4 The Advisory Consultant shall be subject to the instructions of the standing committee and shall be expected, if required, to provide advice, information, resource material or persons as needed, and to assist the chairperson in organizing the work of the committee with particular concern for its form and clarity. All reasonable requests which pertain to the business of the committee may be performed by this person to expedite the informed, efficient conclusion of the committee business.

7.3.3.5 The Advisory Consultant shall have the privilege of the floor to offer suggestions, information, and guidance; or to offer an opinion concerning committee decisions if requested. The Advisory Consultant shall not become an advocate pro or con of decisions which are the committee's responsibility. The Advisory Consultant shall not move any question, or vote. It shall not be necessary to exclude the Advisory Consultant from executive sessions of the standing committee.

7.3.3.6 The Advisory Consultant shall have the responsibility of making available to the committee all information, either written, or from personal sources, or from personal experience, which may be useful to informed decisionmaking.

7.3.4 Each standing committee may appoint other specific tasks to its members sufficient to the accomplishment of its task.

7.4 The personnel of standing committees shall be assigned in the following manner:

7.4.1 The Standing Committee on Bills and Overtures shall be composed of thirty members in this way: the chairperson, three group chairpersons, 19 other commissioners, 1 Ethnic Minority Advisory Participant, 1 Ethnic Minority Youth Advisory Participant, 3 Youth Advisory Participants, the retiring Moderator, and the Stated Clerk. The latter two shall be voting members of this committee.

7.4.2 35% of the remaining commissioners and 35% of each category of advisory participants except ethnic minority advisory participants and ethnic youth participants shall be assigned to committees in Group I and distributed evenly amongst them. The percentage for this process for Group II shall be 25% and for Group III it shall be 40%.

One ethnic minority advisory participant and one ethnic youth participant shall be assigned to each committee.

7.4.3 One month before the Assembly meeting the Stated Clerk shall announce and conduct a random selection of standing committee members which shall be open to observers.

7.4.3.1 A list of all commissioners and advisory participants shall be prepared, identifying them by name, Presbytery, minister or ruling elder status, and membership on the board or staff of agencies reporting to the General Assembly.

7.4.3.2 Those persons appointed as chairpersons shall be removed from the selection process.

7.4.3.3 Standing committee membership shall be selected by a random process that is designed to achieve the following:

7.4.3.3.1 No more than one minister and one ruling elder from a Presbytery shall be assigned to a committee insofar as this is mathematically possible. Committees shall have an equal number of ministers and ruling elders insofar as possible.

7.4.3.3.2 Similar but separate processes shall be used for minister, ruling elder commissioners, and each category of advisory participants.

7.4.3.3.3 Members or employees of an agency or committee shall not be assigned to a standing committee reviewing the work of that agency or committee.

7.4.3.3.4 Commissioners and advisory participants shall be assigned to standing committees by a computerized process which will provide the highest degree of random selectivity and the widest distribution across the Church.

7.4.3.3.5 An alternate replacing a commissioner or advisory participant already assigned shall serve the same standing committee to which the principal was assigned.

7.4.3.3.6 The Stated Clerk shall release a complete list of the personnel of standing committees and shall notify those named of their assignments.

7.5 The Standing Committee on Bills and Overtures

7.5.1 The Standing Committee on Bills and Overtures shall have the function of guiding and expediting the business before the General Assembly to the end that piecemeal reporting, procedural and referral overlapping between committees, work load inequity among standing committees, and confusion of the business docket and program shall be minimized.

7.5.2 All business regularly presented to the court requiring its consideration shall be channeled through the Standing Committee on Bills and Overtures for recommendation as to its handling or referral. The Committee shall be bound by the Constitution and the Standing Rules in its advice to the General Assembly and it shall have no power to suppress any matter that comes regularly before it, nor may it offer a judg-

ment as to the subject, substance, or content of any matter to be handled by another committee.

7.5.3 The Standing Committee on Bills and Overtures shall meet prior to the convening of the General Assembly on the first day of the meeting of Assembly. At this time it shall receive the report of the Provisional Reference Committee and the Provisional Program Committee. It shall ordinarily approve the recommendations and provisional decisions of these committees concerning business which has come to hand before that day and the docket and program arranged for the General Assembly. It shall review these reports and make suitable recommendations to the General Assembly when it convenes. The Committee, the Moderator, and the Stated Clerk shall assist one another in the correlation of program, docket, business, and arrangements.

7.5.4 The Committee shall recommend to the General Assembly the referral of all recommendations, resolutions, and overtures on the basis of their content, without the necessity of retaining all the business from the same source in one place, to the end that, where possible, all matters touching the same topic shall be referred to the same standing committee. Narrative and factual reports and statements shall ordinarily be referred as a whole, usually as indicated by the Standing Rules. The Committee shall have oversight of the flow of referrals and reports from standing committees. It shall seek to remain informed of the rate at which committees are working and shall assist in such ways as the Clerk may request. The Committee shall work together with the standing committee group chairpersons or intra-group conference committees to reconcile conflicting or confusing reports or decisions between committees and may upon request of a group chairperson reconsider the referral made by the General Assembly and offer new advice to the court.

7.5.5 The Standing Committee on Bills and Overtures may originate procedural or clarifying proposals to the court for the purpose of improving the deliberative efficiency of the General Assembly, assuring that debate is fair and full, and that the time available for debate is not pre-empted in favor of early or less pressing decisions. The General Assembly shall entertain no proposal to limit debate which requires suspension of the Standing Rules without hearing first the recommendation, if any, of this Committee. The Committee may offer advice to the General Assembly in reference to the suitability of hearing any minority opinion in connection with the report of a standing committee.

7.5.6 The Standing Committee on Bills and Overtures shall read and review the daily minutes of the General Assembly and recommend their correction or adoption to the General Assembly. Reproduction of these minutes shall be posted, accessible to all commissioners, prior to the presentation of the Committee's recommendations.

7.5.7 The Standing Committee may assign one or more of its members an advisory or liaison function with another committee or office. The chairperson of the committee to which this assignment is made shall be notified and the assigned member shall have access but no vote therein.

7.5.8 The Standing Committee on Bills and Overtures shall report as the first order of business each day and during the day as required, making such recommendations as it deems necessary with respect to the docket, program, and procedure for that day. There shall be no necessity for this Committee to offer a report as a whole. The Committee shall be dismissed upon the final adjournment of the General Assembly. (Cf. S.R. 7.9.2, 8.2 for reporting procedures, and business)

7.6 Judicatory Committees—These committees shall handle business pertaining to the procedures, government, and operation of the General Assembly. The standing committees of this type together with the matters which shall ordinarily be referred to them are: (cf. S.R. 7.1.2)

7.6.1 Standing Committee on Polity—All matters related to the advice and consent of Presbyteries on changes to the Constitution sent down by the General Assembly under BCO, Chap. 30; all matters touching interpretation or changes to the BCO dealing with the Church, churches, church members, the General Assembly, amendment, Rules of Discipline, and Directory for the Worship and Work of the Church, together with the advice of the Permanent Judicial Commission regarding such changes shall be referred to this Committee.

7.6.2 Standing Committee on Supervision of Lower Courts—All matters arising from lower courts by the mode of Review and Control; all matters falling to the General Assembly under the application of the Rules of Discipline, Chap. 13, 14, or 15; the minutes of Synods; matters touching the boundaries, dissolution or creation of Synods; all matters touching the actions and decisions of lower courts other than cases of process, and all matters touching interpretation or changes to the BCO dealing with church courts other than the General Assembly, together with the advice of the Permanent Judicial Commission regarding such changes shall be referred to this Committee.

7.6.3 Standing Committee on Church Orders and Vocations—All overtures, reports, recommendations, etc. dealing with ordained persons or persons in church vocations, the Report of the Board of Annuities and Relief, and recommended changes or interpretations of the Constitution dealing with church officers, church orders or church vocations together with the advice of the Permanent Judicial Commission regarding such changes shall be referred to this Committee.

7.6.4 Standing Committees on the Office of the General Assembly—three standing committees shall handle all matters listed in the Organizational Plan under the Office of the General Assembly except recommendations from agencies or permanent committees, etc., subsumed under the Office of the General Assembly which on the basis of content properly fall to another standing committee. The work of the Office of the General Assembly and its subdivisions shall be divided according to the following guide:

7.6.4.1 Standing Committee on the Office of the General Assembly—All matters dealing with organizational, staff, or administrative policy, minutes, narrative reports of agencies, nominations to or by subdivisions, the staff minutes of the Office of Review and Evaluation and the Report of the Stated Clerk.

7.6.4.2 Standing Committee on Operating Expense Funding—all matters dealing with the Operating Expense Budget and presbytery per capita apportionments, including funding of the cost of any recommendations forthcoming from other standing committees affecting this budget, statistical reports, and information. No proposals affecting the Operating Expense Budget of the General Assembly shall be acted upon by the General Assembly without prior reference to this committee for its recommendation.

7.6.4.3 Standing Committee on General Assembly Rules and Procedures—all matters dealing with General Assembly procedures, Standing Rules, changes to the Rules, place of meeting, and manuals.

7.7 Mission Program Committees—These committees shall handle business pertaining to the mission agencies and program of the General Assembly as they are administered by the General Assembly Mission Board. The following description of procedure and assignment of business shall be generally followed, but the Provisional Reference Committee shall present to the Bills and Overtures Committee plans for recommendation to the General Assembly which shall conform to the Organizational Plan as it is interpreted or amended by the General Assembly to allow flexibility in the Standing Committee System (cf. S.R. 7.1.2).

7.7.1 Standing Committee on Mission Board Administration—All matters related to the process or administration of the business of the General Assembly Mission Board, including fiscal policies not directly related to budgeting; all matters related to committees, trustees, councils, or advisory groups which are not related to program functions or services, or to the budget of the Mission Board; personnel policies, nominations to or by the Mission Board, minutes of the Mission Board, records and audits, staff changes or nominations, and appointments.

7.7.2 Standing Committee on Mission Board Organization—All matters concerned with the organizational structure of the Mission Board or of divisions or subdivisions, lodgment of functions or services, proposed changes or modifications of the Organizational Plan which bear on the Mission Board, including recommendations affecting the structure of mission or the Board proposed by the Office of Review and Evaluation, or other studies, and manuals for the Mission Board or its divisions.

7.7.3 Standing Committee on Mission Board Program—All matters dealing with the Program system of the Mission Board as these relate to the carrying out of the responsibilities and assignments placed upon it by the General Assembly, including the Program Audit, evaluations of program activities, the program year review, the narrative report,

if any, of the Mission Board, and the response of the Mission Board to previous General Assembly actions and their implementation as these relate to program.

7.7.4 Standing Committee on Mission Board Priorities and Goals—All matters dealing with the initiation or modification of program emphases (priorities), recommendations for the cessation or dropping of functions or services, including the regularly scheduled periodic review of these as ordered by previous Assemblies.

7.7.5 Standing Committee on Mission Board Funding and Budgets—All matters dealing with the budget of the General Assembly Mission Board, including funding of the cost of any recommendations forthcoming from other standing committees affecting the budget, the allocation and distribution of moneys from all sources to the Mission Board. This committee shall recommend a single General Assembly Mission Program and Benevolence budget based upon the procedures established by the General Assembly for assuring the support of the whole Church. No proposals affecting the benevolence (Mission Program) budget of the General Assembly shall be acted upon by the General Assembly without prior reference to this Committee for its recommendations.

7.7.6 The Standing Committees of Group II shall bear a special relationship to one another based upon the principle that budgeting, program emphasis, priority setting, and function review are each a function of the others. The committees of this group shall begin their work by a meeting together, chaired by the Group chairperson, in which procedures for interrelating the work of this group shall be set forth. The use of conference committees (five or less from each committee) shall be utilized when necessary to reconcile conflict. The Provisional Reference Committee and the Provisional Program Committee, on the advice of the Committee on Assembly Operatins, shall, when necessary, make provision for a committee of the whole to consider especially complex, controversial, or significant matters which fall to this group as a means of providing a wider grasp of the issues being considered (cf. S.R. 7.7.2, 7.1.2).

7.8 Christian Witness and Service Committees—These committees shall handle all business before the court relating to the clarification of the witness of the Church as it interprets and proclaims the Gospel in its applications to all relationships, personal and institutional, in which the Church finds itself or seeks to be involved in the ecclesiastical or secular sphere. (cf. S.R. 7.1.2).

7.8.1 Standing Committee on The Church Catholic—All business relating to denominational membership in or relationships to ecclesiastical bodies, councils, or associations (except program or budgetary proposals stemming from existing participation), proposals for or negotiations for union or merger with other churches either in process or in prospect, and proposals or business having to do with the attitude or response of this denomination toward other religious movements, persons, or groups shall be referred to this Committee.

7.8.2 Standing Committee on Justice and Human Development—All business relating to the witness of the Gospel concerning love, righteousness and justice toward, in behalf of, or among peoples, persons, or organizations; all proposals dealing with persons, or groups of people in respect to their needs or aspirations as human beings created of God; or expressions of concern, approval, assistance, love, or censure which bear on the needs of human beings, shall be referred to this Committee.

7.8.3 Standing Committee on Ethics and Society—All business relating to the witness of the Gospel and the application of Christian ethical considerations to society as a whole, both in its ecclesiastical and secular forms including its institutions, ideologies, and events, (e.g. education, family, nationalism, natural disasters, etc.) shall be referred to this Committee.

7.8.4 Standing Committee on Interpreting the Faith—all business relating to the interpretation, statement, or content of the Christian faith, theology, or doctrine, any reference or request for clarification of the doctrine of the Church, or witness against error, any proposal for theological statements, proposed amendments or additions to the confessional standards of this Church shall be referred to this Committee.

7.9 Procedures for Standing Committees

7.9.1.1 A standing committee may not originate business which has not been placed before it by the court, with the exception of the Standing Committee on Bills

and Overtures, which is permitted to originate procedural recommendations which it deems expeditious to the work of the court.

7.9.1.2 Each standing committee shall arrange its docket so as to make possible a public hearing on matters before it which may be controversial, or upon which it seeks further information, or upon which any person with the permission of the committee wishes to address the committee or express a view. The committee may limit according to its discretion the time allowed any person for this purpose. Presentations by General Assembly agency staff or members shall fall within this category. Persons wishing to be heard by a standing committee shall make an appointment with the committee through the chairperson as early as possible and no later than the close of business on the second day of Assembly's docket, or one hour after referral in the case of later business appearing. A standing committee shall arrange its hearings to suit its own schedule, either before doing any business, or at selected times during its sessions, or as it moves through its deliberations.

7.9.1.3 After allowing such reasonable time for public hearings as it deems necessary, the standing committee shall open its own deliberations. No person not a member of the committee shall have a voice in the deliberations of the committee except by the specific voted invitation of the committee at each instance, with the exception of the Advisory Consultant to the committee within the limitations set forth (cf S.R. 7.3).

7.9.1.4 Standing committee meetings shall be open to the public to the extent allowed by space available in the place of meeting. The committee may designate the space to be used by observers so as to make discussion and debate by the committee easier. The committee may go into executive session at any time during its deliberation by a majority vote of those present.

7.9.2 Standing committee reports to the General Assembly shall ordinarily be made in the following order:

7.9.2.1 The Bills and Overtures Committee shall report on the referral of business and the docket on the evening of the first day. As the first order of business at each session thereafter, it shall report on the progress of standing committees and the order of business for that session and if possible for the entire day. At such time the Committee may offer any procedural motions it deems appropriate to expedite the work of the court. Any business referred to the Bills and Overture Committee for it own recommendations ordinarily shall be reported as the first item of business on the fourth day.

7.9.2.2 Fourth Day—

7.9.2.2.1 Report of Bills & Overtures Committee—

7.9.2.2.2 Reports of committees in Group I (Judicatory) the order to be recommended by the Bills & Overtures Committee after consultation with the Group Chairperson.

7.9.2.3 Fifth Day—

7.9.2.3.1 Reports of committees in Group III (Christian Witness) the order to be recommended by the Bills & Overtures Committee.

7.9.2.4 Sixth Day—

7.9.2.4.1 Reports of committees in Group III

7.9.2.4.2 Reports of committees in Group II (Mission Program). Ordinarily these shall report in the order listed.

7.9.2.5 Seventh Day—

7.9.2.5.1 Reports of committees in Group II.

7.9.2.5.2 Reports of committees having new business referred to them after the second day.

7.9.3 The report of a standing committee shall be brief and concise. It shall include the following:

7.9.3.1 A list of all items referred to and considered by the committee.

7.9.3.2 A report on all recommendations contained in an agency or committee report under consideration. (If any of the recommendations contained in a report were not approved, this shall be reported with reasons. Additional recommendations related to the report may be added, with words of explanation. Amendments to original recommendations shall be reported and explained.)

7.9.3.3 A statement of the division of the vote on every official recommendation made to or by the committee. (cf. S.R.7.3.1)

7.9.3.4 Reference to overtures by number with brief statement of substance, page in Handbook, and recommended answer.

7.9.3.5 Reference to communications, giving source, brief statement of content and recommended answer.

7.9.3.6 The full text of resolutions introducing new business, including signers of the resolution along with the recommended answer. The text of resolutions previously distributed to all commissioners need not be included.

7.9.3.7 Only such portions of narrative sections of the printed reports as are necessary to make the report of standing committee intelligible.

7.9.3.8 All nominations received from the Permanent Nominating Committee with recommendations.

7.9.3.9 A note that the audit of the reporting agency has been received and that the agency is taking any necessary action on any recommendation of its auditors.

7.9.4 The completed report of a standing committee shall contain the full text of the report and shall be treated as follows:

7.9.4.1 Typed, for reproduction by Assembly stenographers.

7.9.4.2 Proofread and signed by the chairperson of the committee; delivered to the Stated Clerk when duplicated copies are available for the commissioners.

7.9.4.3 Docketed by the Standing Committee on Bills and Overtures for consideration by the Assembly.

7.9.5 Report of standing committees shall follow these procedures:

7.9.5.1 The reproduced copies shall carry in caps, underscored, at top of page:

FOR INFORMATION ONLY
SUBJECT TO MODIFICATION BY THE GENERAL ASSEMBLY
FOR RELEASE ONLY AFTER FINAL ACTION
BY THE GENERAL ASSEMBLY

7.9.5.2 The reproduced copies shall contain the full text of the report and shall be distributed to the commissioners and all other interested parties, including the news media, at times selected by the Standing Committee on Bills and Overtures. Distributions shall be made as far in advance of consideration on the floor as possible and practicable. Reports of standing committees should be distributed to commissioners not later than the close of the session preceding the session in which they are to be considered. Nevertheless, in order to expedite the Assembly's progress, reports of standing committees may be heard notwithstanding the impossibility of getting these reports reproduced and distributed during the previous business session.

7.9.6 The entire report of each standing committee, including narrative, shall be presented to the court as duplicated. Only those reports or materials not in the hands of commissioners at the previous session shall be read. Each recommendation in each report must be read, considered, and acted upon separately. The chairperson shall ordinarily move the adoption of the recommendation on behalf of the committee, which motion requires no second. Unless there is objection, question, or debate from the floor the Moderator may declare the motion adopted without the necessity of a vote.

7.9.7 Minority Opinions—When a minority of a committee wishes formally to present a minority opinion in conjunction with a committee report or one of its recommendations

a member of the minority may be allowed to do so unless there is objection, in which case the Moderator shall put the question without debate on its being received. The minority opinion may conclude with a recommendation for amendment or alternative action. A motion to adopt such a recommendation must meet the requirements of Robert's Rules of Order, Newly Revised (Paragraph 10, p. 86, and Paragraph 12, p. 113 & 116, 1970 ed.) regarding the proper form of motions and improper amendments. The Assembly shall not entertain a motion whose effects may be attained by refusal to adopt the committee report. If a motion to substitute the minority recommendation for the main motion is made, a motion to amend the main motion shall be in order (Robert's Rules of Order, Newly Revised, Paragraph 12, pp. 132-135). The chairperson or person moving the committee recommendation shall have an opportunity to make the final statement in debate.

CHAPTER 8
PROCEDURAL RULES

8.1 The General Assembly shall be governed in its procedures by the Constitution of the Presbyterian Church, U.S., the Standing Rules of the General Assembly, the Organizational Plan of the General Assembly, and Robert's Rules of Order, Newly Revised, in this listed order of precedence.

8.2 Business before the General Assembly shall be any matter regularly presented to the court through the Stated Clerk. It shall include reports, overtures, resolutions, memorials, cases of process, records of Synods, audits, communications, etc., from whatever source that is recognized as having regular correspondence with the General Assembly. Business submitted by and at the initiative of individual communicants of the Presbyterian Church, U.S. which has not been submitted first to an original court of jurisdiction and subsequent higher courts shall be received as information, shall not be entered in the record, and shall not be considered by the General Assembly in any other way. The same rule shall apply to petitions or requests from groups or individuals. The General Assembly shall not receive correspondence or communications that deal with cases of process which are not entered as records in that case.

8.3 Overtures

8.3.1 An Overture is the request of a Presbytery or Synod for action or response by the General Assembly upon a specific matter. No overture will be considered by the General Assembly until it first has been presented to a Presbytery or Synod. If approved by the Presbytery or Synod it will come before the Assembly as an overture of that court. An overture requested by an individual communicant or a Session, but rejected by the Presbytery or Synod, may be presented to the Assembly provided that the fact of its rejection by the Presbytery or Synod is clearly stated on the overture.

8.3.2 Overtures are ordinarily delivered by the clerk of the lower court to the Stated Clerk of the General Assembly. Overtures requiring referral to the Permanent Judicial Commission shall be so referred upon receipt (cf. S.R. 6.2.2.). Overtures received prior to 60 days before the meeting date of the General Assembly shall be included in the Handbook for the General Assembly together with the referral suggested by the Provisional Reference Committee. Overtures received later shall be reported to the Assembly by the Stated Clerk through the Provisional Reference Committee and included in a supplement to the Handbook if possible. No overture received by the Stated Clerk later than 30 days prior to the date of Assembly's meeting shall be referred or considered by the General Assembly in that year but shall be directed to the next General Assembly.

8.3.3 Every overture shall be referred by the process for referral set forth in the Standing Rules on the basis of the content of its request. An overture should state only one request and its statement should be formulated as concisely as possible. Elaborate preambles are not necessary. The lower court may affix to an overture a statement of explanation which shall be forwarded to the standing committee considering that overture. Representatives from the Presbytery shall have the right to request a hearing before the standing committee within the limits of time available, and be present at their own expense.

8.3.4 The response of the General Assembly shall be either negative or affirmative and shall be a response to the request only without reference to any preamble. An affirmative answer shall include such action as the Assembly shall deem appropriate as an affirmative response and may only partially fulfill the request or substitute another answer to the problem raised.

8.3.5 All overtures shall be accompanied by three copies of all non-scriptural referenced material. This material is not to be distributed in advance in Commissioners' Handbooks, but placed in the hands of the Standing Committee Chairpersons for use by the Committee.

8.4 Reports

8.4.1 All boards and permanent committees shall make annual reports to the General Assembly, either directly or through another agency as indicated in the Standing Rules and Organizational Plan. Reports from inter-Church agencies and councils and representatives thereon shall be presented through the Mission Board. Reports of boards

and permanent committees shall be transmitted to the Stated Clerk by 120 days prior to the meeting of the General Assembly or January 15th, whichever is later.
Reports from ad interim committees and the Report of the Permanent Nominating Committee, the Permanent Judicial Commission, and the program audit of the Office of Review and Evaluation shall be transmitted to the Stated Clerk by 90 days prior to the meeting of the General Assembly.

8.4.2 Boards and committees may offer a synopsis of the narrative report to General Assembly for inclusion in the Handbook and substitute a full text at the meeting of the standing committee for presentation to the General Assembly and inclusion in the printed minutes. Only recommendations printed in the Handbook, however, may be considered by the General Assembly. The narrative report of a board, committee or agency shall not be read on the floor of the Assembly.

8.4.3 Executives of agencies or other persons whom the agency or the standing committee may wish to be heard in connection with the report of that agency shall be limited to a 5-minute statement on the floor of the General Assembly.

8.4.4 Annual statistical reports of Presbyteries shall be delivered to the Stated Clerk not less than 120 days before the meeting of the General Assembly or February 15th, whichever is later.

8.4.5 Minutes of boards and permanent committees shall be referred to the standing committee receiving the narrative report of that agency. Recommendations attached to reports shall be referred on the basis of their content.

8.5 Resolutions

8.5.1 A Resolution is a request made by more than one commissioner for a specific action on the part of the court. Its form should follow Robert's Rules of Order Newly Revised, and the Rules regarding the form of overtures (cf. S.R. 8.3.3.).

8.5.2 A resolution may be offered to the court through the Stated Clerk at any time before the close of business on the third day. The Assembly shall reserve the right to deal less deliberately with resolutions offered at the last moment. The Stated Clerk shall place all resolutions before the Bills and Overtures Committee for referral.
Resolutions which simply offer minor changes in overtures or reports already before committees of the General Assembly in basic substance, which have no urgency, or which are advocacy of resolutions dealing with matters already before committees, are not in keeping with the intention of the provision for commissioner resolutions and may be recommended for declination by the Committee on Bills and Overtures.

8.5.3 A resolution must be written in triplicate, and signed by more than one commissioner. It shall be referred to a standing committee without debate.

8.5.4 A motion from the floor, seconded, will not be entertained by the General Assembly after the close of business on the third day if it contains new business not previously referred to a standing committee.

8.5.5 Since there are three channels by which nominations can be made: (1) by the Permanent Nominating Committee; (2) by appearing before the appropriate Standing Committee; and (3) by making nominations from the floor, nominations shall not be made by resolutions.

8.5.6 All resolutions shall be accompanied by three copies of all non-scriptural referenced material; the Assembly will not be responsible for reproduction of more than two pages of such material. This material is not to be distributed in advance in Commissioners' Handbooks, but placed in the hands of Standing Committee Chairpersons for use by the Committee.

8.6 Communications and Memorials

8.6.1 A Communication to the General Assembly is formal correspondence received by the Stated Clerk from other churches, inter-Church agencies and councils, committees or agencies of this Church on matters not included in regular reports, and from organized bodies outside the Church properly having business with the General Assembly.

8.6.2 Ordinarily, communications from individuals shall not be received by the General Assembly unless they originate from persons having no other access to the Assembly. Letters, telegrams, or telephone calls from communicants of this Church are not proper communications and shall not be presented to the General Assembly. Communications

having to do with cases of process shall be retained by the Stated Clerk but shall not be presented to the court.

8.6.3 A Memorial is a communication addressed to the General Assembly by a lower court or a person or persons under the jurisdiction of a lower court calling attention to an alleged error or failure to fulfill its duty on the part of any Church court. It shall be received if it does not coincide with a case of process in the same matter and if the memorializer does not offer a complaint or appeal in the matter. It shall be received in the context of the Rules of Discipline, Sections 114-5, 114-6, and the Assembly may respond to it as to any other communication.

8.6.4 If the Assembly wishes to receive any communication other than as information, the Standing Committee on Bills and Overtures shall recommend referral to the proper standing committee.

8.7 Procedures in Debate

8.7.1 Debate shall be free and open, with equal time being given to proponents and opponents insofar as possible.

8.7.2 When any main motion has been debated for one hour, the Moderator shall inquire of the court whether it wishes to place some definite limit on further debate.

8.7.3 No commissioner or advisory participant may speak on the same main motion more than once until all desiring to speak have done so.

8.7.4 All motions shall be presented in writing, and read by the Moderator or Clerk before being voted upon. The Assembly need not entertain a complex motion which has not been reduced to written form before being made.

8.7.5 Persons seconding a motion shall be recognized by the chair before offering a second. No motion may be amended by consensus or withdrawn without the permission of the person seconding it.

CHAPTER 9
ADMINISTRATIVE RULES

9.1 Budgets

9.1.1 The General Assembly shall maintain two budgetary systems: the Mission Program (Benevolence) Budget and the Operating Expense Budget. The General Assembly for prudential reasons shall have one Central Treasurer who shall administer and account for the funds in both budgets. This office shall be vested in the Staff Director of the Division of Central Support Services of the General Assembly Mission Board.

9.2 The Mission Program (Benevolence) Budget is supported by the voluntary benevolent gifts of the people, churches, and courts of the Church and is planned, apportioned, and recommended to the General Assembly by the General Assembly Mission Board through procedures described in the Standing Rules, and the Organizational Plan. It is directed to the payment of the cost of fulfilling the commitments, programs and mission of the Church as the General Assembly interprets them (e.g., education, missions, publications, evangelism, etc.)

9.3 The Operating Expense Budget is supported by the apportionments devised for each Presbytery on a per capita basis by the General Assembly. It is planned, apportioned, and recommended to the General Assembly by the Committee on Assembly Operations. It is directed to the payment of the cost of the administrative and operational expenses of the General Assembly as an ecclesiastical court and of the groups approved by the General Assembly and related to the Office of the General Assembly for staff and operational support.

9.3.1 The Committee on Assembly Operations shall recommend to the General Assembly through the Standing Committee on Operating Expense Funding of a detailed Operating Expense Budget for the next calendar year, based upon estimates of expense from the Stated Clerk of the General Assembly, and shall recommend a per capita basis for apportionment to the Presbyteries sufficient to provide for this budget.

9.3.2 All requests for appropriation within the Operating Expense Budget shall be made to the Committee on Assembly Operations by January 10, for inclusion in the budget for the next fiscal year.

9.3.3 The adoption of the Operating Expense Budget carries with it the authority for payment of all items in that budget upon authorization by the Stated Clerk.

9.3.4 All requests for appropriation from the Operating Expense Budget not recommended by the Committee on Assembly Operations, whether these emanate from recommendations of ad interim, permanent or standing committees, or upon motion made from the floor, shall be referred to the Standing Committee on Operating Expense Funding. The Standing Committee shall not include such items in the budget it recommends to the General Assembly unless assured that such expenditures can be made within available funds.

9.3.5 Whenever the General Assembly shall approve the establishment of a new committee or agency in addition to those listed in Standing Rule 5.3, funding for such new committee or agency from the Operating Expense Budget shall be limited to two years operating expenses. Any continued function beyond the two-year period must be approved by specific General Assembly action on a year-to-year basis.

9.3.6 In order that the Assembly may live within its income, the Committee on Assembly Operations may make adjustments among the several items of the budget for the year already approved by the Assembly, provided the total amount of the budget be not increased. The Stated Clerk shall see that a sufficient stabilization of program account is carried to provide for fluctuation in the Assembly's expense, and that a cumulative account is carried to provide for the approved expense of representatives to ecumenical bodies.

9.4 Expense of Assembly Meetings

9.4.1 The Assembly shall provide ordinarily the expense of its meetings and entertainment.

9.4.2 Each commissioner and advisory participant shall be reimbursed for the following allowable expenses, all of which must be incurred within the bounds of the General Assembly unless necessitated by a meeting of the Assembly held outside such bounds.

9.4.2.1 Travel Expenses—For air travel, reimbursement shall be on the basis of the lowest available scheduled airline fare, plus incidentals. For railroad or bus travel, either the actual cost thereof, including necessary lodging, food and incidentals en route, or the amount which would be reimbursable for air travel, whichever is less. For automobile travel alone, either on a per mile basis as established by C.A.O. and actual cost of necessary lodging, meals and incidentals enroute, or the amount which would be reimbursable for air travel, whichever is less. A commissioner or advisory participant who travels as a passenger in the automobile of another commissioner or advisory participant shall be reimbursed at a rate established by the Committee on Assembly Operations and the actual cost of necessary lodging, food and incidentals en route, or, if less, the amount which would be reimbursable for air travel, and such passenger in turn shall be responsible for paying or transmitting to the driver the amount of such passenger's reimbursement in excess of the actual cost of lodging, meals and incidentals.

9.4.2.2 Lodging at Place of Meeting—Reimbursement shall be made for the room cost, based on twin bed room occupancy, in a hotel, motel or other facility reserved or approved by the Committee on Assembly Operations.

9.4.2.3 Meals at Place of Meeting—A fixed, per meal allowance determined by the Committee on Assembly Operations shall be paid only for meals not otherwise provided.

9.4.2.4 Local Transportation—Reimbursement shall be made for the cost of necessary transportation, not otherwise provided, between the place of the meeting and place of lodging.

9.4.3 At the discretion of the Committee on Assembly Operations, a per diem allowance may be established and paid for any meeting of the General Assembly, in lieu of any or all of the items and amounts otherwise reimbursable under Sections 9.4.2.2, 3 and 4 hereof. Reimbursement for travel expense under Section 9.4.2.1 shall be made in addition to such per diem allowance and if such per diem allowance is not designated to be in lieu of all of the expense items mentioned in Sections 9.4.2.2, 3, and 4, then reimbursement for any such items not covered shall be made pursuant to the appropriate section hereof. The per diem rate for any meeting shall be recommended by the Committee on Assembly Operations, but shall be subject to approval or modification by the General Assembly before payment is made. If practicable, the Stated Clerk shall advise of the proposed per diem rate, and the items covered thereby, when the Handbook is mailed to the commissioners and advisory participants.

9.4.4 Reimbursement and/or per diem allowance checks shall be issued ordinarily on the last day of the meeting. If by reason of an emergency a commissioner or advisory participant presents to the Stated Clerk a written request for permission to withdraw from the court, and such permission is granted, then the Stated Clerk may issue the check earlier than the ordinary time. Inasmuch as all reimbursements and per diem payments will be made by check rather than cash, any person anticipating consequent personal hardship should request the Presbytery to advance the necessary funds before the expenses are incurred.

9.4.5 The expense of the chairperson (or another member) of an ad interim or permanent committee attending a meeting of the Assembly for the purpose of making a report shall be reimbursed or paid by the Assembly if such committee by vote shall have declared the report to be sufficiently important to require such attendance and so notified the Stated Clerk. The Assembly shall pay or reimburse the expenses of the members of Provisional Committees not reimbursed in other ways.

9.5 Minutes

9.5.1 The official minutes of the court are the original minutes prepared by the Recording Clerk, adopted by the court and signed by the Stated Clerk.

9.5.2 In preparing the printed minutes the Stated Clerk is authorized to revise phraseology, spelling, punctuation, and enumerations; to correct totals of figures; to abridge reports of theological seminaries, of inter-Church councils and representatives thereto. In no case shall he change phraseology so as to alter the meaning. If typographical errors made the printed minutes vary from the original minutes, the Stated Clerk shall give notice to the Presbyteries and may give notice through the news media.

9.5.3 The printed minutes shall comprise Part I, Journal with Appendix; Part II, Statistics; Part III, Reports of the Boards and Agencies. Printed copies for binding into Part III shall be supplied by the agencies to the Stated Clerk. The Appendix of Part I may contain the Book of Church Order, printed with the latest amendments.

9.5.4 The Stated Clerk shall send a copy of the entire printed minutes to each minister, to new ministers ordained or received, to the Stated Clerk of each Presbytery and Synod, to the libraries of our Church colleges and theological seminaries. He shall send a copy of Parts I and II to past Moderators, to non-minister members on committees and agencies, to ruling elder commissioners to the General Assembly, to ruling elder commissioners to the next General Assembly, to full-time DCE's, to non-minister missionaries at the request of the General Assembly Mission Board, in exchange agreements to other Churches and publications, to rising senior theological students who are candidates under Presbyteries of this Church, and to others as determined by the Committee on Assembly Operations. He shall supply the agencies with reference copies for their necessary use.

CHAPTER 10
AMENDMENT OR SUSPENSION OF THE STANDING RULES

10.1 The Standing Rules of the General Assembly may be amended only by a two-thirds vote of the Commissioners. Amendments shall not be considered by the General Assembly without previous referral to a standing committee. A motion to amend the rules is debatable. A motion to suspend the rules is not debatable and shall require a two-thirds vote of the total enrollment of Commissioners.

FORMS OF BEQUESTS

A Bequest to the General Assembly Mission Board:

"I give and bequeath to THE GENERAL ASSEMBLY MISSION BOARD OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, INC., (incorporated under the laws of the State of Georgia) the sum of $ . . . . . (here insert estate devised and bequeathed) for its general purposes." (or) "To be used for . . . . . (indicate purpose)"

To the Presbyterian Foundation, Inc. (U.S.)

"I give, devise, and bequeath to THE PRESBYTERIAN FOUNDATION, INC. (U.S.), a North Carolina corporation located in Charlotte, N.C. . . . . (here insert estate devised and bequeathed) for the use and benefit of The Presbyterian Church in the United States, Inc. through The General Assembly Mission Board (any Seminary, College, Home for Children or Aged, Mountain Retreat Association at Montreat, Congregation, or other agencies of said Church that may be designated as beneficiaries of income.)"

To The Board of Annuities and Relief

"I devise and bequeath to THE BOARD OF ANNUITIES AND RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES the sum of $ . . . . . dollars for the cuase of Ministerial Relief."

PRAYER FOR THE GENERAL ASSEMBLY

WHEREAS, The General Assembly of the Presbyterian Church in the United States fully recognizes the efficacy of the prayers of God's people, and the necessity for divine guidance in its own deliberation; therefore,

Resolved, First, That the General Assembly recommend to all the churches under its care to offer special prayer during the devotion of the Sabbath preceding the meeting of the General Assembly in each year, that God would of great mercy so give the Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote His own glory, and to advance the kingdom of Jesus in the earth.

Resolved, Second, That the above preamble and resolution be printed annually in the Appendix to the Minutes of the Assembly.

(Minutes of General Assembly, 1863, p. 133.)

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(Note: The Minutes of the General Assembly are divided into two Parts. Part I consists of the proceedings of the General Assembly with an Appendix and a Supplement consisting of the audits of Assembly agencies. Part II consists of the statistics and references to this Part in the index is indicated by the use of "II" preceding the page number.)

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PRESBYTERIAL APPORTIONMENTS

	Total Communicants as of Dec. 31, 1978	Presbytery Apportionments Based upon 1.52 Per Capita
FLORIDA		
Everglades	11,727	$17,825.04
Florida	8,895	13,520.40
St. Johns	20,493	31,149.36
Suwannee	15,501	23,561.52
Westminster	31,259	47,513.68
MID-AMERICA		
John Calvin-Union	6,622	10,065.44
Kansas City-Union	18,851	28,653.52
Missouri-Union	5,784	8,791.68
Southeast Missouri	8,565	13,018.80
MID-SOUTH		
Birmingham	7,369	11,200.88
Central Mississippi	5,234	7,955.68
Holston	9,622	14,625.44
John Knox	7,828	11,898.56
Knoxville	14,324	21,772.48
Louisville-Union	10,227	15,545.04
Memphis	18,283	27,790.16
Middle Tennessee	14,465	21,986.80
Mobile	6,178	9,390.56
North Alabama	7,306	11,105.12
St. Andrew	9,439	14,347.28
South Mississippi	6,222	9,457.44
Transylvania-Union	7,333	11,146.16
Western Kentucky-Union	3,225	4,902.00
NORTH CAROLINA		
Albermarle	9,270	14,090.40
Asheville	8,514	12,941.28
Concord	35,316	53,680.32
Fayetteville	22,000	33,440.00
Mecklenburg	33,583	51,046.18
Orange	37,012	56,258.24
Wilmington	12,645	19,220.40
RED RIVER		
Arkansas-Union	9,249	14,058.48
Brazos	33,368	50,719.36
Grace-Union	38,665	58,770.80
Del Salvador	27,402	41,651.04

Oklahoma	4,169	6,336.88
Palo Duro-Union	8,118	12,339.36
Pines	14,634	22,243.68
South Louisiana	17,505	26,607.60
Tres Rios	7,818	11,883.36
THE SOUTHEAST		
Athens	5,393	8,197.36
Atlanta	41,237	62,680.24
Augusta-Macon	5,690	8,648.80
Bethel	8,132	12,360.64
Charleston	9,309	14,149.68
Cherokee	8,312	12,634.24
Congaree	13,997	21,275.44
Harmony	5,123	7,786.96
Pee Dee	7,985	12,137.20
Piedmont	18,781	28,547.12
Savannah	4,981	7,571.12
South Carolina	5,760	8,755.20
Southwest Georgia	7,192	10,931.84
THE VIRGINIAS		
Blue Ridge	15,122	22,985.44
Greenbrier	19,259	29,273.68
Hanover	22,211	33,760.72
Highlands	22,667	34,453.84
National Capital Union	23,702	36,027.04
Norfolk	20,046	30,469.92
Shenandoah	23,492	35,707.84

The above apportionments are calculated on the basis of communicants as reported on December 31, 1978, at $1.52 per capita for all Assembly expenses, including 3 cents per capita for support of the World Alliance of Reformed Churches. See 1979 Minutes of the General Assembly.

THE PRESBYTERIAL APPORTIONMENTS ARE DUE JANUARY 1, 1980

Payment should be made to James E. Andrews, Stated Clerk, 341 Ponce de Leon Avenue, N.E., Atlanta, Georgia 30308.

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SESSIONS

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"Background Paper on WCC Grants" commended. Item II.A.1.b.(2), p. 194.

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"Relationship between China and the United States" statement commended for study and action. Item II.A.1.a., p. 228.

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